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THE
HISTORY
OF 4570 d. 16
POPE RY:

With such ALTERATIONS of PHRASE, as may be more
suitable to the Taste of this Age; and such ADDITIONS, as may
IMPROVE the HISTORY, STRENGTHEN the ARGUMENT, and
better ACCOMMODATE it to the *present* State of POPERY in
GREAT-BRITAIN.

By Several GENTLEMEN.

VOL. I.



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INTRODUCTION.

THE late vigorous Attempts of the Emissaries of *Rome* to diffuse their poisonous Tenets among a Free and Protestant People, and that under the happy Government of an illustrious Protestant Prince, must raise in every sober and generous Mind a just Indignation against them, and a tender Compassion to the Weak and Ignorant, who are most exposed to their horrid Delusions. Surely, never did any thing, that wore the sacred Name of Religion, appear in the World so monstrously absurd and detestable as Popery, which is the cruellest Merchandise of Men's Lives and Souls, and lies in direct contradiction to Reason and Revelation, to Morality and common Sense, and to all the dearest Interests of civil Society, of Liberty, Conscience, and eternal Salvation.

A Paper, entitled the *Weekly Packet*, or *The History of Popery*, was published about fifty Years ago with great Reputation and Success, when that worst of all Abominations, which makes desolate, threatened to invade us with all its Terrors. This Paper, in a successive Course, goes thro' the principal Branches of the Popish Controversy, in a way so Rational and Historical, Plain and Scriptural, that the more judicious part of Mankind may find their Entertainment in it, and People of lower Education and Capacity may easily understand it, and be thereby furnished with clear Answers to the artful Sophistry of Priests and Jesuits, and others of the Popish Clan. And, as the Mystery of Iniquity has of late work'd with more than common Industry, and too great Success, we could not but hope, that, by the Blessing of God, it might be a seasonable Service to our fellow Protestants of all Denominations, and especially to the more unlearned among them, to publish what may be deemed AN ABSTRACT, WITH SOME IMPROVEMENTS, of that valuable and scarce Performance.

We shall sometimes transcribe whole Packets just as the Author left them, only taking the Liberty of making some Phrases a little more modern, as we may think Occasions offer, even while we preserve his Sentiments: At other times, we shall contract several Packets into the Compass of one, when it may be done without injuring the History or the Argument: And at others, shall add what we apprehend

INTRODUCTION.

hend may give further Light or Force to the Subject in hand, or may help to accommodate it more exactly to the present State of Things. And we chuse to carry on this Work in a Weekly Pamphlet of a Sheet and Half for Two-pence, that it may resemble its original Form, and may be more widely spread, and more easily purchased and read, than if it were to be published all at once.

The Author's profess'd Design, which he has managed with great Labour and Advantage, is,

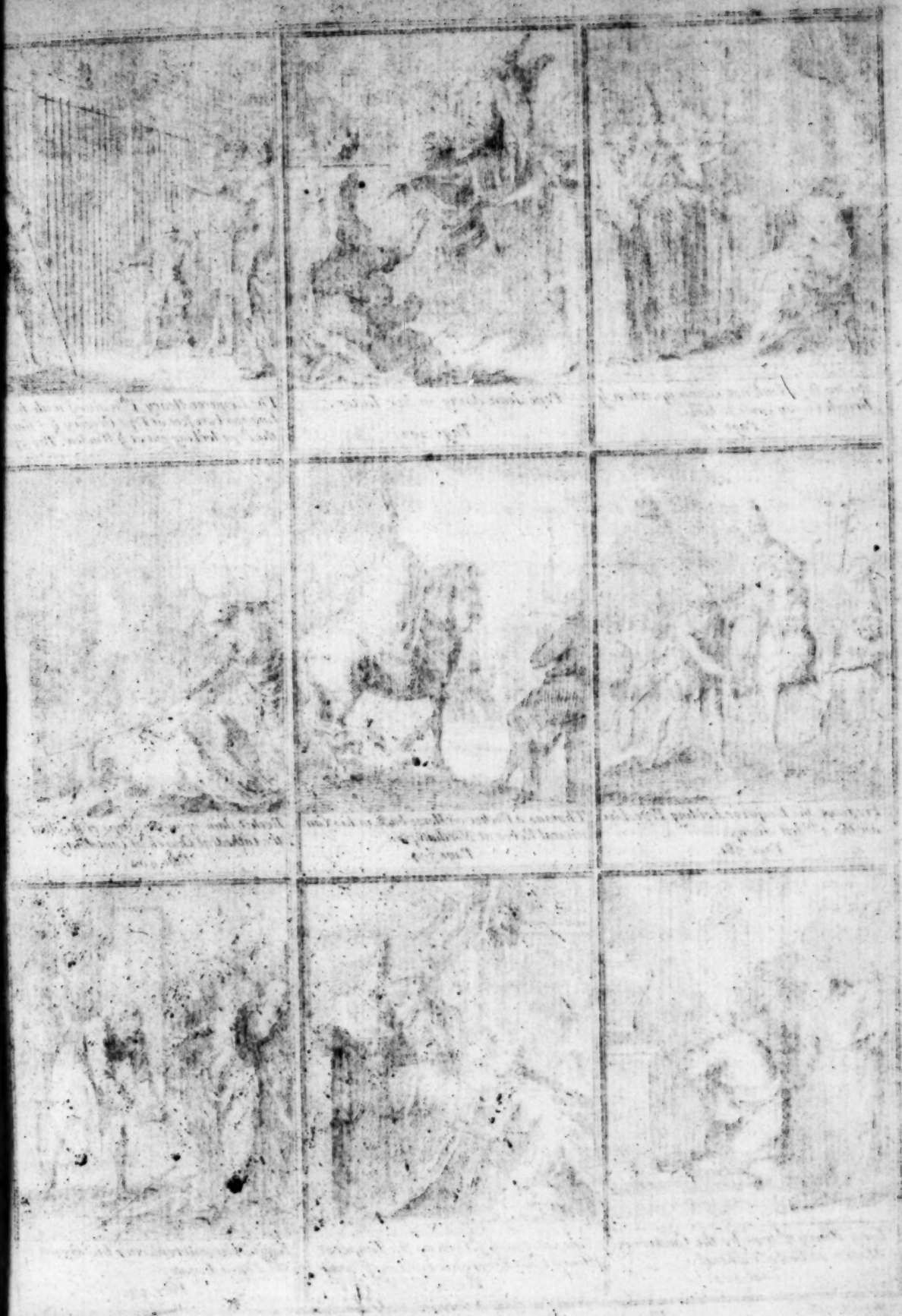
1. "To give an historical Account gradually of the *Usurpations, Cruelties, &c.* of the Bishops of *Rome* and their Creatures, in matters of Fact, from the Primitive Age to the Council of *Trent*, which, being their last General Council, is the principal Standard of Popery to this very Day.

2. To shew the *Times* and *Manner* of their introducing their several *idolatrous* and *erroneous Innovations* into the Church.

3. To state the *Pretences* and *Arguments*, on which they ground such their ridiculous Doctrines, and return satisfactory Answers thereunto."

And he assures us, that "the Authorities he makes use of, are either the sacred Scriptures, or such Authors as our Adversaries own; and that the Citations have generally been examined, and faithfully transcribed from the original Authors quoted; or if any (as but very few, and only where the Books were not to be had) have been taken up at second hand, it was from Witnesses of unquestionable Veracity and Fidelity." We don't take upon us to examine all his numerous Authorities, having neither Books at hand, nor Leisure sufficient for it; nor do we think ourselves obliged to it, since, so far as we recite this Author, we only act the part of Transcribers. But as, in the Course of these Papers, we shall see occasion to add some further Authorities, the utmost care shall be taken that they be faithfully referred to, if not rehearsed. And, as we have no reason to suspect the Fidelity of our Author's Quotations, so whatever less Mistakes may possibly be found in so laborious and extensive an Undertaking, we are persuaded that the Merits of the Cause will stand unshaken, and with uncontrollable Evidence, against all the Attacks of its Enemies. As such we recommend this *Abstract, with Improvements*, to the Reader, and to a divine Blessing, having no mercenary Views in publishing it, but sincerely aiming at the Glory of God, the good of human Society, and the Welfare of immortal Souls.

A N





*As soon the Monk sees rising up, when
Bright Clergy came to him.*
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Pope Joan dying in her Litter.
Page 295.



*The Emperor Henry 5. writing with his
Emperor here first at Pope Gregory 9. 6. 1155;
the Pope looking out at 3 Window. Page 335.*



*Frederick the Emperor holding up a shield
on the 2. 11th July.*
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*Thomas a Becket on Horse back, in his Cer-
emonial Robes at Northampton*
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*Becket slain upon the Steps of the Altar in
the Cathedral Church of Canterbury.*
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*King Henry 5. kneels by the Canterbury
Monks at Becket's Shrine.*
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*Pope Calixtus 3. 5. Crowns the Emperor
Henry & his Emperors & kicks it off again.*
Page 417.



*King John surrendering his Crown to
the Pope's Legate.*
Page 465.

gracilis mui

This Plate to front the first Page of the first Vol.

G. P. Gucht Sculp



A N
ABSTRACT, with IMPROVEMENTS,
OF THE
History of P O P E R Y.

P A C K E T I.

Et prodesse & delectare - - - -

“**W**E have a Proverb, that *Rome was not built in a Day*; which holds true of her *Babel-Doctrines*, *Usurpations* and *Errors* crept in by degrees; and though no *Roman Bishop* pretended himself qualified with the Title of *Universal*, till after the Year of Christ 600; * yet having once taken it up, as *Rebels*, when they usurp a *Crown*, endeavour by some *forged Pedigree* to colour an *ancient Title*; so the *Pope* then began, and to this Day continues to derive his *Right* from *St. Peter*. Therefore it will be convenient for

* The Bulk of Ecclesiastical Historians fix the Year 606 for the Date of this Title, as conferred by the Emperor *Phocas* on *Boniface III.* But an anonymous Writer, in an *Essay on Scripture-Prophecy*, printed in 1724, quotes two Passages, p. 104. from *Carolus Sigonius de occid. Imper.* p. 106 & 314, who says, that in the Year 445, *Valentinian III.* Emperor of the West; and in the Year 450, *Marcian*, Emperor of the East, assigned something like an universal Power to Pope *Leo I.* If this may be depended upon, the exorbitant Power of the Pope commenced about 150 Years earlier than the common Computation; but still its Original is owing to secular Powers, and falls several hundred Years short of an immediate Succession to *St. Peter* at *Rome*.

us in the *Van* of this Account, to consider the Validity of that Foundation-Plea. "The Story they would have us believe, is in short thus: "That Christ conferred a Power on St. Peter over the rest of the Apostles, and to him committed the Government of his Church throughout the World, as his Vicar; and that Peter being Bishop of Rome, the Pope has the same Power and Authority conveyed down to him, as his Successor." Bellarmine speaks of this as the current Doctrine of their Church, contends with all his Might for it, as a fundamental Article, and says, *'Tis not a simple Error, but a pernicious Heresy to deny it.* (De Roman. Pontif. L. 1. cap. 10. & L. 2. c. 12.)

To make out this Plea, which is fundamental to the whole Fabrick of Popery, it lies upon them to prove, (1.) That St. Peter had this Power. (2.) That he was Bishop of Rome; and (3.) That the Popes are his Successors, and have the same Power and Authority lodged in them. If any one of these Points fails, their Rock is split, and all their pompous Building upon it must unavoidably be buried in its Ruins. Now,

"Against this vain Pretence of Peter's Power, these Arguments offer themselves.

1. If such Power were granted to St. Peter above the rest, the Evangelists, who by the Inspiration of the Holy Ghost wrote all things that are necessary to Faith and Salvation, would not have been silent therein; but they record no such matter: On the contrary they declare, that an equal Authority was given to all the Apostles, *John* xx. 23. And when the Question, Who should be greatest, was started amongst them, *Mark* x. 43, and *Luke* xxii. 24, there is no mention made of our Saviour's preferring Peter, but rather of his admonishing them all not to affect such a Primacy." And at another time he declar'd against it, saying, *Be not ye call'd Rabbi, for one is your Master, even Christ, and all ye are Brethren, &c.* *Matt.* xxii. 8, 9.

"Therefore we may conclude that no such Power was conferr'd."

2. When the Apostle Paul gave a List of the various Ranks of Officers, which Christ constituted in his Church, *1 Cor.* xii. 28, and *Eph.* iv. 11, he mentions *Apostles, Prophets, Pastors and Teachers*, but not a Word of Christ's Vicar, or of a P^rimate over them, and over the whole Church. Therefore we may conclude, that Peter was no such Officer of Christ's Appointment.

3. "If Paul were not inferior to the very Chief of the Apostles, then Peter had no such Superiority: but the first is asserted, *2 Cor.* xi. 5. *Ergo.*"

4. There is no Instance of any Appeal, that was ever made to Peter, to decide Controversies; but, when a Debate arose between Paul and Barnabas, and others, about Circumcision, they referr'd the Point, not to Peter, but to the Church, and the Apostles and Elders at Jerusalem, who debated upon it, and form'd their Determination about it, exactly according to James's Sentence, which was an Improvement of, and Addition to what Peter had said upon it; and this they wrote to the Gentiles, not as the Decree of Peter, (and 'twas indeed rather the Decree of James) but as what seem'd good to the Holy Ghost, and to the Apostles, and Elders, and Brethren, who met at Jerusalem on that Occasion. *Acts* xv. 2---29. Therefore Peter had no such Authority as the Papists pretend.

5. "If Paul might withstand Peter to the Face, and did find that he walk'd not uprightly according to the Truth of the Gospel, then Peter had neither such Authority nor Infallibility above other Apostles: but the first is true, *Gal.* ii. 11, 14.

6. He that is *sent*, is not superior to those that send him: but *Peter* was sent as a Messenger from the other Apostles, *Acts* viii. 14. *Ergo*.

7. He that is *accused* to others, and pleads his Cause before them, is not their Superior: but so did *Peter* before the other Disciples; and by submitting to the Judgment of the *Council*, rather acknowledged himself inferior, *Acts* xi. 1--4.

8. If *Peter* had been appointed by Christ such a Monarch in his Church, and vested with such Authority, he would some time or other have exercised the same: but this he no where did, neither when present with the rest, nor in his Epistles, whose Stile is not commanding as a Superior, but only exhorting as amongst Equals," or at most only as was answerable to the common Authority of the other Apostles of Christ. Had he gone into the superior Language of the Apostle *Paul*, who sometimes said, *I will, I command, and I charge you*, and the like, *1 Cor.* vii. 10. and *1 Tim.* v. 14, 21. what Triumphs would the Papists have raised upon it? What a high Demonstration would they have call'd it of St. *Peter's* supreme Authority? But, alas for them! this Stile is no where found in his Writings, who rather chose to *beseech*, and *exhort as an Elder*, put himself on a level with other Elders, and caution'd all of that Character against *lording it over God's Heritage*, *1 Pet.* v. 1--3. as if he, under divine Inspiration, thereby purposely design'd to throw Confusion on all Claims of supreme Authority by Tenure from him. And therefore we may conclude, he had no such Authority at all.

"The chief Text which the Papists abuse to countenance this matter, is, *Mat.* xvi. 18. *Thou art Peter, and upon this Rock will I build my Church - - And I will give thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind, &c.* ♦

But this makes nothing to their purpose; the Meaning is plain: In the foregoing Words our Saviour demands of his Disciples, *who they said he was*; to which *Peter* for them all answers, *Thou art Christ the Son of the living God*. This good Confession, Christ (alluding to his Name, which signifies a *Stone*) calls the *Rock* upon which his Church should be built." Or, as on another Occasion we may suppose he pointed with his Finger to himself, when he was in the Temple, and said to the *Jews*, *Destroy this Temple, and in three Days I will raise it up*, *Joh.* ii. 19. So perhaps with a like Signal of reference to himself, whom *Peter* had confess'd as the Son of God, he said, *On this Rock I will build my Church. For other Foundation can no Man lay than that is laid, which is Jesus Christ*, *1 Cor.* iii. 11. "And as for those Words, *I will give thee the Keys*, 'tis a Promise made to all his Apostles in the Person of *Peter*, who had answered in the Name of them all, as appears *John* xx. 23. where this Promise is *perform'd*, and Power given them *all equally* of Ministration in his Church." And, as the most natural Use of Keys is to open Gates or Doors; so the most obvious Sense of this Passage is, that *Peter* should be the first, who after Christ's Ascension should preach the Gospel both to *Jews* and *Gentiles*, and so should first open the Door of the Messiah's Kingdom to them. But afterwards the other Apostles used these Keys of Admission into the Blessings and Privileges of the Gospel-Church and Kingdom, as well as he; and the Apostle *Paul* used them with more abundant Success to the *Gentiles*, than ever *Peter* himself could pretend to. But the Popes are little acquainted with this Use of the Keys; nor can they pretend to be *Peter's* Successors, in this Branch of his Commission, any farther than they turn Preachers of the Gospel, and employ themselves, as he did, in laying the Foundations of Churches, by their personal Ministry, in Places where it never has been preach'd.

"We proceed to the second Part, *Whether Peter were Bishop of Rome*? To which we say,

An Abstract with Improvements

1. That which can't be proved by Scripture, is not to be received for an Article of Faith. But that *Peter* was Bishop of *Rome*, doth not appear by Scripture. *Ergo*.

2. If *Peter* and *Paul*, about eighteen Years after the Death of *Christ*, made an Agreement by the Direction of the Holy Spirit, that *Peter* should preach to the *Jews*, and *Paul* to the *Gentiles*, and that *Peter* is therefore called the *Apostle of the Circumcision*, and accordingly did write his Epistles to the *Scattered Jews*, and neither directed any to, nor dated them from *Rome*; then 'tis most unlikely he should be Bishop or Resident there. But the first appears, *Gal. ii.* and by both *St. Peter's* Epistles. *Ergo*.

3. 'Tis so far from being demonstrable that *Peter* was Bishop of *Rome*, that 'tis not so much as probable he was ever there," at least not so soon as 25 Years before his Death, as the Papists would have us believe. "The Scripture mentions nothing about his being at *Rome*. His Epistle is dated from *Babylon in Assyria*," as many learned Men suppose. And one would think, that, were it not to serve a darling Hypothesis, the Papists, of all Persons, should be farthest from pleading that *Babylon* is here figuratively put for *Rome*; nor is it likely that a Figure should be used in an historical Date, tho' it may be expected in prophetic Characters. *Luke*, who wrote the Travels of the Apostles *Paul* and *Peter*, takes no notice of *Peter's* going thither. And "when *Paul* writes to the *Romans*, and sends Greeting to above forty by Name, he says nothing of *Peter*; whom 'tis not likely he would have omitted, either then, or afterward, when from *Rome* he sent particular Salutations from others in several of his Epistles. Nay, he complains, *Phil. ii. 20.* that all that were at *Rome* sought their own, not the things which are *Jesus Christ's*. And, *Col. iv. 11.* names a few, whom he saith, were his only Fellow-helpers there. And, *2 Tim. iv. 16.* that at his first Answer, when conven'd before *Nero*, all Men forsook him. All which sure he could not have said, if *Peter* had been there. Besides, when *Paul* first came to *Rome*, the *Jews* there (who were *Peter's* peculiar Charge) seem'd to know nothing of the Gospel, *Acts xxviii.*" And in the Apostle *Paul's* second Epistle to *Timothy*, which is ordinarily esteem'd to be his last, and to have been wrote about the Year 66, he not only sent Salutations from several at *Rome*, but particularly mention'd others, who were gone to one Place and another from thence, *2 Tim. iv. 10, 11, 12, 21.* How then could he be guilty of so much Disrespect and Neglect, as to take no manner of notice of *Peter*, in case he was then Bishop of *Rome*, or was there, or had lately gone from thence? But the very Nature of *Peter's* apostolic Office carried him about from Place to Place to preach the Gospel. And it can't be reasonably supposed, that the pretended Chief of the Apostles should so far lessen himself, and act so unsuitably to his higher Character, as to take upon him the Charge of a Church in any particular City, which required such a Residence there, as was inconsistent with his apostolic Commission; * or that he, who was by way of Eminence the Apostle of the *Jews*, should

* Tho' the Apostle *John* resided mostly at *Ephesus* in the latter part of his Life, when old Age had rendered him incapable of his former Labours and Travels; and tho' his Presence there must have given him a peculiar Concern and Influence in that Church, as an Apostle; it don't follow from thence, that he ever sunk his Character so low, as to become the Bishop of that particular City more than of any other. On the contrary, when he was banished to the Isle of *Patmos*, *Christ* appear'd to him, and, suitably to his Apostolic Character, directed Admonitions by him to another Person, as the Angel, Bishop, or Pastor of the Church of *Ephesus*, and to the rest of the Bishops of the seven Churches in *Asia*, *Rev. chap. ii. and iii.* And, according to his Office, as an Apostle, *Dupin* supposes that he continued to take Care of all those Churches till his Death. (*Eccles. Hist. cap. 5. Cent. 1.*)

should take upon him the Charge of a *Gentile Church*. And, if it is supposed that he was Bishop of a Church of *Jewish Converts at Rome*, how come *Gentiles* to claim under him? Besides, it is very strange, if he was Bishop of *Rome*, and was for any considerable time absent from it, that he should so neglect his Charge, as never to write to the *Romans*, as the Apostle *Paul* did, to establish their Faith, and that in his Epistles he shou'd never say any thing about them. And it is as strange that *Clement*, who some of the Papists say, was his immediate Successor, shou'd in his first Epistle to the *Corinthians*, the most genuine Remains of his Writings, speak so much more of *Paul*, than of *Peter*; and tho' he mentions his undergoing many Labours and dying a Martyr, he says not a word about his being Bishop of *Rome*, or of his having been there. (Vid. Clem. Ep. 1. Sect. 5.) *Papias*, an Author of low and doubtful Credit, is the chief Spring of the wonderful Stories about *Peter at Rome*. But *Eusebius*, (L. 3. c. 39.) calls him a Man of weak Judgment, who rehearsed Things from unwritten Tradition, and was an occasion of Error to *Irenæus*, and other Ecclesiastical Writers, thro' their regard to his Antiquity.

“ And even the Papists own Stories do not agree in the time of *Peter's* coming to *Rome*, nor concerning that of his Death.” We may further add, that *Tacitus*, *Suetonius*, and the rest of the *Roman Historians*, who wrote the Affairs transacted at *Rome* under *Claudius* and *Nero*, and who take Notice of the Christians under the Reigns of those Emperors, are silent upon these Heads. And the learned *Scaliger* says, that after the *Acts of the Apostles* to the Time of *Pliny the Younger*, there is nothing certain in the History of the Church. Yea, even *Petavius*, the Jesuit, owns that the Affairs of the Church in those Times are obscure, and most of them mingled with Fables and uncertain Narratives. (Rationar. Temp. Par. 1. L. 5. c. 5.) Such therefore is the silence of Scripture about *Peter's* being at *Rome*, and such the Obscurity and Uncertainty of primitive Antiquity about it, that, tho' we will not absolutely affirm he never was there, we are sure 'tis very unreasonable and presumptuous in the Papists to impose so dubious a Matter upon us, as that of his being there so soon and so long as they pretend, and much more to build so important a Conceit, as his Supremacy, upon it.

PACKET II.

Operta quæ fuere, aperta sunt; patent jam Præstigiæ; omnis res est palam. Plaut. in Capt.

WHAT has been said may be sufficient to confute “ the pretended Foundation of Popery, their Fictions of *Peter's Headship* or *Primacy over the other Apostles*, and his being *Bishop of Rome*. But admitting (though not granting) both to have been true, what's that to the present, or any modern Popes? O yes, cry they, we are his *Successors*, and consequently have the same Pre-eminence and Right devolved to us.

Against

Against this Sham-pretence of Succession, we may readily think of such Arguments as these:

1. If the Pope succeeded *Peter*, it must be either in his extraordinary Quality of an Apostle, or as he was Bishop of *Rome*, or as he was Head of the Church; but he cannot succeed him as an Apostle, for that Office ceased with the Persons, the Apostles not constituting Apostles to succeed them, but only Bishops, Pastors, &c. Nor could he succeed him as Bishop of *Rome*, or Head of the Church, because *Peter* himself was neither of them, as we proved before. And a Man cannot be said to succeed another in that, which such other Person had never any Possession of, or Right to; therefore it follows, he succeeds not St. *Peter* at all." *Peter* himself express'd his Concern, that the Things he preach'd might be *always had in Remembrance after his Decease*; but neither he, nor any other of the sacred Writers, ever take the least Notice of his giving a Commission to the Bishops of *Rome* to succeed him, or entailing his Powers, whatever they were, upon them. "Had Christ ever intended such a supreme Power in his Church, which so highly concerns her Welfare to be generally known, we shou'd certainly have had it declared in Holy Scripture, in Terms as express, as we find Justification by Faith in Jesus, or the Resurrection from the Dead."

But as the inspired Writings are silent about it, so is primitive Antiquity in the purest Ages of the Church. And "were the *Popish Pretensions* true, we must conclude the Fathers to have been extremely negligent, not to say malignant, that they have not expressly set down in any of their *Works* this most important Business, that Christ made *Peter* and his Successors Head of the Church, and endued them with *Infallibility*. And farther, the same Fathers must have troubled themselves and their Flocks very impertinently, in toiling to compose tedious Confutations of Hereticks, if they might have had present Recourse to a visible unerring Authority for the Decision of Controversies; since, if their Opposers had refused to acquiesce in his Determination, their main Work had been, not so much to confute their Opinion, as to convince them of their Duty to obey such supreme Judge. But they making use of no such Medium, we may confidently conclude, that they never had any Thoughts of such a Power's being delegated to any on Earth.

2. 'Tis plain, as has been observ'd, that *Peter's* Primacy (if we should allow him any) did not privilege him from Subjection to the rest of the Brethren, before whom he pleaded his Cause, and by whom he was sent as a Messenger, *Acts* viii. 14, and *Chap.* xi. 3. Nor did it free him from Error, or from being withstood to the Face, *Gal.* ii. 11. But the Pope claims a Right to domineer over the whole Church at his Pleasure, and boasts himself Infallible; insomuch that Cardinal *Zabar, de Schism. Int. Gerim. Script.* p. 703. speaking of the Popes, affirms, *Quod omnia possint, quicquid liberet, etiam Illicita, & sit plus quam Deus. That they might do all things that they list, even things unlawful, and so could DO MORE THAN GOD HIMSELF.* Nor is this his single Blasphemy; *Dominus noster Deus Papa, Our Lord God the Pope*, is the frequent Compliment of the Canonists; and the same Title is given him by the Council of *Lateran, Sess.* 4. So *Gratian* the Decree-Monger asserts, *Ab illo omnes judicari posse, illum à nemine: That all Mortals are to be judged by the Pope, but the Pope by no body at all.* And indeed I find no occasion to judge him, if their *Massonus, Lib.* 3. in the Life of Pope *John IX.* be in the right, when he tells us, *Episcopos Romanos ne peccata quidem sine laude committere, That the Bishops of Rome cannot commit even Sins without Praise.* So that it seems
a Piece

a Piece of Merit in a Pope, to keep Miss *Dona Olympia*, and to Swear, or the like. These vast Prerogatives (which are the very Flowers of the Triple-Crown) we are sure were never any part of *Peter's* Inheritance.

3. *St. Peter's* Primacy (if he had any) did not exempt him from paying Tribute even to an Heathen, *Matt. xvii. 27.* His Epistle has many urgent Precepts of Obedience to Princes, as, *Submit to every Ordinance of Man, whether it be to the King as SUPREME, (pray mark) or to Governors, &c. 1 Pet. ii. 13, &c.* But the Pope not only denies all Obedience to the Emperor his rightful Sovereign, and other Kings and Princes, but plays the Tyrant over them, and pretends a Right to dispose of their Crowns, and over-rule them in their own Dominions at his pleasure. So Pope *Zachary* deposed *Childeric* King of *France*, and set up *Pepin* in his stead: So Pope *Alexander III.* putting his Foot on the Neck of the Emperor *Frederic I.* profan'd that Text, *Psal. xci. 13. Thou shalt tread upon the Lion and Adder, &c.* As *Pius V.* in his Bull, that he sent to declare Queen *Elizabeth* depos'd, and her Subjects absolv'd from their Allegiance, to justify his Power, applied to himself these Words, *Jer. i. 10. Lo! I have this day set thee over the Nations, and over the Kingdoms, to root out, and to destroy, and to throw down, to build and to plant.* And must we believe they derive all this by Succession from *Peter*? or can we imagine any Prince in the World, that is free, should be so forgetful of his Dignity, as to desire to be a Vassal to such Insolence?

4. But let us hear the Story of this Succession, as Popish Authors relate it. *Platina*, that writes the Lives of the Popes, dedicated to Pope *Sixtus IV.* whose Secretary he was, tells us, in the Life of *Peter*, That *Peter* some time before his Death consecrated *Clement*, and commended him to the Chair and the Church of God, *his verbis*, in these very Words: *Eandem ego, &c. The same power of binding and loosing I deliver to thee, which Christ left me; do thou, contemning and despising all outward things, promote by Prayer and Preaching the Salvation of Men, as becomes a good Pastor.* Sure I am, modern Popes, though they talk much of the former, have very little regarded the latter part of this Charge. But how comes it to pass after this exact and formal Story so gravely told, that the same Author sets down the Life, not of the said *Clement*, as next Successor to *Peter*, but of one *Linus*, who, he says, enjoy'd the Seat eleven Years, three Months, and twelve Days? And after him one *Cletus*, who pop'd it for twelve Years, one Month, and eleven Days? And then after this Nap of near twenty-four Years, comes this honest Father *Clement* into the Chair, and held it nine Years, two Months, and ten Days. So that it seems their Succession got a knock in the Cradle: for by this Reckoning, *Clement* lamentably neglected his Charge for above twenty Years, and the two next Bishops that followed *Peter* were Usurpers. This Inconsistency makes the Tale smell rank, especially if we consider,

1. That if *Peter* did so ordain either *Clement*, or *Linus*, or any other Head of the Church, then he either divested himself of that Authority, and came, as well as others, under such new Head; or else from that time till his Death, the Church had two visible Heads; both which are absurd.

2. If *Clement*, *Linus*, or any other succeeded *Peter* in the Primacy, and was Head of the Church, then *James* and *John*, and other Apostles who surviv'd *Peter*, were under and must obey *Clement*, &c. For the Popish Historians themselves relate, that *Peter* suffered under *Nero*, but *John* long after under *Domitian*: but 'tis unreasonable to think, that those who were of the chief of the Apostles called by Christ,

Christ, and who are equalled with, if not preferred before *Peter* himself, *Gal. ii.* should become Inferiors, and obey an ordinary Bishop called by Man. And to satisfy us that there was no such thing on foot in that Age, we may observe, that the Writings of *James* and *John* are by the Church owned in the Canon of the Holy Scriptures; whereas those of *Clement* (though some are extant in his Name, but probably forged since) are rejected.

3. Suppose what they say, that Christ ordain'd *Peter* his Successor, and *Peter* *Clement* or *Linus*, yet this is nothing to later Popes; for they are neither called immediately, as *Peter* by Christ; nor from the Pope foregoing, as *Clement* by *Peter*, but by the Cardinals: And whence had the Cardinals that Power? If from God, let them produce their Warrant; if from Men, tell us whom, and by what Authority." Ecclesiastical History tells us that the Name of Cardinals was never heard of in the Church till the 8th Century, and that they were not form'd into an Order, and advanced to their Power and Dignity, till the 11th Century, under Pope *John XVIII.* from whose time they have gradually rose to their present Eminence. *Spanh.* p. 1273, and 1533. And *Platina*, in his Life of this *John*, calls him a Robber and a Thief in his Pontificate, and thinks him unworthy to be placed in the Number of the Popes, having got into the Chair, while *Gregory V.* was alive. A hopeful beginning of these Hinges, upon which, since those Days, the Pope's Election turns! And he must be a very great Stranger to their Management on such Occasions, who doth not know, that Ambition and Bribery, and the Influence and Interests of temporal Princes, instead of the Holy Ghost, rule the Conclave.

4. "But would you know indeed whose Successor the Pope is, we may safely say, rather of *Simon Magus* than *Simon Peter*. Pride, Ambition, and Covetousness, prompted them to usurp such Titles and Power; and the manner in each particular, we shall shew you in the Process of this Discourse. In the mean time, let us consider how the Succession can be maintained in an uninterrupted Line; since it is notorious that for several Years there was no Pope at all, and at other times there were two or three at once; sometimes one Pope anathematized another; and at others, several of them have been condemned as heretical and illegitimate, by Popes and Councils that succeeded them." Thro' which of these Channels must the uninterrupted Succession pass? Some of these Popes must be spurious; and amongst so great a Variety of contrary Decrees about them, who can determine which were the rightful Successors of *St. Peter*? or whether the present Pope is lawfully descended from him? "But if they will abide by their pretended Succession, let us reflect on what an horrid Succession it is they boast of: A Succession from that Heretick *John XXII.* who denied the Immortality of the Soul: From *John XXIII.* *Gregory XII.* and *Benedict XIII.* who were all Popes at once, and all cashier'd by the Council of *Constance* for illegitimate: From Pope *Eugenius*, whom the Council of *Basil* convicted both of Schism and Heresy: From Pope *Marcellinus*, who sacrificed to Idols: From Pope *Liberius*, who turned *Arian*: From Pope *Anastasius*, whom the *Roman* Clergy excommunicated for being an Heretick: From Pope *Silvester II.* that sacrificed to the Devil: From Pope *Formosus*, who got the Chair by Perjury: From Pope *Sergius III.* who caused another Pope's Body to be digg'd out of its Grave, and the Head cut off and flung into the *Tyber*: From Pope *Boniface*, who imprisoned his infallible Predecessor, and pluck'd out his Eyes." And, if their own *Platina* was in the right, 'tis a Succession from Pope *Joan*, whom he calls *John VIII.* and, in his Account of that Life, owns, that the Story, which is commonly told of her, is not altogether

gether incredible; as that she, disguising herself like a Man, made such Progress in Learning, that few could equal her; and that, by her learned and ingenious Disputations, she acquired so great Respect and Authority, that, upon the Death of Leo IV. she was chosen Pope in his room. But suffering afterwards one of her Domesticks to lie with her, at length, as she was going to the Lateran Church, her Travail came upon her, and she died upon the Spot, having sat two Years, one Month, and four Days.

In a word, this glorious Succession is now derived "from Atheists and Blasphemers, from Rebels and Murtherers, from Conjurers and Sodomites; such a fulsome Pack, that Heathen Rome with her Neros and Domitians, and other Pests of Mankind, could not match them. No marvel then why no Pope ever chose to call himself by the Name of *Peter*; yea, they all purposely shun it. There have been those that were christened by that Name at the Font, but chang'd it when they came to the Chair; as *Petrus de Tarantasia* would be *Innocent* the Fourth; *Petrus Carafa* would be *Paul* the Fifth; and *Sergius* the Third was once a *Peter* too. And why think you is this? No doubt from the Conscience of their Guilt, as doubting this Name would too plainly upbraid them, whilst every one would be ready to say, How unlike is this *Peter* the Pope to *Peter* the Apostle! Should the good Fisherman revive, how would he wonder at such a jolly Pretender to his Place! Had not *Raphael Urbin*, the famous Painter, Reason, when being taxed by the then Pope for laying too much Colour on the Faces of *Peter* and *Paul*, he reply'd, he did it on purpose to represent them *Blushing* in Heaven, to see what Successors they had got on Earth? Or was not the Repartee of *Thomas Aquinas* very pertinent and smart, when coming to *Innocent* the Fourth, (whom he found surrounded with great Heaps of Gold) Lo, *Thomas*! said the Pope, the Church cannot now say, as of old, *Silver and Gold have I none*: No, says the surly Doctor, nor can she say to the *Lame*, *Arise, and walk*--- And so much for the Pope's being Successor to *Peter*."

P A C K E T I I I .

*Majores majora sonent : miki parva loquuto,
Sufficit in vestras læpè redire manus.*

"H A V I N G cleared away the Rubbish at Bottom, and discovered the sandy Foundation of Popery, we now proceed to a Prospect of the whole Superstructure, one Story after another, as it was raised.

1. And first we must observe, that the *Mystery of Iniquity*, which latter Ages beheld in its Exaltation, began secretly to work even in the Apostles Days: No sooner does God plant a Church, but the Devil endeavours to erect his Chapel in it. There was then a *Simon* that would willingly have made Merchandise of the Gifts of the Holy Spirit, Acts viii. 19. A *Diotrephes* that lov'd the Pre-eminence, 3 John i. 19. It was then the Boast of some, *I am of Paul, and I of Apollo, and I of Cephas*, (that is, *Peter*) 1 Cor. i. 12. But we find *Paul*, in Opposition to such Factions,

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refers all to Christ, saying, *Neither is he that planteth any thing, nor he that watereth, but God that giveth the increase*, chap. iii. 7. And *Rom. xv. 20.* he tells us, *That he built not on another man's foundation.* Much less then can we imagine that he acted under another Man's Commission. Nay, *St. Peter* himself, as foreseeing what a domineering and covetous Spirit would afterwards arise, gives caution against it, *1 Pet. v. 1, 2, 3.* *The elders which are amongst you I exhort, who am also an elder,* (he says not, I who am Christ's Vicar, and Head of the Church, command and enjoin) *That ye feed the flock of God, not for FILTHY LUCRE, nor as being LORDS over God's Heritage,* &c. Such Care was taken by those holy Men to discountenance Attempts of Usurpation, and crush Ambition in the Bud. Hence perhaps is that Saying of *Hegeſippus*, related by *Eusebius*, l. 3. c. 26. *That till about the Time of Trajan (which was about the Year 100) the Church continued clean and undefiled as a Virgin; but since that sacred Company (he means the Apostles) were taken out of the World, the Conspiracy of Iniquity began to work with open Face.*

Amongst others, as none had such Opportunities, so none were so ready to snatch at a Superiority, as those who presided over the Church of *Rome*. For the Advantage they had by inhabiting the Imperial City, was a main Temptation that at first induced them to affect a Supremacy; it being no uncommon thing, that the Dignity and Grandeur of a City should inspire the Bishop residing there with a Spirit of Ambition." It was customary for Appeals relating to civil Matters to be brought to *Rome*. This occasioned frequent Reforts of Christians, as well as others, from all Parts of the Empire to that Metropolis, and naturally inspired the People with a Veneration of that highest Seat of Power. And this, by degrees, insensibly ensnared the Christians into an Imitation of the civil Establishment, which was encouraged by the aspiring Churchmen that were settled at *Rome*, till at length their Authority grew, and Appeals were likewise brought thither about ecclesiastical Affairs. From hence we may well begin to calculate the *Roman* Bishops Usurpations. And in this manner we are led to account for them by the third Canon of the General Council at *Constantinople* in the Years 381 and 382, which "ordains the Bishop of that City to "have the Prerogative of others next after the Bishop of *Rome*; because *Constantinople* is *New Rome*." And if the 28th Canon is genuine,* which we find in several Collections of the Council at *Chalcedon* in the Year 451, the Bishops there (whom some of the Ancients compute at 600, some more, and others less) say, "We recognize that Canon, which gives the City of *Constantinople*, which is *New Rome*, "equal Privileges; rightly judging that the City, which is the Seat of Empire and "of a Senate, and is equal to the old Empress *Rome* in other Privileges, should be so "also in ecclesiastical Concerns, as being the second and next after her," &c. And when the Supremacy came to be conferr'd on *Boniface III.* in the Year 606, *Platina* himself allows, that with much ado he obtain'd of the Emperor *Phocas*, that the See of *St. Peter*, the Apostle, should by all be acknowledged and stiled the Head of all the Churches. A Title which, says he, had been stickled for by the Church of *Constantinople*,

* This Canon is found in the Collections of *Balsamon*, *Zonaras*, *Aristenus* and *Iustellus*, tho' the last of these rehearſes it out of its place among the *Constantinopolitan* Canons. And, as this is so disgustful to the Court of *Rome*, 'tis no wonder that *Dionysius Exiguus*, and others, leave it out of their Collections, and mention only 27 Canons of that Council. *Vid.* the Clergyman's *Vade mecum*, Vol. 2. p. 138. and *Spanb. Eccles. Hist.* p. 1014.

Constantinople, thro' the Encouragement of some former Princes, who asserted, that the Supremacy ought to reside there, where the Seat of the Empire was, &c. (See more in *Platina* to this purpose in the Life of *Boniface III.*) So that, of this Usurpation *Rome* is not the only Example, tho', on these accounts, it had the most plausible Pretences for it of any other City whatsoever.

“ *Alexandria* and *Jerusalem* too are like Instances, but especially *Constantinople*, as you have heard, which so far puff'd up her Prelate *John*, that he affected the Title of *Oecumenical* (a harder Word, and as notable a thing as *Catholick*) *Bishop*. Nay, even *Ravenna*, when proud with the Residence of those lofty Imperial Lieutenants, call'd *Exarchs*, animated her Prelate also to tug with the *Roman* for Superiority; which Contention went so far, that the Church of *Ravenna*, by reason of her Separation from *Rome*, was commonly call'd *Allocephalis*, or, *the other Head*. By how much therefore the ancient and renowned *Rome* was more venerable in Mens Eyes than other Cities, by so much had its Bishops a fairer Opportunity to advance themselves, and grasp an *unlawful Power*; nor needed they any Tutors, *haughty Spirits* began too soon of themselves to make use of that Advantage.

The first considerable Invasion on the Church's Liberties was made by *Victor* Bishop of *Rome*, about the Year of Christ 195; the Occasion was this: A Question was started about the Time of celebrating *Easter-Day*; the Christians of *Asia* the Less, kept it exactly on the 14th Day after the first new Moon that followed the *Vernal Equinox*, on what Day of the Week soever it happened; and for their Warrant, not only produced the Command of God, *Exod. xii. 6. Levit. xxiii. 5. Numb. xxviii. 16.* to the *Jews* concerning the *Passover*, to which (said they) the Feast of *Easter* amongst Christians *answers*; but also alledged, that they therein followed the Authority of the beloved *Apostle John*, who ordered it so to be observed at *Ephesus*. On the contrary, the Churches of *Rome*, *France*, *Corinth*, &c. were stiff in Opinion, that *Easter-Day* ought *always to be on a Sunday*, as well because it was by Christians celebrated in Memory of our Lord's *Resurrection*, which was on that Day, as that they might not seem to comply too far with the *Jews*; and for their Practice pretended an *Apostolical Institution* and Tradition.

This was a Difference about a Thing, perhaps, in itself *indifferent*; but 'tis oft-times Man's Unhappiness to manage Debates about Trifles with most *Heat* and *Rigour*; and contend so much the more earnestly, as there is less Cause of Contention. *Polycrates* Bishop of *Ephesus*, by an Epistle (which those that have a mind to't may read in *Eusebius*) defended the *Asian* Cause so shrewdly, that *Victor* it seems being troubled to answer it, chose rather to cut, than untie the knotty Argument; and so without more ado, excommunicated all the Christians of *Asia*, and the neighbouring Churches; I say, excommunicated them, for that's the Language of my Authors, though I conceive we are only thereby to understand, a *Withdrawment* and *Refusal to Communicate with them*. And hence it appears, *That the Church of Rome, which boasts herself so Catholick, was guilty of the first grand Schism in the Christian World*. For tho' *Victor* were in the right, yet says *Eusebius*, *the thing pleased not all the other Bishops that he should do it of his own head without a Synod*. Nay, they exhorted (*Rufinus* translates it *Inhibebant*, they commanded) him to *desist, and seek the Peace and Unity of the Brethren*. Among the rest, the famous *Iraeneus*, in the Name of the Churches of *France*, over whom he presided, wrote to the said *Victor*, *That although they agreed with him in opinion, that Easter ought always to be observed on a Sunday, yet they could not but declare, that for not observing a Tradition, he in duty ought not to cut off*

whole Churches, &c. However, the Brangle lasted with extream Animosity on both sides for above 120 Years after, and then was happily composed by the Council of Nice.

The next Attempt I read of, was about the Year 250. The Bishops of *Africk*, by the Sentence of the Churches, had proceeded against certain false Bishops amongst them; they fly to *Cornelius* Bishop of *Rome*, and make use of his Interest; who writes a Letter in their behalf, which *Cyprian*, Bishop of *Carthage*, in his Answer complains of, as an injurious Intrusion, that he should offer to inter-meddle in their Matters, affirming, *That every Case ought to be heard in the Place where the Fact is committed*; and seems to wonder they should esteem the *Authority of the Bishops of Africk, less than that of Rome.* *Cyprian, Ep. 18. Pamel. 55.*

So four or five Years after, two *Spanish* Bishops, having in Time of Persecution sacrificed to Idols, were deposed: Whereupon they had secret Recourse to *Stephen*, then Bishop of *Rome*, hoping to be restored by his Authority; who being naturally of a proud enterprising Temper, no doubt, was glad of the Occasion, and wrote very haughtily to the Bishops in *Spain* to that purpose. But they assembled in a Synod, and sent him an Epistle (stiling him only *Bishop of Rome, and their Colleague*) wherein they justify their Doings, and *refuse to reverse the same.* *Cypr. Ep. 35.*

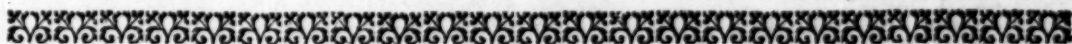
Not long after, a Difference happened between the same *Stephen* and *St. Cyprian*, the latter affirming, that Hereticks restored to the Church ought to be re-baptized; the former, that they ought not. 'Tis true, as it happen'd, *Stephen* was in the right; but here was always the Mischief, whoever had not as quick a Sight as themselves, and jump't not with them in all their little Opinions, must presently be buffeted with an Excommunication. For upon this small Mis-understanding, *Stephen* cuts off all the Churches of *Africk*, as *Victor* before had done those of *Asia*. This Insolence of his was highly resented by the *Eastern Churches*, who opposed his Proceedings, though they embraced his Opinion: And in a large Letter written on that Occasion, they declare, that they do not at all esteem his Excommunication: And, having notably displayed the said *Stephen's* Pride, Inconstancy, and contentious Humour, conclude with this tart Expostulation; *And can such a Man be of one Body or one Spirit (with the Church in general) who is scarce of one Soul with himself?* *Cyp. Ep. 4.*

Such were the Essays of the Bishops of *Rome*, even under the Scourges of Persecution, during the first 300 Years; but 'tis observable, that in all these Instances, their *Authority* was rejected by the other Bishops and Churches, whether Friends, or Enemies. Our next Stage will bring us down to the celebrated Days of *Constantine* the Great, when Religion brought forth Riches, and the Daughter devoured the Mother; when the Church, that before had Wooden Calices and Golden Ministers, began first to exchange them for *Golden Calices*, but *Wooden Priests*.

In the mean time, let no young Student that shall happen to be digging in the Mines of Antiquity, attribute to these *Roman* Bishops an Universal Diocese, because he finds them frequently sending such stately Letters throughout the Christian World; but consider, that many of those Letters listed by *Gratian*, and others, amongst the Decretal Epistles, are spurious and forged, many adulterated and corrupted, and most, if true, so haughtily penn'd, as may proclaim their Author's *Pride*, but by no means prove his *Power*. Besides, in these primitive Times, (wherein mutual Love was the chief Badge of the Christians) their Bishops in general

neral (as well as the *Roman*) did often write to their Fellow-Bishops, not because they had any Power over one another, but meerly from a Principle of *Amity*, and sometimes for *Advice* in doubtful Cases. But so subtle were the following Bishops of *Rome* to gratify their own Ambition, that where ever Letters were written for their Counsel, they afterwards produced and made use of them, as so many *Appeals* made to their Authority; and Titles given at first meerly in Compliment, Civility, or extraordinary Respect to a particular Person, they challenged as due to all that should fill that *See*.

But had the rest of the *Christian World* been persuaded in the primitive Times, that the Letters of the *Roman* Bishops were not only *Charitable Advice's*, but *Dictatorial* Commands necessary to be obey'd, as proceeding from one whom Christ had appointed *Head* of his Church, and an Oracle, whence nothing but Answers *Infallible* could be heard; they would certainly have made it the common Subject of their *Praises* and *Thanksgivings*; we should have had not a few *Panegyricks*, and many *Homilies* on no other Theme or Text, than the *Encomiums* of the *Roman See*; and Thanks to God for bestowing on the Christians such a *visible unerring Decider of their Controversies*; whereas, nothing of that Nature is to be found in all the Monuments of Antiquity."




P A C K E T IV.

Damnosa quid non imminuit dies? Hor.

"**E**Xternal Prosperity, tho' very grateful to human Nature, proves oftentimes more dangerous than Affliction; as we may observe, that more People are destroy'd by Surfeits, than are starv'd to Death. Christianity bravely weather'd the Storms of the Heathen Persecutions, and like a Palm-Tree flourish'd most under those weighty Oppressions; the Blood of the Martyrs proving the Seed of the Church. But when it came to rest, under the kinder Influences of the Civil Power, like Grain in an over-forc'd Soil, it soon grew rank and luxuriant, running up too fast, in a specious Blade, but with thin Ears and little Corn.

Constantine, for his gallant Acts, surnamed the Great, * was the first Emperor that declared himself a Christian." It is a common Notion that *Constantine* was converted

* Some of our Countrymen have been willing to believe, that this great Prince was born at *York*, but there is no Foundation for this. *Stephanus Byzantius* has inform'd us about the Place of his real Nativity: It was *Naissus*, a City of *Thrace*; with whom agree the generality of ancient Writers. Those of our Nation have thought he was born here, from a Passage of an anonymous Author, (*Epithalam. Maximiano & Constantino. inter Panegyric. p. 119. Edit. Cellar.*) *Liberavit ille [Constantius] Britannias servitute, tu etiam nobiles*

converted to Christianity by seeing the figure of a Cross in the Air, when he was going to encounter *Maxentius* the Tyrant, with these Words under it, "In this overcome." He could not then be first converted, because he had very favourable Thoughts of Christianity before; but he might be animated to attack his Enemy by this Apparition, which it is certain he firmly believed he saw; for *Eusebius*, his Intimate, has given us from him this Account, which he says the Emperor swore to: That a little after Noon, he saw in the Air, over the Sun, the Cross composed of Light, with this Inscription, *Τύτρω νίκα*, By this overcome; that he, and all his Soldiers who saw it with him, were greatly surprized at this strange Sight; that he was at a Loss what to make of this Vision; that in the Night, whilst he slept, Christ appeared to him in a Dream, with the same Sign that he had seen in the Sky, commanding him, that he should put it upon the Standards which he used in Battle; that he, the next Morning, call'd his Officers together, and getting some Workmen, had Standards immediately made. (Vit. Constantin. Lib. 1. cap. 28, 29.) If this History is ever so true, there is no room from hence to make a handle for worshipping the Cross; for the Sign which was put upon the Standards was not the Cross, but the Contraction of the Name of Christ,  the Letter X

with the Letter P traverse: for thus says *Eusebius*, ἡ σωτηρία ἐπιχειρίας τὸ σύμβολον διὰ στοιχείᾳ χρίσθ' ἐπαγγέλλεται ὄνομα διὰ τῶν περὶ τὸν ἑαυτοῦ ἑαυτοῦ χριστοῦ, χαζομύθου τὸ P χρί τὸ μοσιτατον; and Standards with this Sign upon them are to be seen on the Reverse of several Coins of this Emperor and his Sons. This was then so little question'd, that the Senate, which at that time was chiefly composed of Pagans, put the following Inscription, (Vid. Gruteri Inscription. p. 282.) on the Triumphal Arch erected on this Occasion, and which is still remaining at *Rome*.

IMP. CÆS. FL. CONSTANTINO. MAXIMO.

P. F. AUGUSTO. S. P. Q. R.

QUOD. INSTINCTU. DIVINITATIS. MENTIS.

MAGNITUDE. CUM. EXERCITU. SUO.

TAM. DE. TYRANNO. QUAM. DE. OMNI. EJUS.

FACTIONE. UNO. TEMPORE. JUSTIS.

REPUBLICAM. ULTUS. EST. ARMIS.

ARCUM. TRIUMPHIS. INSIGNEM. DICAVIT.

LIBERATORI. URBIS.

FUNDATORI. QUIETIS.

biles illic oriendo fecisti. Your Father freed Britain from Bondage; but you have render'd it noble, by taking your Rise (as to Power) from thence. This Writer means *Constantine's* being proclaimed Emperor, or at least *Cæsar*, at *York*, where his Father *Constantius* certainly died. Hence another Writer of the same Age, *Eumenius*, speaks thus of our Country, (Panegyric. Constant. p. 147.) 'Happy Britain! happier than all Lands! you have first seen *Constantine*, invested with the Dignity of *Cæsar*: Nature has deservedly favour'd you with all the Advantages of Air and Soil; in you there is neither too rigorous Cold in Winter, nor too immoderate Heat in Summer; you have vast Plenty of Corn; you have shady Forests without Beasts of Prey to infest them; your Plains are without venomous Creatures, but are clothed with an innumerable Number of Sheep, giving a great deal of Milk, and loaded with thick Fleeces.'

Whether

Whether we admit this Relation or not, “ we may ascribe *Constantine's* embracing the Christian Faith to the Operation of the Spirit of God: it is reasonable to believe, that the secondary Means might be the Consideration of the Excellence of the Christian Doctrines, how improving they are of each Man's particular Happiness, and how conducive to the Peace and Quiet of Societies, by recommending Patience, Obedience, Love, Charity, and Self-denial; which, to so prudent a Prince, might be sufficient Arguments to invite him thereto.

And as new Converts are usually most zealous, so this Emperor, bred amidst the Pomp of Pagan Rites, and perhaps not enough considering, that the Glory of Christianity consists in Simplicity and Purity, more than in worldly Riches and Splendor, imagining to promote it that way, was very bountiful in bestowing his Money on the Church and Church-men of his Time, especially at *Rome*, as being most at hand; if what *Platina* * says was true; for he tells us, that he gave the Bishops of *Rome* leave to wear a Golden Crown set with Jewels; but (says he) *Silvester* (that was then Bishop there) refused the same, as not fit for a religious Head. But his Successors are no such modest Fools; not content with a single Diadem, they will have a triple Crown, and scorn to suffer the Emperor himself to put on his Diadem without their Consent. No People better practise the Proverb, *Where an Inch is given, to take an Ell*: For not satisfy'd with *Constantine's* Bounty, of which the same *Platina* records several Instances, the Papists have since forged a Donation from him, whereby they pretend he gave to the before-named *Silvester*, and his Successors, the City of *Rome*, and several other large Territories in *Italy*, to rule and enjoy the same in a Sovereign Manner.”

Some of the Popish Writers, who took it for granted that there was such a Donation made by *Constantine*, yet express'd their Dislike of it, and their Sense of the evil Use that had been made of it: Thus the famous *Dante* spoke of it:

Ah, *Constantin*! di quanto mal fui matre
Non la tua conversion; ma quella dote
Che da te prese il primo ricco Patre.

Inferno. Cant. 19. p. 102. Ed. Ven. 1596.

Ah, *Constantine*! of how much Ill was Cause,
Not thy Conversion, but the rich Domains
Which the first wealthy Pope receiv'd of thee.

Milton.

And the ingenious *Ariosto*, where he brings in the *English Knight Astolfo*, conducted by *St. John* about the Moon, has these Lines:

Da l' Apostolo Santo fu condotto,
In un vallon, fra due montagne stretto;
Ove mirabilmente era ridotto,
Cio che di perde, o per nostro difetto,
O per colpa di tempo, o di fortuna
Cio che si perde, qui la si raguna.

Orlando Furioso, Cant. 34, St. 73.

* *Platin. Vit. Pontif. p. 48. Ed. Col. 1646.*

But

An Abstract with Improvements

But to be short at last, his Guide him brings
 Into a goodly Valley, where he sees
 A mighty Mass of things strangely confus'd,
 Things which on Earth were lost or were abus'd.

Sir John Harrington, *St.* 72.

And again :

Di varie fiori ad un gran monte passa
 C' hebbe gia buono odore, or puzza forte ;
 Questo era il dono (si pero dir lece)
 Che Constantino al buon Silvestro fece.

Then pass'd he to a flow'ry Mountain green
 That once smelt sweet, now stinks as odiously.
 This was that Gift (if you the Truth will have)
 Which *Constantine* to good *Silvester* gave.

Milton.

Our admirable *Chaucer* glances at it in the following Lines of the *Plowman's Tale*,
 p. 184. of the last Edition.

The Emp'ror yafe the Pope sometime
 So highè Lordship him aboute,
 That at the last the sely kime,
 The proudè Pope yput him out ;
 So of this realm is in grete dout.
 But Lordes beware and them defende,
 For now these Folke be wondir stoute,
 The King and Lords now this amende.

Chaucer may perhaps be said to be a follower of *Wicliffe*, and to have spoke out of
 prejudice ; let us then see in what Terms our other excellent old Poet *Gower*, who
 was his Senior, tho' contemporary, and who was a very zealous Papist, speaks of it.

This Emperor which he hath found
 Within *Rome*, anone let founde
 Two Churchis, whichè he did make
 For *Peter* and for *Paulis* sake,
 Of whom he had a visioun,
 And yafe thereto possessioun
 Of Lordeshippe, and of worldly Goode,
 But howe so that his Wille was goode
 Towards the Pope and his Franchise,
 Yet hath it provid otherwise,
 To see the worchyng of the Dede.
 For in Cronikè thus I reade :
 Anone as he hath made the Yefte,
 A Voyce was herde on highe Lefte,

Of

Of whiche all *Rome* was ydradde,
And said, this Daie venime is shadde
In Holy Church of Temporalle,
Whiche medleth with the Spirituall:
And howe it stant of that Degree;
Yet maie a Man the soothè see:
Godde maie amende it when he wille
I can thereto none othir skille.

Confess. Amantis, fol. xlvi, D. xlvii, A. Edit. 1554.

Of this pretended Donation there are several Copies, which differ one from another. It may not be improper to add here a Translation of one, which was publish'd by *Jo. Casar Bullenger* (*De Imperio Rom. Cap. vi. p. 318.*) In this *Constantine* the Great is represented as performing the Office of a Groom to the Pope: We have no Reason to think he did so to *Silvester*; but it shews, to what vile Offices that Pope's Successors would have put the temporal Lord of the then known World.

The Edict of Constantine the Great, concerning the Pope of Rome.

We decree to all the Governors of Provinces, and the Senate of our Empire, that the Bishop of *Rome*, the Successor of the Holy Apostles and of our Lord *Peter*, has a Power above the Imperial, throughout all the World, over all Persons; that he is to be honoured, and had in Reverence much more than the Emperor; that he is the Head of the four antient Sees; and that all things, relating to the orthodox Faith, must be judged and decreed by him. We give to our Father, the Blessed *Silvester*, and his Successors, our Palace, a Diadem for his Head set with precious Stones and Pearls, a Hood to hang at his Neck, a Purple Mantle, a Crimfon Vest, and all the Imperial Apparel, the Imperial Furniture for his Horse, Sceptres, and the rest of the Imperial Ornaments, and all the Glory of our Power. As to such as are chose into the Body of the Clergy of the most Holy City of *Rome*, we command, that they shall be apparel'd in Cloaths like those wore by our Senators, be carried on Horse-back, and be array'd in White Robes; and that he who is ordain'd a Clerk, shall not be hindered by any one to be a Senator: but seeing our Holy Father *Silvester*, out of his innate Modesty, refuses a Crown of Gold, we have placed these Ornaments, denoting his high Rank, and the holy Resurrection, with our own Hands on his sacred Head. We performing the Office of a Groom, and holding the Bridle of his Horse, have gone out of the Court of his sacred Temple, out of Fear and Reverence for our Lord St. *Peter*. We have look'd upon it to be most useful, and agreeable to God, to give up the City of *Rome*, and the Western Parts and Cities to our most holy Father, and to transfer the Seat of our Empire to the Eastern Parts, and to choose for our Capital the City of *Byzantium*, which lies under a fine Climate: reckoning it unjust for an Emperor to govern in that part of the Earth, where the Christian Religion was first revealed to us from Heaven. Having wrote this with our own Hands, and laid it on the Body of our Lord *Peter*, we swear, not only that we will never break this Engagement, but that our Successors shall keep it inviolable, and of this we become Surety to our holy Father and his Successors.

“ On this Pretence, some Papiſts would oblige us to a great deal of Reverence in our Expreſſions about the Pope; for, ſay they, he is however a great Prince, and
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therefore is to be treated with Respect ; but we shall find his Temporal Jurisdiction as ill got as his Spiritual ; and that the same was first obtained by Fraud and Villany, and not by any such Gift from *Constantine* ; whose Donation is a meer Cheat and Forgery.

1. One copy bears date in the fourth Consulship of *Constantine* the Son, and *Gallicanus* ; whereas there never was any such Consulship.

2. Neither *Damasus* nor *Anastasius*, who wrote the Life of the said *Silvester* very particularly, mention one word of it : 'Tis in no wise probable they would have omitted it, it being a matter of such importance." The first Writer who ever mention'd it was *Aeneas* of *Paris*, who lived in the Year 894.

" 3. *Rome* itself, nay all *Italy*, was afterwards part of what was divided amongst the Sons of *Constantine* : (See *Euseb. de vit. Constantini*, l. 4. cap. 51.) And Pope *Agatho*, who wrote many Years after, in an Epistle to *Constantine Pogonatus*, calls *Rome*, *Urbem Imperatoris servilem*, the Emperor's servile City. See *Agath. Epist.* 70.

4. *Isidore* and *Burchard* omit this pretended Deed of Gift, in their Collection of Decrees, as *Apocryphal* ; and *Platina* is asham'd to mention it. Nay, the most Learned Men of the *Roman Church* have condemned and rejected it ; as *Valateranus* in the Life of *Constantine* ; Cardinal *Cusa* (in *Concordant. Cathol.* l. 3.) *Laurentius Valla* (in *Ficta Donatione* ;) and (to bring an infallible Witness) *Aeneas Sylvius*, afterwards Pope by the Name of *Pius* the Second. The famous *Italian* Historian, *Francis Guicciardin*, discovered the Cheat, but the Inquisition razed out not a few of his Leaves, tho' they are still extant in some Editions ;* he there not only denies that feigned Donation of *Constantine*, but affirms, that divers Learned Men reported *Silvester* and him not to have lived in the same Age. Then he shews how obscure and mean the Authority of the Popes was, during the time that the barbarous Nations made havock in *Italy* ; that at the Institution of the *Exarchate*, the Popes had nothing to do with the Temporal Sword, but lived subject to the Emperor, and dated all their Bulls and Charters in these formal Words, *Such an one our Lord and Emperor Reigning.*" And we need not dwell upon the Confutation of the Genuineness of this Donation, because the most considerable of the later Papists, who yet have been Tools to the Court of *Rome*, have given it up ; as the Cardinal *Baronius*, Father *Morin*, and likewise *M. de Marca*, and Father *Natalis Alexander* ; not to mention those modest Writers of the *Romish* Communion, Father *Pagi*, and *M. le Nain-te Tillemont*.

5. " If such a Gift had been made, then must the Senate and Army of *Rome* become Subjects, and own Allegiance to the Bishop. Now nothing is more plain, than that the Senate did not own any such Allegiance, but that afterwards *Constantine's* Sons, *Julian*, and others of his Successors, were the sole Lords of the People and Army, and placed their Governors over the City ; as *Constantius* did *Leontius*, whom he afterwards put to Death for a Rape ; *Julian*, *Apronianus*, and others : Nay, *Justinian* having sent *Belisarius* into *Italy*, he finding *Silverius* then Bishop of *Rome* to have traiterously tamper'd with the *Goths* about surprising *Rome*, turn'd the said *Silverius* out of his Bishoprick, and banish'd him, as we find in his Life in *Platina* ;

p. 70,

* The English Reader may see this Passage at the end of *P. Paul's History of the Council of Trent*, p. 776, 777.

p. 70, 71. And this being about Year 536, is an undeniable Argument, that there was no such Gift or Power conferred by *Constantine* so many Years before, but that even till then at least, the *Roman Bishops* were in Subjection to the Emperor.

6. Because in the pretended Original kept in the *Vatican*, and written in Letters of Gold, the Scribe which wrote it could not forbear laughing at the Imposture, having ventured at the foot thereof to tell the Truth, though in false Latin, by adding these Words: *Quam Fabulam longi Temporis Mendacia finxit*, which Fable a Lye of a long time hath feigned.—See *Mornay's Mysterium Iniquitatis*, p. 35.

7. From the Ridiculousness of this Instrument in itself: For there it is said, that *Constantine*, the fourth Day after his Baptism, gave this Privilege also to the Bishop of *Rome*, That all Priests throughout the Empire should acknowledge him for their Head, as Judges acknowledge their King. But if the Popish Doctrine be true, he might thank him for nothing; sure the good Emperor was not well instructed in the Rights of the Bishops of *Rome*, to presume to make a present to them of a Privilege which they had several hundred Years been estated in by a Commission from Heaven. And what a dull Coxcomb must *Silvester* be, if he chose to hold from the Emperor, rather than from *St. Peter*! 'Tis there likewise said, That *Constantine* gave him and his Successors the Primacy over the Sees of *Alexandria*, *Antioch*, *Jerusalem*, &c. Besides the Silliness of the Repetition, undoubtedly his then Holiness, if this story was true, was an Infallible Dunce; for had he but gone to School with the Jesuits, he might have learned, that it belong'd properly to his own mighty self, to have given the Empire to *Constantine*, and not to have accepted these Trifles from him, which, together with the Devil's Bait, all the Kingdoms in the World, and the Glory of them, were entrusted to his Conduct long before. But the mischief is, there were no such rare Tutors in those Days.

We proceed to some Instances during the Reign of this Emperor *Constantine*, that may give us some Light where the Government of the Church was vested, and how the Bishops of *Rome* were esteemed as to their Authority in those Days.

1. When *Donatus* stood condemned as an Heretick by the Churches of *Africk*, *Constantine* left him not to be judged by *Miltiades* at that time Bishop of *Rome*, but appointed *Maternus*, *Rhetius*, and *Marinus*, Bishops of *Colen*, *Authun*, and *Arles*, to hear his Cause: See *August. Epist.* 162. and 166. 'Tis true he afterwards joined the said *Miltiades* with them in Commission; and afterwards, upon an Appeal from their Order, the Emperor heard and determined it himself in Person at *Milan*: so says *Augustin*, Ep. 168. The Emperor being constrained to judge this Cause after the Bishops, caused the Parties to appear before him, and with all Care, Diligence and Wisdom, entring into the Knowledge of the Cause, pronounced *Cecilian Bishop* of *Carthage* innocent, and his Adversaries a company of ungodly Persons. So little was the Bishop of *Rome* then regarded, as the sole and ultimate Decider of Controversies. And this was about the Year of our Lord 310.

2. In that celebrated Affair about *Arius* we have as little Signs of any such Power believed or pretended to. The Case was this: *Arius* a Priest at *Alexandria* being frustrated in his ambitious Design of being Bishop of that City, he set himself to oppose the received Doctrine of Christ's Divinity: "Just as now-a-days some rash and self-conceited young Students, missing of College-Preferment, or the like, take pet, run over to *Doway* or *St. Omers*, and return full of Popish and traitorous Principles, to disturb the Peace of their native Country, and thereby at last bring themselves to Destruction. The Heresy promoted by this *Arius* was very gross, but was subtly managed, and most stubbornly maintained. *Alexander Bishop* of *Alexandria* opposed him—

himself against him, and sent likewise his Epistles into all Parts, to the Number of 70, as *Epiphanius* reckons them, and amongst the rest to *Rome*, but not in the least as to a Judge, but meerly as to other Churches, for their Satisfaction; which undeniably appears, in that without waiting for any Advice from thence, he proceeded to excommunicate and cut off *Arius* from the Church.

This Fire thus flaming out, the famous Council of *Nice*, consisting of 318 Bishops, and other learned Men, was assembled to quench it; but this was not call'd by the Bishop of *Rome*, for *Eusebius* (de Vit. Const. III. 6.) tells us, That the Emperor *Constantine* assembled the general Council of *Nice*, calling thither the Bishops from all Parts; which Dispatch he calls ἐπιτάγμα, and ἐπαγγέλμα, *A Precept* or *Command*; and according to *Theodoret*, (l. I. cap. 7.) ὁ βασιλεὺς πλουτέλλων ἐνεὶνλω σωτηρίᾳ σύνοδον, *the Emperor assembled that great Council*. In like manner, when the same Council writes to the Churches, observe their Stile, *We here assembled, by the Grace of God, and favour of Constantine our Prince, beloved of God.* (Vid. Act. Concil. Nic. Vol. I.)

As this Council was call'd by the sole Order of *Constantine*, so he himself sat amongst them, admonishing them to a fair and friendly Debate of Things for the finding out of Truth. The Bishop of *Rome*, by reason of his great Age, was not able to be there, but he sent two Presbyters, who in his Name might subscribe what was there determin'd, as *Theodoret* has told us, (l. I. 7.) And so far was he from being Chief there, that 'tis recorded by the same Author, that the first Bishop who opened the Matter, and delivered his Opinion, was *Eustathius* Bishop of *Antioch*. And in the sixth Canon of that Council, for ranking and ordering of Bishops in their Places, there is nothing more of Pre-eminence ascribed to the See of *Rome*, than to those of other Metropolitan and Patriarchal Cities, but express Provision is made, *that every Church shall retain her due Honour.*"



P A C K E T V.

*Modò hæc tibi, lector Christiane, usui sint, quemvis
authorem fingito.*

“THE general Council, assembled at *Nice*, fell to their grand Business, viz. *The New-broach'd Tenets of Arius*; which they solemnly condemn'd: And for asserting the Divinity of our blessed Saviour, and his *Co-eternity* with the Father, the *Nicene Creed* drawn up, as it is thought, by *Hosius*, Bishop of *Corduba*, was agreed to.

Two other Canons were then likewise established, which being notably animadverted on by *Platina*, (a Popish Author, who lived and wrote not above two hundred Years ago) I shall recite them in his own Words truly translated. ---

“ It

“ It was here decreed, (says he, speaking of this Council in the Life of *Silvester*)
 “ That for preventing Injury to any, *every Year a Provincial Council should be*
 “ *held.* And why (continues that Author) the Popes of our Age have abolish’d
 “ this holy Constitution, I see not, unless it be that they fear the Censures of
 “ those that live better, and hold truer Opinions than themselves. It was also
 “ provided, *That none of the Clergy, out of Ambition or Covetousness, should leave a*
 “ *less, to go to a bigger Church.* But this certainly (says he) is not in our Days
 “ observ’d, when with rapacious Jaws, like hunger-starv’d Wolves, they all by se-
 “ cret Simoniackal Promises, Flatteries, Gifts, Bribes, &c. gape for, and snatch
 “ the richer Bishopricks and Benefices, leaving their first and less advantageous
 “ Cures, without either Conscience or Care.”

Several other of their Decrees I shall not trouble the Reader with, since they
 serve chiefly to shew, that the evil One sow’d his Tares betimes, and that divers
 little Superstitions were then budding, which afterwards shot forth their Branches so
 thick, till they had almost over-shadowed the Church, and transformed its external
 Figure from the Spouse’s lightsome Garden of Spices, to a dark Grove of Heathenish
 Idolatry. For example, upon a Mis-apprehension of that Text, *Some make them-*
selves Eunuchs for the Kingdom of God, Origen many Years before had emasculated
 himself; and found, it seems, so many Followers, that this Assembly saw it need-
 ful to make one Decree, that for the future *None should geld themselves,* [*Chronicon*
Carionis, p. 266.] A Prohibition which we have reason to believe our modern Pa-
 pists do not greatly need, since the *Swedish Law*, to inflict that Punishment on any
 Jesuit that should happen to be found there, having been but only twice or thrice
 put in Execution, has preserved that Country more than an Age free from the Vi-
 sits of those pestilent Incendiaries.

There was about these Ages grown common an undue Admiration of the Virtues
 of single Life, and Ostentation of bodily Chastity; whence not only the Fanaticism
 of Hermits and Monks got ground, but also a Fancy, that none that had and kept
 Company with their Wives, were fit to officiate as Ministers in the Church. Hence
 was that Question started in this *Nicene Council*, of which the Ecclesiastical Histo-
 rian *Socrates* (*l. i. cap. 11.*) writes thus, “ *It pleased some of the Bishops to bring in a*
 “ *NEW LAW into the Church, that those that were dedicated to the holy Ministry,*
 “ *Bishops, Presbyters, and Deacons, should not sleep any longer with their Wives.*”
 But it appears the Apostacy was not yet grown strong enough to introduce that De-
 vice; for (says that Author) *Paphnutius*, an *Egyptian Bishop*, who had one of his
 Eyes pluck’d out formerly for the Testimony of Jesus, stood up, in opposition
 thereto, crying out aloud, “ *That they should not impose so heavy a Yoke, for the*
 “ *Marriage-Bed was honourable, and Matrimony unpolluted, lest with too much Pre-*
 “ *ciseness they should rather hurt the Church; for all Men could not bear the Exercise*
 “ *of Continency, and that accompanying with a Man’s lawful Wife was true Cha-*
 “ *stity.*” Which prevailed so far, that the Council acquiescing in his Opinion,
 only decreed, *That Clerks should not accompany with other Women besides their*
Wives. Canon 3.

Nor did the Prohibition of Wives to the Clergy ripen into a Decree, till about
 fifty Years after; at which time *Siricius*, Bishop of *Rome*, ordain’d, that if a Clerk
 married a Widow, or a second Wife, he should be divested of his Office. For ma-
 ny hundred Years after, even this was not observed, till *Gregory VII.* otherwise

called *Hildebrand*, by cruel Decrees of Excommunication, deprived Ministers of their lawful Wives, and compelled the Clergy to the Vow of Continency.

That this is diametrically opposite to Christian Liberty is evident, if we consider,

1. These several Texts of Scripture, *1 Cor. vii. 2. Because of Fornication let every Man have his own Wife*; that is, whoever has not the Gift of Continency, whether Clergy or Lay-men; so *St. Chrysostom, Hom. 19.* upon these Words, interprets them generally, extending them to one as well as the other. Again, *Verse 9. They that cannot contain, let them marry; for it is better to marry than to burn.* Once more, *Verse 28. If thou marry thou hast not sinned.* Thus the Apostle, giving the Qualifications of a Bishop, *1 Tim. iii. 2.* plainly says, *A Bishop must be blameless, the Husband of one Wife, having his Children in subjection, Ver. 4.* which had been absurd, if he had been bound not to have any Wife at all. True it is, the Papists would avoid this plain Text, by suggesting that the *Husband of one Wife* means one that had been only once married, and that to a Virgin who was dead; that then such a Man may be admitted to holy Orders; and that thereby such a Person, as in their Canons they term *Bigamus*, is prohibited; that is, any that hath been twice married, or once, if to a Widow. But this is meer violence to the Sense; for the Words are in the present Tense, and speak not of them that have been married, and whose Wives were perhaps dead; but of them that at present are actually married, whom the Apostle requires to have but one Wife at a time.

2. We find *Paul*, though himself unmarried, challenged the Liberty to lead about with him a Wife, *1 Cor. ix. 5.* as the rest of the Apostles, even the Lord's Brethren, and *Cephas* did; therefore it was lawful for him to have married, being an Apostle. And it appears likewise that *Peter* was married, *Matt. viii. 14.* And let the Papists tell us, by whom had *Peter* his Daughter *Petronilla*, of whose Holiness their Legends make so much Noise; undoubtedly by his Wife, and that after he was an Apostle, as may be concluded by her Age: For she was so young in the time of the Persecution of *Domitian* the Emperor, that themselves tell us, *Flaccus* desired to have her in marriage; whereas, had she been born before his Apostleship, she must have been then almost 60 Years old.

3. There was no such Usage in the primitive Church. *Chæmeron* a Bishop fled with his Wife, says *Eusebius*, (*L. 6. c. 42.*) in time of Persecution. *Spiridion*, a famous Bishop in the Council of *Nice*, was married, and had a Daughter named *Irene*, (*Ruffin. L. 1. c. 5.*) *Synesius*, a learned Bishop of *Ptolemais*, was married, and had Children when he was a Bishop, as appears by his Writings, (*Epist. 70.* and *126.*) *Socrates* (*L. 5. c. 22.*) testifies of many godly Bishops in the *East*, that they had Children by their lawful Wives after they were Bishops. And the *Greek Church* observes it for a Custom, not to ordain any, till after they are married; as judging them then more staid, and less subject to Temptations. 'Tis evident by our Histories, that in *England* Priests married commonly, even after the Decree made against it by *Lanfranc*, Archbishop of *Canterbury*, in a Synod held at *Winchester*, *Anno Dom. 1076.* For *Gerard*, Archbishop of *York*, writing afterwards to *Anselm* of *Canterbury*, certifies him, That those whom he invited to take Orders, would not consent to profess Chastity; that is, not to marry, as the Decree of *Lanfranc* required.

4. Let us consider the Weakness of our Adversaries Arguments. The before-mentioned *Siricius*, in his Decretal-Epistle, if it is genuine, very gravely cites for his

his warrant that Text, *They that are in the Flesh cannot please God*; which is so gross and stupid a Perversion, that none but a Pope would use it. Others have urged, 1 Cor. vii. 32, 33. *He that is unmarried careth for the Things of the Lord, and he who is married for the Things of the World.* What St. Paul spoke concerning Marriage, in that Chapter, was not to the Clergy only, but to the Laity; and it is exceeding probable, that what he said was with Regard to a time of Persecution; in which, it is certain, that they who engage in Defense of Christ's Cause, whether Clergy or Laity, are much less incumber'd, when they are single, than when they have Families; but in quiet Times "we may affirm, that they may perform their ministerial Function better married than unmarried. And though in some respect the single Man seem to have less Cause to be incumber'd in the World; yet in others, a prudent faithful Wife may be the occasion, that her Husband may be much less entangled therewith, than if he were without her. All which is agreeable to the Doctrine and Practice of the Apostles; and the contrary Injunction of the Papists, as it was first introduced out of Covetousness, to aggrandize the Clergy, that they being freed from the Charge of Children might more vigorously advance the Interest of the Church, which was to be their general Heir; so it is one of the Characteristical Marks of Antichrist, and is stiled *A Doctrine of Devils*, 1 Tim. iv. 3. And therefore to attack our Antagonists with a kind of Weapon that themselves much boast of, I will conclude this Point with the *Anathema* of the Council of Gangra, (a Town of Galatia) held not long after this of Nice, Canon the fourth, *If any Man make a difference of a married Priest, as tho' through Occasion of his Marriage he ought not to offer, let him be Accursed.*"

P A C K E T VI.

*Non ego ventosi venor suffragia vulgi,
Contentus paucis lectoribus.-----*

*The Chastity of the Romish Clergy, since the Prohibition of Marriage, inquired into.
The nature of General and other Councils stated. Their Power, and the Obligation
of their Decrees, discussed.*

WERE not Absurdity and Contradictions frequent Ingredients in the Doctrines of the Papists, it would be strange, that the same Men who unduly extol Matrimony, making People swear that they hold for an Article of Faith, That it is truly and properly one of the Seven Sacraments of the new Law instituted by Christ, and necessary to the Salvation of Mankind, (which are the very Words of Pope Pius IV's Bull, prescribing the Form of the Oath for Profession of Faith to be taken by all Catholicks, published November 1564.) that the same Per-

sons (I say) should at the same time so far vilify and scandalize that Holy Institution, as to deem their Priests polluted by the lawful Use of it, is an Impudence not to be exceeded by any thing but their blasphemous Ambition of seeming wiser and more pure than God himself, who leaves that free, which they with an hypocritical Ostentation prohibit.

But are these lofty pretenders to Virgin-purity, indeed so strict and chaste in their Conversation? It may scarce be worth while to inquire; but they have made it in a manner necessary, by numbering the Sanctity of their Pastors amongst the Marks that prove them a true Church; [See *Vane's Lost Sheep returned home.*] and scandalizing all our Ministers in general on this Account, calling them a *fleshy Company*, &c. [See *Remish. Annot.* on 1 Tim. iii. 2.] The Authorities we use shall be taken from Writers of their own; and amongst them, still the honestest the Men were, the more Filth they discover.

If the Roman single-lived Pastors have been those sanctified Followers of the Lamb, of whom 'tis said, *These are they which were not defiled with Women*, [Rev. xiv. 4.] what mean then those Bleatings of the Sheep in our Ears? Whence arise those loud Complaints, in the whole Current of History, of their Debaucheries and Unclean-ness? What made Father *Espenceus* to cry out, [In Append.] *Our Ancestors wished Clerks to turn their Wives into their Sisters; but those in our Age, in their room keep Misses, Concubines, and common Strumpets: God, they say, took away their Sons (by this Prohibition, we must understand,) but instead of them, the Devil has given them Nephews, in abominable Abundance*, (he means Bastards, whom they colour'd with that Name.) What made so learned and modest a Man as *Erasmus* say, *A number of Monasteries are so degenerated, that the Stews are more Chast, Sober, and Modest than they?* [In *Epist. Grynaco.*] Was that zealous French Preacher, *Fryar Menotein*, mad, when he declared, That all the Goods of their Churchmen pass away, upon three sayings of the *Ave-Mary*: First, *Benedicta tu*, in their great Pomp and Braveries: The Second, *In mulieribus*, their Wenches and Ladies of Pleasure: The Third, *Fruetus ventris*, in their Revels, Banquets, and Belly-cheer? [Feria. 6. Sab. post Dominic. 40. fol. 8.] What a Villain was their own Bromiard, for telling that shrewd Tale of a Popish Priest returning late from his Harlot, who hearing a lamentable Noise of a Ghost, askt *What, or who it was?* The Ghost answers—*Who art thou that askest?* A Priest, says the Man: A Priest, said the Ghost, a Priest! And being demanded why he doubled the Word with such a Vehemency, he replied,—*That there came daily such Swarms of Priests to Hell, that he thought there had been none left upon Earth*, [Summ. v. *Luxuria.*] I will favour chaste Ears so far, as not to mention their Italian Brutalities, not to be named among Christians; and which (if Authors or Travellers may be credited) have rendred Rome, Sodom in both Senses, Spiritual and Temporal. I will not instance, that Pope Gregory had a Bastard, named *James*, on whom, in Queen Elizabeth's time, he bestowed Ireland, and imploy'd that Rebel and Traitor *Stewkley*, with Men and Money, to get possession for him. I will not name *Dona Olympia*, or any more modern infallible Courtisans; it may suffice, that our own History gives us a pregnant Example in Cardinal *Cremensis*, who being sent hither by Pope *Honorius* to King Henry I, Anno 1125. to stickle against the Married Clergy, after he had in a solemn Council made a most zealous Oration in Praise of Chastity, and bitterly inveighed against unlawful Lust, (so the Hypocrite term'd their lawful Marriage) was himself, that very Night, surprized in bed with a Whore.—But what of that?

that? I remember their St. *Thomas Aquinas* makes a cleanly Comparison, or kind of Plea, for the Toleration of such Cattle, *Id facit in mundo Meretrix*, &c. A Whore in the World (says he) is as the Pump in a Ship, or a Privy in a Palace: take these away, and all will be filled with Stench and Annoyance, [*de Regim. Princ. l. 4.*] Bravely argued, angelical Doctor! Sure at this rate *Rome* must needs be very sweet, where there are commonly reckoned 3000 licens'd Harlots, and those his Holiness's constant Tributaries.

But I am weary with this fulsome Repetition, and now should return to prosecute our *Historical Remarks*; but since the last concern'd the *Council of Nice*, and that we shall quickly have occasion to mention divers others, their *Canons* being frequently appealed to in Controversies with Papists, I shall here discourse a little concerning the *Nature and Power* of those famous Assemblies, &c.

A *Council*, then, I take to be, *A solemn Assembly, consisting chiefly of Persons Ecclesiastick, called together to consult of Affairs of the Church.* I say, chiefly Ecclesiasticks, (or Clergymen) because I conceive others may be there, tho' perhaps they do not debate the matter: for in that first grand Council held by the Apostles at *Jerusalem*, *Acts 15.* (and which some think alone could properly write—*It seemeth good to the Holy Ghost, and us*, tho' others have since taken up the Stile) it appears from the twenty-second Verse compar'd with the thirtieth, that many besides the Apostles and Elders were present, and that the whole Church gave their consent to the Decree, and joined in the Epistle. Nay, I will venture to say, that more may debate the matter, than perhaps are meet to define it. For so were ancient Councils celebrated in presence of the *Emperors*, whom we cannot suppose wholly mute. And it is memorable, that in the Council of *Nice*, a shrewd Pagan Philosopher, that withstood and perplex'd all the learned Bishops, was confuted and converted by a plain honest Lay-man. [*Ruffin. l. 1. c. 3. Hist. Trip. l. 2. c. 31.*] And since Councils are most times convok'd for convicting *Heresies*, it seems not fair, that even the Heretick himself should be excluded, but rather allowed to alledge what he can for his Opinions, that he may be either converted or confounded by the Power of Truth, revealed out of the Holy Scriptures.

COUNCILS are said to be, either,

1. General, whereto the Representatives of all known Christian Churches are invited, and may freely come; or at least collective of the Suffragans of divers distinct, national, and provincial Churches. And of this sort, the Papists reckon Nineteen since the Apostles times; though but four have any pretence to that glorious Title; and the two last, those of *Lateran* and *Trent*, were meer Conventicles of the Popes packing.

2. National, where only the delegated Clergy of one Kingdom or State meet.

3. Provincial, of some one particular Diocess or Province.

But by whose Authority are those Assemblies to be called? You need not doubt but the Pope will answer aloud, *By his alone.* *Bellarmino* has said it for him; *A general Council can be conven'd only by the Pope, not by the Emperor, or any others, unless his Holiness's consent and approve thereof*, [*l. 1. de Conc. Cap. 12.*] But in this he is as unhappy as in other Usurpations; the Current of purer Antiquity is against him, and ascribes this Power to the supreme civil Magistrate or Magistrates, being Christians, (for Heathens, 'tis supposed, will not much trouble themselves about it.) Thus the Emperor *Constantine*, we told you, called the first Council of

Nice,

Nice, [Ruffin. l. 10. 1.] And Theodosius the Elder, the first of Constantinople, [Theodoret, l. 5. c. 9.] And Theodosius the Younger, the first at Ephesus, [Evagrius, l. 1. c. 2.] And Martianus, the Second at Chalcedon, [Leo, Epist. 43, & 53.] 'Twas so common and indisputable a Right, that their Stile usually runs thus, *Jussu Imperatoris*, &c. By the command of the Emperor, our Brotherhood being assembled, &c. As appears by the Records of several antient Councils. Nay, to put it out of doubt, we find Leo, Bishop of Rome, intreating Theodosius, that he would please to call a general Council in Italy, [Epist. 47. ad Theodos.] And the like did Pope Liberius another time, [Theodor. l. 2. c. 6.] Whence it is evident, it lies not in the power of the Pope, but that they themselves expressly yielded it (*then*) to be in the Emperors; consequently (*now*) it is in every chief Magistrate within his own Dominions, as to National and Provincial Councils, and in the mutual consent of Christian Princes, for a general one.

As to the Utility of Councils, I am not so severe as Nazianzen, when he professeth, *He never had seen any good or happy Issue of any of them, but looked upon them as the Increase, rather than Remedy of Evils to the Church*, [Epist. 42. ad Procop.] This was spoke by him concerning the Councils, at which he had been present, in which the Arians and Semiarrians prevail'd, who amus'd the People with drawing up ambiguously-worded Creeds, which had an orthodox Sound, but admitted a heretical Sense; "and it is certain this Censure is due to several Conventions that are revered abroad as *sacred Councils*; yet the Protestant Church has ever had more Deference for those that have been *lawful and free*: and therefore though the Romanists brag they find divers things in the first four general Councils against our Doctrine, yet they are not able to shew any. But we, on the contrary, produce against them the 6th Canon of the Nicene Council, the 27th Canon of that of Chalcedon, reciting and confirming the Determination of the first Council of Constantinople, and an Epistle of the Council of Ephesus to Nestorius. Thus bringing all those four first general Councils to testify against, and condemn their Foundation-Principle, the *Pope's Supremacy*. Yet these are the Men that are always prating about Councils.

As to the Office and Power of Councils, I conceive it is (like that of Judges) *Jus dicere, non jus dare*; to search out Truth, and declare the Will of God revealed in the Holy Scripture, not to make *New Laws* beyond or besides it. Their Decrees in matters of Faith, are only so far obligatory, as they are agreeable to the Word of God, and by that they are to be examined, wherewith if they correspond not, a Writ of ERROR lies in the Court of Conscience." But if what is agreed upon, in a Council, or Synod of fallible Men, is really agreeable to Scripture, it is not to be disregarded, because it may not be drawn up in Terms which are to be found in so many express Words in the sacred Volumes; for when we censure a Proposition, it would be weak to condemn it, merely because it is express'd in human Words; notwithstanding this, it may be a certain Truth, a just Consequence drawn from Scripture: The Question should be whether it is agreeable to Holy Writ; and if it is, it is true, tho' it may appear in a Dress which Men have given it, "Councils are a good means for deciding things in Question, where the Ministers of the Church, that have Gifts of Knowledge and Understanding in the Scriptures, may by *mutual Conference* from thence, confute Errors; but these cannot presume on the special Assistance of the *Holy Ghost*, if they neglect *ordinary Means* to come to the Knowledge of the Truth, as our Adversaries themselves confess, [Remish. Annotat. on Acts xv. 28.] Much less then, say I, if they be not directed by the Word of God,

God, which is the *Rule of Truth*, yea, *Truth* itself, as our Saviour testifies in his Prayer, *Sanctify them in thy Truth, thy Word is Truth*, [John xvii. 17.] 'Tis alone God's Prerogative to prescribe what is to be Believed on pain of Damnation. *He that hath my Word, let him speak my Word faithfully; what is the Chaff to the Wheat?* (that is, human Traditions, to Divine Commands) *saieth the Lord*, [Jer. xxiii. 28.] So he charged his Prophets of old, *Hear the Word at MY Mouth, and give them Warning from Me*, [Ezek. iii. 17.]



PACKET VII.

Spéque metúque procul.

That General Councils have torrested several Popes. That they may, and have err'd. The Reasons why any full and free is not now to be expected. The History of the Church carried on. Constantine not baptized, till near his Death. The Fable how his Mother found the Cross our Saviour suffer'd on; and how the Nails were disposed.

“**W**HAT we have said, concerning the *Decrees of Councils in matters of Faith*, That they are to be Regulated and Examined by the *Scriptures*, we find confirmed by no less an Authority than that of the famous *Augustine* [in his Treatise against *Maximus the Arian*, l. 3. c. 14.] *Nec ego Nicenum, &c. Neither ought I (says he) produce the Nicene, nor you the Ariminum Council, as having already prejudged, or absolutely determined the Cause beyond farther Appeal on either side; for I am not bound up by the Authority of this, nor you by the Decree of that; but let us regard the Authority of the Holy Scriptures, Witnesses not appropriated or partial to either Party, but common to both: a Saying worthy the Pen of one that was to be reckoned among the chief Fathers of the Church.*

True it is, the Romanists do not agree amongst themselves in the Point. *Bellarmino* [de Conc. l. 2. c. 13.] musters up three different Opinions of their own. *Gerson* and other Doctors of former Times, and the Popish French Church to this Day, assert Councils to be above the Pope. The Canonists, *Bellarmino* himself, and his Brother Jesuits, That the Pope is paramount to Councils. Some more warily alledge, *The Pope is only above a Council, so as not to be subject to any coercive Sentence of theirs.* Many of their Schoolmen confess Councils may err in matters of *Fact*. Others aver, that being confirmed by the Pope, they can neither mistake in *Fact* or *Faith*.---- 'Tis not our Business to reconcile them, but the plain Truth is,

1. Councils generally, till these later Ages, were acknowledged above the Popes, and have often corrected them.” The Emperor *Otho II.* having with good Advice laboured to reclaim Pope *John XII.* without effect, indicted a Council, calling together

together the Bishops of *Italy*, by the Judgment of whom the Life of that wicked Man should be judged; and the Issue was, that he was deposed. *Plat. in Joh. XIII. (pro XII.) Vid. Baron. Ann. 960.* The sixth and seventh General Synods anathematized *Honorius* by Name, when he was dead, because his Heresy was not before confuted; and would have served him so, if he had been alive. *Barrow's Pope's Suprem. p. 390.* Divers Synods (that of *Worms*, of *Papia*, of *Brescia*, of *Mentz*, of *Rome*, &c.) rejected Pope *Greg. VII. Anno 1076.* Pope *Adrian* himself in the Eighth Synod (so called) confessed, that a Pope being found deviating from the Faith, might be judged, as *Honorius* was. *Baron. ann. 1033. §. 3. Gerbertus* (afterward Pope *Silvester II.*) maintain'd that Popes might be held as *Ethnicks* and *Publicans*, if they did not hear the Church. *Baron. ann. 992. §. 44.* "The Council of *Pisa*, ann. 1409. displaced two Popes, viz. *Gregory XII.* and *Benedict XIII.* That of *Constance* deposed *Joh. XXIII.*" as a Drunkard, an incestuous Person, a Pedlar of Pardons, and an Infidel: *Platina* saith, he was deservedly and justly deposed. One of the Resolutions of this Council was, that a General Council legally summoned, was invested with a supreme Authority next to *Jesus Christ*. So that then *Infallibility* was placed in a General Council. "That of *Basil* deposed *Eugenius IV.* and declares the Decree of the said Council of *Constance*, of a Council's Superiority (over the Popes) to be a matter of Faith. And these last mentioned Councils that so Decreed, were likewise (if that could add any strength) confirmed by several Popes, viz. *Martin V.* and *Nicholas IV.* as by their respective Acts appears; whence it undeniably follows, that the later Councils of *Lateran* and *Trent*, that Decreed the Pope to be above Councils, do not only demonstrate, That Councils, Pope and all, may Err, and consequently the *Fallibility* of *Rome's* Church; but also that *Rome* has changed its Faith.

2. That Councils called *General*, even though so confirmed by the Pope, may, and have foully erred, and that too in *Matters of Faith*, may yet farther appear by these Instances, amongst many others that might be brought. The sixth General Council, which was the third holden at *Constantinople*, Anno 690, Canon the second, ordered, those had been baptized by Hereticks, to be rebaptized; which Error *Augustine* refutes (*L. 7. Of Baptism.*) And in their 72d Canon, they adjudge *Marriages contracted with Hereticks* ought to be dissolved, in Opposition to God's Word, *Matt. xix. 9. 1 Cor. vii. 11.* And yet this Synod was both agreed to by the Bishop of *Rome*, and a subsequent Council. - - - - The seventh General Council, called the second of *Nice*, about the Year 800. decreed, That Images should be worshipped, Canon the seventh and ninth, against the express Command of God, *Exod. xx. 4.* and contrary to a former Council under *Copronymus*, and another afterwards at *Francford*, in the Days of *Charles the Great*. The same second Council of *Nice* decreed, That Angels and the Souls of Men were corporeal and circumscribable, against the Testimony of divine Writ, [*Luc. xxxiv. 39. Col. 1. 16.*] The Roman Council, under Pope *Stephen VII.* decreed all the Acts of his Predecessor *Formosus* to be void. But that of *Ravenna*, under *John XII.* condemned that Decree, and ratified the said *Formosus's* Doings." It is well known, how differently Councils decreed in the *Arian* Controversies; and what a Variety of them *Constantius* set up against that at *Nice*. And so it was in the *Eutychian* Heresy, approved in the second Council at *Ephesus*, but soon after condemned at *Chalcedon*. (*Du Pin, Cent. 5.*) "But what need we rifle further into Councils to pick out contradictory Canons, since themselves declare, that they are not *Infallible*? For at

at the End of each Council, there is most times a Prayer set down, that God would pardon their *Ignorance* and *Errors*; as any that peruses the Volumes of the *ancient Councils* may perceive." Which by the Way shews the Absurdity and Impiety of that Clause in Pope *Pius IV's* Profession of Catholick Faith, now used for the Reception of Converts into the Church, viz. "I likewise undoubtedly receive and profess all other Things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the holy Council of *Trent*. And I condemn, reject, and anathematize all Things contrary thereto, and all Heresies which the Church has condemned, rejected and anathematized."

3. "Hence may appear the *Vanity*, shall I call it? or rather *Blasphemy* of those Sayings of *Gratian*, [*Dist.* 19 and 20.] *That the Decrees of Councils, and Decretals of Popes, ought to be reckoned amongst, and esteemed of equal Authority with the CANONICAL SCRIPTURES.* And of Pope *Gregory the Great*, [*Lib.* 1. *Epist.* 24.] *That he reverences the first four General Councils altogether as much as the four Gospels.* Most true it is, his Successors have regarded them both much at a Rate; that is, trampled upon either of them that stood in the Way of their Ambition, or Avarice. Thus the sixth Canon of the first Council of *Nice*, which equall'd *Alexandria* and other Patriarchal Sees with that of *Rome*, is corrupted; and to strengthen the Pope's Militia, fifty false Canons added to the twenty Canons of that so revered Assembly. So have they abused the Fathers of the *Chalcedon* Council, that said, - - - *Let the See of Constantinople be as well advanced as Rome, being the next unto it*; which is thus cleverly falsified by a Negative added to the last Words, *Let her NOT be advanced in Matters Ecclesiastical as she: Let her be next unto it.* So have they adulterated the 28th Canon of the Council of *Carthage*; speaking how the Churches of *Africa* should not appeal beyond Seas, this Clause is foisted in, *unless it be to the See of Rome.* To this pass are General Councils come; those of old are made to speak new Language; those of later Times teach Things quite contrary to the old.

4. A General Council, full and free, is rather to be wish'd than hoped for, since 'tis never like to happen. Those that have long abused the World with that specious Name, have mostly been but *Imperial* or *Ecclesiastical Machines*; no free Agents, but wound up, set on going, and let down by the Direction and Hand of some self-designing Workman. Observe the Church of *Rome* flush'd with Conceits of Catholick Power and Infallibility, (like *Pompey*) not enduring any Equal; and the *Greek* Church (though oppressed, yet spread through many Nations of the *East*) scorning (with *Cæsar*) to admit in this Case any Superior. Consider the Differences of *Lutherans* and *Calvinists*, and the Church of *Great-Britain* (the most sound and moderate in its original Constitution of any one on Earth.) Regard the several jarring Interests of Princes and States, that must consent to the Congress; and then tell me, if any such full and free Assembly, for calming and reconciling the Christian World in Ecclesiasticals, can rationally be expected before the return of *Elias*. Nor is it more impracticable than *useless*, if the *Roman* Doctrines are true: For if the Pope (either in his own Person, or in *Cathedra* amongst his Cardinals) be *Infallible*, (as most modern Papists would make us believe) then Councils are wholly unnecessary and impertinent; for *Frustrâ fit per plura, quod fieri potest per pauciora.* But to return to the first Council of *Nice*.

That venerable Synod having (as we mention'd *PACKET V.*) condemned the Tenets of *Arius*, and he himself being banish'd, his Followers (though more out of

Compliance than *Conviction*, as appears by the Sequel) subscribed the *New Creed*, all but 17, who fell under severe Censures of *Deprivation*, &c. And now the *Orthodox Party* (called *Homoousians*, because they believed the Second Person of the Trinity to be of the *same Substance* with the *Father*; as their Opposers, *Homoiousians*, because they asserted he was only of a *like Substance*, not of the *same*, a most ridiculous Notion,) *flourished* throughout the Empire, and the devout *Constantine* went on with his *Bounty* and *Liberality* to the Church: Though not without some ill Omens of her taking a *Surfeit* by his Beneficence, if we credit the Legend of *Silvester*, which records, that at the time he endow'd Churches with so large Revenues, there was a Voice heard in the Air, (whether from a *good* or *bad Angel*, I determine not) *Hodie venenum effusum est in Ecclesiam: This Day is Poison poured into the Church*. 'Tis certain her Tranquillity lasted not long, but a more lamentable Feud and Persecution arises out of her own Bowels, than any she had before endured from her Pagan Enemies. For the *Arians* enraged at their late Defeat, some Years after cajole *Constantia*, the Emperor's Sister, to their Party, who prevails with her Brother to recall *Arius* from Exile; whence new Stirs about the old Question arise, and the Business was ordered to be re-heard at *Tyre*, whither the Emperor thought to have gone in Person, as in his Way to *Jordan*, in which River he designed to be baptized. But whilst he was preparing for this Progress, he falls sick, and dies at the City *Nicomedia*: A Prince for Devotion and Zeal deservedly famous in History.

To this Account of him we shall annex the Story of his Mother *Helena*, as 'tis very gravely told by *Platina*, and other Popish Authors, *viz.* That this good Lady ('tis supposed in her Dotage, for they confess her then Fourscore) being admonished by a Dream to go to *Jerusalem* in quest of the Cross our Saviour suffered on, found in the Place of the said Cross a Marble Statue of *Venus*; but having digged the Ground, discovered three Crosses; and also the Title *J. N. R. J.* that was once fastned to the Cross of our Lord, but now lying by itself, so that they could not tell to which it belonged; but were quickly satisfied of that important Doubt, by a Miracle: For a Woman almost at Death's Door (*Platina* says she was as Dead as a Door-nail) having two of them applied to her, found no Benefit, but as soon as touched by the third, in a trice recovered or revived. By this knowing the right, home the Empress joyfully brought it, in which were the Nails still remaining, that pierced our Lord's Body ('tis strange they were not drawn, when the Body was taken down; but Catholick Faith admits no Scruples.) *Baronius* confesses there could be but three, or at most four of them: And how do you think she disposed of them? The Cardinal tells us exactly; two she caused to be fix'd in a *Bridle* for her Son *Constantine's* Charging-Horse, as supposing (we must conceive) they would make him invulnerable: Another she put in his Crown; (*Platina* says, 'twas in the Top of his *Helmet*) and the fourth (which in my poor Opinion was as well bestowed as any of them) she threw in a great Tempest into the *Adriatick Sea*, to be calm, and keep it from doing Mischief. Yet to this Day there are (in several Places) as many of these *very Nails* to be seen with Adoration, as would half set up an honest *Country Smith*."

PACKET VIII.

*Roma diu titubans, variisque erroribus acta
Corruet, & mundi desinet esse caput.*

*Part of an old Popish Homily, or Sermon. The Distractions in the Church after the
Death of Constantine. The History of Julian the Apostate.*

“THE Popish *Miracle-mongers* were not content to abuse the World’s Credulity with the absurd Story concerning the *Invention of the Holy Cross*, but they must needs set apart a Day to be observed as a *Festival*, in Memory of that *worthy Business*, viz. the *Third of May*, which to this Day, in some of our *Almanacks* (the more Shame to the Authors) wears that *Title*. And that our *Protestant Reader* may have the *Diversion* of observing what *ridiculous Flams* passed for current Divinity heretofore, when *Popery* was in vogue, and *Ignorance* celebrated for the *Mother of Devotion*, I hope it will not be too much a *Trespass* on his *Patience*, to let him know how the old *Homilies* represented this Matter then to the People; which I shall do, by faithfully reciting in the very old *English Words*, the Beginning of a Sermon accommodated to this Occasion, as it is recorded in the ancient *Roman Festivale, de Inventione Crucis*, p. 100. — — — Thus:

Good Friends, Such a Day ye shall have the Invenyency of the Holy Crosse; ye shall not fast the Even, but come to God and to holy Church as Chrysten People should do, in Worship of him that dyed on the Crosse. Than ye shall understand why it is called *Inventio sanctæ Crucis*, the finding of the holy Cross, the which was found in this wise, as I shall tell you. Whan Adam our fyrst Fader was seke for Age, and would fayne have ben out of this World; Adam sente Seth his Sone to the Aungel-keeper of Paradise, prayenge the Aungel to sende him the Oyle of Mercy, to anoynt his Body therewith whan he were dede: Than went Seth to Paradyse, and sayd his Message to the Aungel. Than answerd the Aungel, and said, that he might not have it tyll the Yeres weres fulfilled. But have this Branche of the Tree that thy Fader synned in, and set it on his Grave, and whan it bereth Fruyte, then shalt he have Mercy, and not erste. Than toke Seth this Branch, and came home and found his Fader dede; than he set this Branche on his Faders Grave, as the Aungel badde him do. The whyche Branche growed there, tyl Solomon was Kinge; and he made to fell it downe, for it was fayre to the werke of his Temple, but it wolde not accord with the werke of his Temple. Therefore Solomon made to cast it down into the Earth, and was hidde there to the Tyme that the Bishop of the Temple let make a Ware [Pand or Pool] in the same Place whereas the Tree laye, to washe in Shepe that weare offred to the Temple. Than whan this Wayre was made, they called it in their Language, *Probatia Piscina*, [excellent Latin Hebrew] To the whyche Water came

came an Angel certain Times fro Heaven, and did worship to the Tree that lay in the Ground of the Wayre, [A rare Errand for an Angel to come from Heaven, to worship an old Stump] and moved the Water; and what Man or Woman that came to the Water nexte after the Angel, was made hole, what Skenes that ever he had, by Virtue of the Tree; and so endured many Wynters to the tyme Chryste was taken, and should be done upon the Crosse; than this Tree by the Ordinance of Godde swamme upon the Water, and when the Jews had none other Tree redy to make the Crosse of, for great haste that they had, they toke the same Tree, and made thereof a Crosse, and so dyed our Lord thereon, and than the Tree bare that blessyd Fruyte, Chrystes body, of the whyche wellet the Oyle of Mercy to Adam and Eve, and all other of their Off-springe. But whan Chryste was dede, and was taken downe of the Crosse, for Envy that the Jews had to him, they toke the Crosse, and two other Cresses that the Thieves were hanged on, either Side of Cryste, and buried them deep in the Erth, for that Chrysten People should not wyte where they wers done, for to do it Worship; and there it lay a Yere and more, [that is to say, above three hundred] unto the Tyme of Helena, &c. --- And then proceeds with the before-mentioned Romance, how she found it. --- And is not this Stuff, think you, incomparable Divinity to edify old Women with, on a long Winter-night in the Chimney-corner?

Qui Bavium non odit amet tua dogmata Mævi.

But of this enough; perhaps too much. --- Let us now go on with our Historical Task. And in order thereunto, the Reader is to be reminded, that *Constantine*, a little before his Death, prevailed with by the Arts of his Sister, having recall'd *Arius* from Banishment, and appointed a new Synod, first at *Tyre*, and thence transferr'd it to *Constantinople*, the said *Arius* being there arrived, and the Contest growing hot, we are told, that one *Alexander* a Bishop, continuing a great while in the Church, begg'd of God, that he by some signal Providence would defend the Truth; and that the same Evening *Arius* repairing to the Assembly, being suddenly taken ill, diverting out of the Way to ease Nature, voided forth his Bowels; which for the present struck no small Consternation into those of his Party. But it lasted not long; for *Constantine* soon after dying, having in his latter Years chiefly resided at *Bizantium*, which he rebuilt, and from his own Name called *Constantinople*; he, I say, by his Will, divided the Empire amongst his three Sons. To *Constantine* the Elder, he gave *Spain*, *France*, the *Alps*, and *Britany*: To *Constans*, *Italy*, *Africk*, and *Greece*: To *Constantius* the Younger, all his *Oriental* Territories; who in a few Years obtained the entire Monarchy: For *Constantine* was kill'd within three Years, in a War with his Brother *Constans*; who himself some Time after was assassinated by the Rebel *Magnentius*. So that the *Whole* devolv'd upon *Constantius*, though not settled firmly, till he had subdued the said *Magnentius* in a Battle, which (though he obtained the Day) cost the Lives of so many thousands of brave Men, that it much weakened the Empire, and is thought to be one main Reason why they were not able to oppose those barbarous Nations that soon after over-run them.

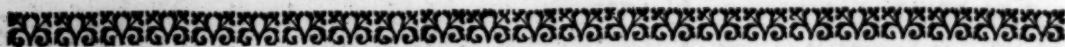
This *Constantius* being favourable to the *Arians*, their Heresy mightily increased. They now carry all before them, and not only hold Councils, as at *Sirmich*, *Ariminum*, &c. decreeing quite contrary to the Council of *Nice*; but also cruelly persecute all that oppose; and (if I mistake not) this was the first Persecution of Christians by Christians.

Whilst

Whilst things were in this confusion, *Constantius* dies, to whom succeeded *Julian*, infamously famous for the Title of *Apostate*. This *Julian* was the Nephew of *Constantine* the Great, educated in the Christian Religion, and of so pregnant an Ingenuity, that he was preferr'd to be a Reader in the Church, (for let me tell you, in those days, the meanest Office in the Church was counted an Honour, no Disparagement to Personages of the greatest *Birth* or *Fortune*;) but being a Man of an *unstable* Mind, and self-conceited Wit, he soon revolted to Heathenism, preferring the *inticing Subtleties* of vain Philosophy, before the *Simplicity* of the Gospel; and making a Handle, it may be feared, of the Differences and Animosities amongst Christians to fix him in his Apostacy. "For it seems not improbable, that a Man of great *Wit*, as he was, and not having the *Grace of God* to direct it, and shew him the Beauty of Religion, through what he accounted the Deformities of its *Teachers*, might thence conceive an Aversion for it. Yet did he not attack the Church so much by open Force, as undermine it by secret Subtleties. And being much of an humour with those Atheistical Buffoons, that count themselves the *Men of Wit* in our Age, was wont to prophane Scripture to countenance his Impiety, and add Jokes to his Cruelties, to make them the more *poignant*. Thus taking away the Revenues from Churchmen, (whereby, it is said, he endeavoured to destroy not only the *Priests*, but the *Priesthood* itself) he told them, he did but make them fitter for the Celestial Kingdom, since in their Books 'twas written, *Blessed are the poor, for theirs is the Kingdom of Heaven*. So having forbid Christians any Military Employ, (the only road then to Preferment,) he said he did it, because by their own Law, when any smote them on the left Cheek, they were to turn the Right, and consequently not fit to be Soldiers. The Children of Christians he would not suffer to be admitted into the Rhetorick Schools, saying, *Those that are bred there, wound us with our own Weapons*. Out of spight to the Christians, he much indulg'd the Jews, promising them Liberty and Protection: whereupon a vast Multitude assembling at *Jerusalem*, began to re-build their Temple; but no sooner were the Foundations laid, but a mighty Earthquake and Tempest happening, all they had done was destroy'd, and of themselves considerable Numbers killed.* But of *Julian*, the Prophecy of the Reverend *Athanasius*, (who continued Orthodox, when a great part of the World was *Arian*,) came to be exactly verified; for speaking of him, and the then Persecution, he declared, it would be but a *slight Cloud*, that would soon be blown over, as indeed it did; for the *Apostate* warring with the *Persians*, and being wounded by an unknown Hand in the Breast, finding himself faint, that he might die as he liv'd, *blaspheming*, receiving of his Blood in the Hollow of his Hand, flung it up towards Heaven, crying, *Vicisti tandem Gallilæe! At last, O Gallilean!* (so the vile Man was wont in Contempt to call the Adorable Saviour of Mankind) *At last thou hast overcome me.*" To which we may add what *Theodoret* relates concerning a Christian School-master at *Antioch*, who being ask'd in derision by *Libanius*, *Julian's* great Master, what the Carpenter's Son was doing? and being filled with divine Grace, foretold what would shortly come to pass. For, says

* This Fact is related by several Historians, and particularly by *Ammianus Marcellinus*, who saith, *Metuendi globi flammæ prope fundamenta crebris assultibus erumpentes, fecere locum, exustis aliquoties operantibus, inaccessum: hocque modo, elemento destinatus repellente, cessavit impetum.* Amm. Marc. Lib. 23. c. 1. p. 271.

he, the Creator of the World, whom you in derision have called the Carpenter's Son, is making a Coffin for thy Pupil. And in a few days after came the News of *Julian's* Death. Thus was that wicked Apostate cut off in the Thirty-second Year of his Age, having enjoy'd the Empire but one Year and eight Months.



P A C K E T IX.

Quid cum illis agas qui neque Jus, neque Bonum atque Æquum sciunt ?

Melius, pejus ; profit, obfit ; nihil vident, nisi quod lubet.

Terent. in Heaut.

The smart Repulse given by the Oriental Bishops to Julius Bishop of Rome, pretending Superiority over them. The bloody Fray between Liberius and Felix, both Bishops of Rome at a time, and one of them an Heretick. The like between Damasus, and Urcisinus.

“*Julian* the Apostate being slain, as you have heard, *Anno* 367. *Jovian* succeeded, a great Commander in the Wars, and an Orthodox Christian, from whose Conduct the Church had promised herself a return of Peace and Safety ; but those Hopes were blasted by an immature Death before he had reigned eight Months. Then followed *Valentinian*, a good Prince, but unhappy in choosing his Brother *Valens* (a Person naturally cruel, and addicted to the *Arian Heresy*) for his Colleague or Partner in the Government ; who occasioned great Persecutions against those that embraced the *Nicene Creed*, and after his Brother's Death endeavoured to grasp the whole Empire to himself ; but being vanquish'd in a Battel with the *Goths* near *Adrianople*, was burnt in a Cottage whither he had fled for Shelter ; and then the Imperial Diadem was worn by *Gratian* the Son of *Valentinian*, and afterwards by *Theodosius*, surnamed the Great, a Prince celebrated as well for Learning and Valour, as for Piety and Care of true Religion ; who died *Anno* 395.

We have but named these successive Emperors, because to write their Acts is foreign to our Scope, which aims at the Affairs of the Church, and chiefly to take notice of the growing Usurpations of the Bishops of *Rome*. From the Death of *Constantine* to that of *Theodosius*, are numbred about sixty Years, in which space the *Roman See* had these following Bishops ; *Julius*, *Liberius*, *Felix*, *Damasus*, *Syricius* and *Anastasius* ; concerning whom respectively we shall only remark,

1. That notable Repulse which the said *Julius* I. met with in his usurping Pretensions, as *Platina* relates the Story in his Life.—*Non destitit Julius, &c.* “ This *Julius*, saith he, forbore not to reprehend the Bishops of the *East*, because without his Leave or Order [you see *Ambition* began to work] they had called a Council “ at *Antioch*, saying, It ought not to be done, because the *Roman Church* ought to “ have

“ have a Superintendency over all the rest. But (*continues that Catholick Author*)
 “ those of the *East* looked upon his Allegation with Scorn, and could not but laugh
 “ at so vain a Claim; telling him, it was well known the Gospel was first delivered
 “ in the *East*, and thence preached to *Italy*, and other more Western Nations: And
 “ that it was to their Parts *Rome* herself owed the Reception of the Faith; where-
 “ fore if any Pre-eminence was to be challenged, it was due to their Churches, as
 “ the most Antient, from whence, as from a clear and lasting Fountain, others
 “ were derived and supplied with the Waters of Truth: For to allow any such
 “ Superintendency to *Rome*, were absurdly to set the Daughter above the Mo-
 “ ther.”—Which, believe me, was a shrewd Argument, that to this Day may puzzle
 a whole College of *Jesuits* solidly to Answer.” And it may here be observed, that
 the Fathers at *Antioch* were so far from paying Deference to *Julius*, as their Super-
 rior, that they threatened to Excommunicate and Depose him, if he resisted their
 Decrees. (*Sozom. iii. 8. Pope's Suprem. p. 389.*) This *Julius* ordered that no
 Clergyman should plead before a Lay-Judge, or be sentenced by him. *Plat.*

2. Touching *Liberius* the next Bishop of *Rome*, *Platina* confesses, that after he
 had for some time held the *Infallible Chair*, he was, for no less Crime than being an
Arian Heretick, thence turned out, and very fairly too it seems: For he says, *Sacer-*
dotes congregatâ Synodo in Liberii locum Felicem Presbyterum virum optimum Ponti-
ficem crearunt; The Priests assembled in a Synod, created *Felix* the *Presbyter*, a most
 excellent good Man, *Pope* in his stead. And if he were so good, then sure the other
 that was removed was none of the best: however, as bad as he was, and notwithstand-
 ing the other's Goodness, he made shift after some time spent in Banishment to get once
 more into the Chair, and send honest *Felix* packing; and then *Platina* witnesses,
 there were such ruffling doings on each side, *Ut Ecclesiis ipsis Presbyteri & Clerici passim*
necarentur: That the Priests and Clerks were commonly slain up and down even in
 the very Churches by those of the opposite Faction. Yet after all, cannot I certainly
 find which of these Rivals for *Infallibility* was the *Heretick*; *Platina* would persuade
 us 'twas *Liberius*, but both *Eusebius* and *Jerom* affirm 'twas *Felix*. It seems the last
 had the worst Luck; for after he had been thus an half *Pope* for one Year and four
 Months, he was knockt o'th' Head with many of his Partakers, and then *Liberius*
 in spite of all Opposition ruled the Roast till he died; having (though an *Heretick*)
 created nineteen Bishops, eighteen Priests, and five Deacons, and filled *Peter's Chair*
 (and *Rome* with Blood) six Years, three Months, and four Days. 'Tis true, the
Jesuit Bussières, in *Historia universali*, affirms of these two Contemporaries-----
Uterque aliquo tempore Legitimus; That each of them was Legitimate for some time.
 But how can that hang together? Was *Liberius* a lawful Bishop? How then durst
Felix usurp the Office? Or if he were ever Legitimate, and after became so vile an
Heretick, where is the traditional unerring Power of the *Roman Bishops*? Or what
 makes *Platina* say, he is undeservedly numbred amongst the *Popes*? And in-
 deed, where are any Symptoms of a Christian, peaceable, self-denying Spirit
 in either of them both, that could thus sacrifice their Brethren to their respective
 Ambition; and not only fill the Streets, but, without any respect of Moderation, or
 Reverence to their consecrated Places, profane their very Altars with Assassinations,
 Massacres, Blood and Confusion? ---*Sic sævis inter se convenit Urfis.* Here also
 we may observe, that the Style used by Eastern Bishops in their Remonstrance to
Liberius, is such as signifies, that they did not apprehend him their Sovereign

but their Equal. For they call him, our Brother and Fellow-Minister *Liberius*, (*Κυρίω ἀδελφῷ καὶ συναγερτῷ*) *Socr.* iv. 12. Dr. Barrow observes, that in this and many other Instances, the Word *Κύριος*, or *Dominus*, was then (as it is now) barely a Term of Civility, being then usually given to any Person of Quality, or to whom they would express common Respect. *Pope's Suprem.* p. 230. This *Liberius* condemned the Athanasian Creed, which his infallible Predecessor, *Julius*, had confirmed; and upon his Defection to the *Arians*, was Anathematized by St. Hilary. *Anathema tibi Papa Liberi.* Hil. Fragm.

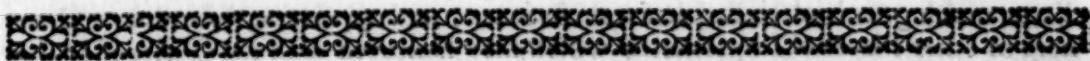
3. Nor was the Entrance of *Damasus* the next Bishop of *Rome* more calm or orderly: For one *Urcisinus* a Deacon standing in competition with him for the Place, — *Multi utrinque cecidere in ipso Templo, cum res non suffragiis tantum, sed vi & armis tractaretur.* Many, says the Historian, on each side were slain in the very Temple where they were assembled to make their Choice; the business not being determined only by most Voices, but the strongest Arms and the longest Swords. — *Verum non ita post, Sacerdotum & populi consensu, Damasus Episcopus confirmatur, &c.* But not long after, by the consent of the Priests and People, *Damasus* was confirmed Bishop there, and *Urcisinus* glad to be content with the See of *Naples*, — [Plat. in Vit. *Damasi.*] Whence we may reflect, as well how little Probability there is of the Holy Ghost's being Assistant or chief Director (as they would make us believe) at such *Bear-garden Elections*, as how in those days the *Roman Bishops* were chosen not by the Cardinals, (a sort of Creatures long since bladder'd up to that Eminency) nor only by the Clergy, but by the multitude of Priests and People promiscuously. The same *Damasus* was accused of Adultery, and forced to defend himself from that Charge in a publick Council, where *Platina* says he came off innocent, though some other Authors leave it dubious: And if he were free from that Sin, we have Reason to think him much chaster than many of his Successors.

4. The next *Roman Bishop* was *Syricius*, of whom there is little notable recorded, besides that foolish and mischievous Decree which he made about the Year 388, *Ut quicunque aut Viduam, &c. That whosoever had married a Widow or second Wife, should be debarred from and turned out of all Ecclesiastical Offices.* This forsooth was grounded (as they pretend) on that Text, *1 Tim. iii. 2. The Husband of one Wife.* As if he that had married two Wives successively, might not in the Present Tense be properly said to be the Husband of one Wife, in opposition to the Custom of the antient *Jews* and modern *Gentiles*, who were wont to have several Wives at once. Or at least, is not he that marries a Widow the Husband of one Wife, as well as he that marries a Virgin? But God's Rules were too plain for the subtil Canonists; and this *Quidlibet* of *Bigamy* swelled their Books with Controversies, and Purfes with Money: For in all Cases a Priest might have a Dispensation, if he brought ready *Rhino*. But of forbidding Marriage to Priests, and its mischievous Effects, we have spoken before, *Packet 5th and 6th*, and thither refer the Reader.

5. Nor do I find that *Anastasius* his Successor did any mighty Feats, except establishing that Priests by no means [*Ne ullo modo*, says my Author] should *SIT*, but Stand crouching in a worshipful Posture [*Curvi & venerabundi*] when the Holy Gospel was said or sung. As also, That no weak puling Fellows, nor any Cripples, or Persons wanting any Member, should be admitted amongst the Clergy; which two weighty Decrees were enough in Conscience for a Pope that reigned but three Years and ten Days; and I wish none of them had ever made any worse.

6. The

6. The next Bishop Innocent I. was a kind of a *Chip in Porridge*, that only ordered People to *fast on Saturday*, because on that Day Christ lay in the *Sepulchre*, and his Disciples then fasted ; (that is, as he humbly conceived, we must suppose.)



PACKET X.

Pontifices, Romanos Cæsares Româ & Italiâ, Christum verò terris extruserunt. Aviditate pecuniæ ima summis permiscunt : Deum & Inferos venalia habent ; vitia, virtutes, honesta, inhonesta quæstui sibi fecere.—Quer. Ludov. 4. Imp. in Decretis.

The Irruptions of Goths, Vandals, and Huns into Italy. Rome divers times taken. The several occasions opening a way for Papal Encroachments. Another Schism between two Bishops of Rome at a time.

THeodosius at his Death, not sufficiently warned by *Constantine's Error*, who weakened the Empire, and intail'd Wars on his Posterity, by parting it amongst his Issue, follow'd that *unhappy Precedent* so far, as to divide it again into two Bodies, giving to his elder Son *Arcadius*, the *Eastern* ; to the younger *Honorius*, the *Western* Parts of that Monarchy.

The Empire of the *East* kept its *Head longest above Water*. The *Western*, in less than Fourscore Years Confusion, under Eleven successive, but still declining Emperors, became *extinct* about the Year 475, in *Augustulus*, who being forced by *Odoacer* King of the *Heruli* to abdicate the Government, was the last of all who bore the august Title of *Roman Emperor*, that ever kept his *Residence* in *Italy*. A thing some Persons, more curious perhaps and whimsical than wise, have observed, as if there were somewhat *ominous* in it, That *Augustus* should establish, and *Augustulus* (the Diminutive of his Name) ruin that spacious Monarchy. As *Constantinople* being built by a *Constantine the Son of an Helena*, a *Gregory* being *Patriarch*, was also lost eleven hundred Years after by a *Constantine the Son of an Helena*, a *Gregory* being *Patriarch*. And (we are told) the *Turks* have a *Prophecy*, that as it was won by a *Mahomet*, so it shall again be lost by a *Mahomet*.

The *Over-runners* of the *West* were certain barbarous Nations of the *North*, called *Goths*, *Vandals*, *Huns*, *Herules*, &c. who in incredible Numbers, under divers *Leaders*, but all within a few Years Space, made themselves Masters of *Pannonia*, *Spain*, *Africa*, *Italy*, and *Rome* itself ; which City, in little more than one Hundred Years, was three times *taken*, and long retain'd the Marks of their *Fury* ; nor has it ever to this Day recovered itself, or been any more than a *Shadow* of that once glorious and long flourishing City. “ But about the Year 552. by the Valour and Conduct of *Belisarius* and *Narses*, two of the bravest, but (as to their private

private Fortunes) most unhappy Captains that any Age can boast of, *Rome*, and a great part of *Italy*, was again recovered from Savage Hands, and brought to the Obedience of *Justinian*, and succeeding Emperors of *Constantinople*, who afterwards governed the same by certain Vice-roys or Lieutenants, called *Exarchs*, [from the Greek Word *Ἐξαρχ*, a Prince or Chief,] for more than one Hundred and Fifty Years making their chief Residence at *Ravenna*, and appointing subordinate Governors in other Places of Importance, which they honoured with the Titles of Dukes; and *Rome* itself (notwithstanding the now pretended *Donation of Constantine*,) was so far in those Days from being ruled by the Pope, that it had one of those Dukes sent thither yearly from *Ravenna*, and his Government was called *The Roman Dukedom*, till about the Year 730, that *Ravenna* was taken from the Empire by *Luitprandus* King of the *Lombards*.

We could not avoid saying thus much of the *Civil Revolutions* of those Times; for without knowing them, we cannot so well perceive the *Occasions* administered unto, and *Advantages* laid hold on by the *Bishops of Rome*, to raise themselves to *Grandeur*, and the Veneration of the People. 'Twas in this *Tempest* the Papacy began to be hatch'd: From the *Shipwrack* of the Empire they gather'd *Planks* to patch up that *Fabrick*, which since they call *St. Peter's Bark*.

Amongst the Causes preparatory and co-operating towards bringing the intolerable *Roman Yoke* on the Necks of the *Western Nations*, we may reckon in those Times,

1. The Removal of the Imperial Seat by *Constantine*, and other subsequent Transactions, which we have briefly enumerated, especially the Dissolution of the *Western Empire*. For the *Greek Emperors* remaining at *Constantinople*, and neither themselves, nor so much as their *Exarchs* residing at *Rome*, it came to pass, that the Splendor of the Imperial Majesty being far removed from the Eyes of the *Roman People*, their *Bishops* shone so much the brighter, and gain'd a proportionable Increase of Respect, and Elbow-room to extend their Power by Degrees, and at last to tyrannize at home."

Whilst the Emperors subsisted in their Glory and Power at *Rome*, how could THE ANTI-CHRIST, who was there to have his principal Seat, be Revealed, so as to arrive at the Height of his Pride and Tyranny? But no sooner was HE, WHO THEN DID LET, to use the Apostles Phrase, 2 *Thess.* ii. 6--8. TAKEN OUT OF THE WAY; but THAT WICKED, whose coming is after the working of Satan, with all Power and Signs, and lying Wonders, and with all Deceivableness of Unrighteousness, in them that perish, WAS REVEALED. As long as the Might and Grandeur of the Emperors continued, the *Bishops of Rome* were kept in Subjection, in spite of all their deceiveable Unrighteousness, and all their Attempts to encroach and extend their Power: But in Proportion, as their Power and Glory faded, the *Popes*, by their Arts, Signs, and lying Wonders, grasped first at one Thing, and then at another, till the total Fall of the Empire of the *West*, which paved the way for their tyrannical Usurpations; when, by their amazing Legerdemain, they soon rose to their Zenith, and this last Beast exercised all the Power of the first Beast which was before him.

"2. The Irruption of the *Lombards* into *Italy*, who intending the total Subversion of the remaining Shadow of the *Roman State*, and the Conquest of that pleasant Country, made it their business to destroy the Power of the Emperor, whom they found the rightful Lord of it. Wherefore, no sooner could the Emperor offer to curb

curb the Pride, and chastise the Insolence of any *Romnn* Bishops, (who by the Opportunities aforesaid frequently renewed their Encroachments,) but the *Lombard* was still at hand to support and abet them. On the other side, when the *Lombard*, out of a desire to gain Possession of *Rome* itself, fell foul on its Bishop; the Emperor, for fear of losing his Dominion, was obliged to protect and assist him, whom otherwise he endeavoured and had good reason to chastise. This capricious Posture of Affairs suited incomparably well with the Bishop's Interest and Designs: whenever he had to do with the *Lombard*, he fail'd not of aid from the Emperor; and when he had a fullen humour to contend with his Master, he was sure the *Barbarian* would take his part. By their bandying to and fro he mounts, and between them rivets himself into such Authority, that at last, by the Assistance of the *French* (as we shall shew) he brought them both to truckle to himself, as Lord of *Italy*.

3. That general *Deluge of the Barbarians* overwhelming *Europe* as aforesaid, contributed not a little to this Business; good reason therefore have our *Romanists* to magnify *Ignorance*, which was then the *Mother*, as now the *Nurse* of their Papacy. For those *rough Savages* falling from Regions no less clouded with *Ignorance*, than frozen with *Cold*, did at once both *get* and *lose* Victory: For as they subdued the *Romans* by their *brutish Valour*, so they in short time were brought to submit to the *Learning and Religion* of those they had so conquered. Amongst whom, the *Bishop of Rome* might have been no small Instrument of their Conversion. For in those times of Distraction and general Desolation, he appear'd the most publick and *illustrious* in their Eyes, by reason of his residing in that *renowned City*; of which, before their marching over the *Danube* and the *Rhine*, they could not but have heard their *Forefathers* relate many prodigious Stories. How easy was it then for a *crafty Bishop* of that *See*, to insinuate into them, and put what he pleased into the Creed of *those*, who newly came from worshipping *Gods*, little better than the *Garlick and Onions*, which *Egypt* was wont to *adore*? Their silly Souls taken up in devout *Amazements* at a Discovery of the *true God*, had neither *Leisure* nor *Abilities* to observe those *obtruded Fopperies*, which they greedily drank in together with the *true Religion*. Nor is this so strange, if we consider, That their Ignorance of the *Roman* and the *other* Languages, in which the *Scriptures* were then to be read, render'd them incapable of consulting the *ONLY RULE of Faith, Worship and Obedience*: So that they were in a manner obliged to take *Christianity* upon Trust, and at second Hand, from those who had already fallen from their *first Zeal, Works, and Love*, and in several Things declin'd from their *first Faith*; having adulterated the Purity and Simplicity of the Christian Worship, with many *Pagan or Jewish Rites*, and suffered true Piety to degenerate into manifold silly and ridiculous Superstitions. "And therefore if he that first told them of an *Omnipotent God*, and a *Crucified Saviour*, would (to advance his own Honour, and create a greater Reverence of himself in their Minds) tell them also of a *St. Peter* enjoying *such and such Privileges*, which were now devolved to him as his *Successor*, 'tis no wonder if they believed the one as well as the other."

4. Among the many Circumstances which seemed to concur to advance the boundless Pretensions of the *Roman Pontiff*, none served his cause more, than the many *Appeals, real or feigned*, which are said to have been made to him from all Parts. Thus, when *Athanasius*, or others, escaped from the Cruelty of the *Arian Butchers*, to *Rome*, (where they seem then unanimously to have kept that great Article of

of the Christian Faith, *the Co-essentiality of the Son with the Father,*) tho' it was only for Shelter from the bloody Hands of those Murderers; they are said to have *appeal'd* to the Bishop of *Rome*. When the Broachers or Spreaders of Heresies, of which there were a great many, both in the *East* and in the *South*, in those unhappy Days, were condemned at home, they would cross the Seas to find support, or, as some say, to have their *Cause reheard* at *Rome*: This was called *appealing* to the Pope, who greedily received them, thereby to raise his Authority. Yea, when any of the inferior Clergy were *excommunicated* by their own Bishops, if they went to *Rome*, the *Pontiff* would often receive them, and admit them to his Communion; thereby claiming a Power over other Bishops, and a right to repeal their Sentences by his own Authority: Or, if the Pope's Advice was ask'd, in any Matters of Moment, either by Bishops or others; or if he was desired to mediate between Parties at Variance; these and the like, they pretend to tell us, were *Appeals* to him, as a Superior or Judge. The World mean-while not observing, how that those aspiring Prelates, by little and little, made their *Advises* stand for *Laws*, interpreted all *Requests* as *Appeals*, turned their *Mediations* into *Commissions*, *Acts of Benevolence* to the Distressed and Persecuted into *Acts of Authority*, *Schismatical Admissions* of the excommunicated into *Absolutions*; and being only chosen *Arbitrators*, assumed to themselves to be *Supreme Judges*. Yea, such an Art have these Men, by all Means, to aggrandize *their Pope*, that if he wrote to any Bishop, exhorting him as a Brother, as when he sent to *Cyril of Alexandria* to proceed against *Nestorius*; or to ask a Favour for any Person who used Interest with him for it, and the like; all these now pass for *authoritative Commands*. "Yet when they presumed too far to pass their Bounds, they frequently met with Repulses and *Checks*, which we should now more plainly discover, had the Writers of those or succeeding Times been as careful and honest to record unto Posterity the *Oppositions* of the one part, as the *Attempts* of the other. However, there want not *several Instances*; some of which we shall mention in a very brief Survey of the Affairs of the Church, in and about the *Fourth* and *Fifth* Centuries, which make this unquestionable. As,

1. Soon after the Death of *Constantine II.* a zealous Advocate for the *Nicene Faith*, and Eldest Son of the first Emperor of that Name, his Brother *Constantius* an *Arian*, having procur'd the Deposition of the great *Athanasius*, that resolute, constant, and successful Opposer of *Arianism*, and gotten another thrust into the See of *Alexandria*, the good Man providentially escaping the Fury of his Enemies, embark'd secretly for *Rome*, to live securely under the Protection of the Emperor *Constans*, who was *Orthodox*, and very favourably received him. The *Eastern Bishops* who had deposed him hearing this, and protesting they were not *Arians*, sent to *Julius* then Bishop of *Rome*, near the middle of the fourth Century, desiring him to judge of their Cause against *Athanasius*, as an Umpire between them. But *Julius*, a true Pope, not satisfied with being an Arbitrator, would needs impose himself as a Judge; and calling together a number of neighbouring Bishops, undertook the Cause of *Athanasius*, and of *Paul of Constantinople*, and other Bishops likewise exiled, declaring them all innocent; and by the pretended Good-will of *Constantine*, restored them to their Churches. This was not all; he writ Letters to the Bishops of the *East*, rebuking them for their rash Proceedings, &c.* which

* See more of these Letters, Number IX. p. 34, 35.

when they received, surprized at his Arrogance, and assembling themselves at *Antioch*, they writ to him, *saith Sozomen*, Letters full of Scorn, Insult, and Threatning, telling him roundly, *That it belonged not to him to over-rule them about those whom they would expel out of the Church*:—That they were not inferior to the Roman Church,—yea that they even excelled them in Virtue. These galling Letters received, *Julius* replied, but with more Softness and Respect than formerly; pleading however, an Ecclesiastical Canon against them, to which the Eastern Gentlemen would not so much as vouchsafe an Answer. *Socrat. lib. 2. cap. 13.*

2. When *Celestius* the *Pelagian* was condemned in *Africa*, he resorted to Pope *Zozimus*, who not only received him kindly, but defended his Cause for some time against the *African Churches*. However, upon better Information, his Infallibility changed his Mind; and for this Reason, or despairing of being able to restore him, forsook him. But the *African Bishops*, to prevent such Appeals for the future, did, in the Council of *Milevis* in *Numidia*, Anno 415. among many other excellent Canons, add this, *That if the inferiour Clergy had ought to complain of their own Bishops, they should bring their Cause before the neighbouring Bishops; or from them to the Councils of Africa, as it was often decreed about Bishops: But whosoever will appeal beyond the Sea, (that is, most certainly to Rome, as well as other Places which were transmarine to them,) let him not be received to the Communion by any in Africa.* This is the more considerable, because some of the most eminent Men upon Earth were Members of this famous Council, as *Aurelius* Bishop of *Garthage*, and the ever renowned *Augustine* Bishop of *Hippo*, the great Defender of the Grace of God against *Pelagius*, &c. See the Acts of that memorable Council.

3. “In the Year 417. two hundred twenty-seven Bishops being assembled at the 6th Council of *Garthage*; and *Zozimus* first, and afterwards his Successors, *Boniface* and *Celestine*, Bishops of *Rome*, by their Deputies there, claiming a Right of Appeals and Primacy, alledging for the same a Canon of the Council of *Nice*: The Fathers sent to *Constantinople*, *Alexandria*, and *Antioch*, for the Acts of that Council to be brought sealed up; and no such Canon was to be found: (it seems the Popes had learned betimes, to lie stoutly, and without Shame,) whereupon to crush such his ambitious Pretensions, they then confirmed the aforesaid Canon, *That none should appeal beyond the Sea, (that is, as Balsamon well expounds it, to Rome) and if any did, he should not be received into Communion.* Tom. 1. Conc. p. 299, and 300. These may suffice at present, and therefore we shall conclude this Number with two or three more Stories of their Popes in the fifth Age.

1. Anno 420. A grand Brangle arose between *Eulalius* and *Boniface* the First, both elected at once Bishops of *Rome*; which proceeded so far, that, to keep the Peace, *Honorius* the Emperor was forced to banish them both the City. But having summoned them both before himself, which Summons they submissively obeyed, after six Months Vacancy, or rather Superfétation of that See, *Boniface* by interest of good Friends was recalled, and alone made Bishop. Let the Romanists tell us, which of the two in that Interval was Head of the Church; or if so long Headless, or Double-Crested, whether they have not here lost one Link of their boasted Chain of Succession?

2. The next Roman Bishop, save three, was *Hilary* I. who (as the same *Platina* writes) decreed, *That no Bishop of Rome should for the future choose his Successor*. If they did not before, his Law was impertinent; if they did, tell us how your

Church observes the antient Rites and Traditions. The Truth is, it is certain no Bishop of Rome ever pretended to any such Thing before this Time, nor for ought I can find, ever since, at least by any Law.

Anno 496. Anastasius the Second, Bishop of Rome, *Ab Acatio seductus*, &c. (says Platina in his Life,) Being seduced by one Acatius an Eutychian Heretick, so grievously alienated the Hearts of the Clergy, that they refused to hold any Communion with him; and for such his Crime he was struck dead by Divine Vengeance, being reported to have perished (like Arius) by voiding forth his Bowels, as he was easing Nature. Yet still will our Pope-ridden Zealots boast the Infallibility of the Roman Chair.

PACKET XI.

Jam, ubi in discrimen adducta est causa communitatis, spectator nemo fit, actor quisque. — Tortura Torti, in Epist. Dedicat.

Another bloody Schism between two Popes at once. An Account of the Eutychian Heresy. A notable Story of Pope Vigilius. Popes not to be elected without the Emperor's Command and Approbation.

Abyssus Abyssum invocat. — We ended our last Account of the Roman Bishops with an Heretick, and are forced to begin this with a Schismatick, I mean Symmachus I. who took upon him that See about the Year 498. but at the same time another part of the Clergy, says Platina, fol. 69. elected one Laurence; and *Seditio ingens in Senatu ac populo Romano bifariam divisa orta est: A vast and horrid Fray or Sedition arose in the Roman Senate, and amongst the People, divided into two Factions.* To allay which, a Council (the common, but too often ineffectual Plaister for Church Sores) was called at Ravenna, where King Theodoric being present, with much ado Symmachus was established, but not without gratifying his Rival with another Bishoprick: Yet it rested not here, for four Years after, the adverse Clergy, by the aid of Faustus and Probinus, two forward Senators, recalled Laurence to the Infallible Chair; which so incensed the King, that he sent to Rome one Peter Bishop of Altin, to turn them both out (for a Pair of Wranglers) and hold the Seat himself. But Symmachus getting together 120 Bishops, pleaded his Cause before them so notably, that he got both Laurence and Peter banish'd; however, there was such an Uproar about this Business, that many, both of the Clergy and People of Rome, were slain in the Dispute. Nay more, *Nec sacris virginibus parcerent*; they were so uncivil, that even the poor Nuns (for it seems they too would be meddling) went to Pot. A strange Method this, by Blood, and Violence, and Murder, to establish the Vicar of the Prince of Peace, and by such heathenish Cruelties constitute an Head of the Christian Church. Never were Knights of the Shire

Shire amongst us, in the *most disorderly Times*, chosen so indecently; and we may as well suppose the *Holy Ghost* to inspire a wrangling *Wardmoot* for making *Scavengers*, as to preside at such Elections of Popes.

We can scarce step on without meeting with more such Pranks: The sixth Bishop of *Rome* following was *Agapetus*, Anno 534, or 535, created by the *Gothish King Theodate*, and by him presently sent as his Ambassador to *Constantinople*: (the World has since been strangely altered, and Kings forced to go on Popes Errands, instead of Popes going on theirs.) His Business was to excuse *Theodate* to the Emperor *Justinian*, for having murdered his Wife *Amalasuintha*, (famous for her extraordinary Learning;) who was Daughter to *Theodoric*, and by him recommended to his Protection; so that he was concerned in Honour to revenge her innocent Blood. To stop *Justice*, and smother over *Murther*, was an excellent Employ for *His Holiness* to be engaged in: But he undertook, and, for ought I find, performed it neatly; having screw'd himself into such Favour there, that he caused one *Anthem*, Bishop of *Constantinople*, reputed a Favourer of the *Eutychian* Heresy, to be turn'd out, and one *Menas* (as more orthodox) to be put in his place.

Having observed upon the famous Council of *Nice*, the First of those commonly called *General*, in one of the former Numbers, we think it not amiss, upon the mention of *this Heresy*, which was condemned in the Council of *Chalcedon*, to offer a short account of the other *Three General Councils*, which have been acknowledged as such by the *Papists*, and held in very great Veneration by *all the Western Churches* without Exception to this very Day: That we may see, that as the Council of *Nice* was so far from acknowledging the Pope for *universal Bishop*, that they limited the *Roman Diocese* to the Places subject to the Prefect of the City, so the other three were very far from owning his tyrannical *Usurpations*.

The *Second General or Oecumenic Council*, which met at *Constantinople*, Anno 381, was called by the Emperor *Theodosius I.* his own Order;* without the Counsel, or even Consent of the Bishop of *Rome*, who was neither present himself, nor any other for him, against the Heretick *Macedonius* and his Followers, who denied the Divinity of the *Holy Ghost*. They declared the Faith of the Churches from whence they came, in that grand Article, and with great Unanimity and Zeal condemned that *Heresy*, establishing the Faith from the *Sacred Oracles*. *Miletius* Patriarch of *Antioch* presided. Here then is a General Council, received for such by the *Roman Church* ever since, assembled without the Pope; yea, which sat, and confirm'd the Faith without him: So little was he then regarded; and so far were they in those Days from dreaming, That such Councils can neither be called nor confirmed, nor that their Canons can be of any Validity without *his Holiness's Advice and infallible Authority*.

The *Third General Council* was convened at *Ephesus*, Anno 430, by the sole Authority of *Theodosius II.* † against *Nestorius* Patriarch of *Constantinople*, who was charged with dividing the Person of Christ, so making two Christs. *Candidianus*, one of the Ministers of State, presided, as representing the Emperor's Person, and

* *Socrat.* Lib. 5. Cap. 8. & *Sozomen*, Lib. 7. Cap. 7.

† *Evagr.* Lib. 1. Cap. 3. *Nicephor.* Lib. 14. Cap. 34. & *Socrat.* Lib. 7. Cap. 34.

directed them how to proceed. But among the Clergy, Cyril-Patriarch of *Alexandria*, both upon the account of his great Learning and Courage, and the Dignity of his See, was chosen Præses or Chairman eighteen Days before the Arrival of any Members from *Rome*. The Pope came not himself, but sent three Deputies, since called *Legates*; the first of whom sat next to Cyril, the second next to the Patriarch of *Jerusalem*, and the third next after the Bishop of *Ancyra*. They condemned *Nestorius*, or the Heresy of which he was accused; and declared according to the Scriptures, and the Faith of the Church from the beginning, *That the Divine and Human Natures are personally united in our Lord Jesus; or, That he is God-man in one Person.*

The Fourth General Council was assembled at *Chalcedon*, Anno 451, by the sole Command of the Emperor *Martian*, not only without the Pope's Advice and Consent, but against his earnest Desire, which he signified oftner than once, either to have it altogether put off, or to meet somewhere in *Italy*.^{*} This was one of the most grave, solemn, and reverend Assemblies that ever met: There were in it about Six hundred and thirty Bishops, the Emperor in Person, and many of the chief Quality being present. *Anatolius* Patriarch of *Constantinople* seems to have been Prolocutor, or to have had the greatest Influence among the Clergy. The Occasion of it was this: One *Eutyches*, a Priest or Abbot of *Constantinople*, opposing with Vehemence the Error imputed to *Nestorius*, of dividing the Person of *Christ*, and so making two *Christs*, ran, as Fools are wont, to the other Extreme, and confounded the two Natures; contending that they were either in some sort mingled and blended together, or that the one was swallowed up of the other; in which he had many Followers. So true it is, That *Christ* himself has been the chief stone of stumbling, and rock of offence in all Ages. The Bishop of *Rome* was not there, but in Obedience to the Imperial Letters, sent two in his stead, who were so far from having the Authority since grasped at by that See, that the Pretensions they made to any thing extraordinary, or their Oppositions in any Case, were very little regarded either by the Emperor and Nobility, or Clergy. This famous Council condemned that abominable Heresy, decreeing according to the Word of God, and the Faith of the Churches, *That in the one Person of Christ, there are two true and distinct Natures.*

From all which, nothing can be more certain and evident, than that the Claims of the Popes to have the sole Right of calling and confirming General Councils, or, at least, that they can do nothing which shall be valid and binding without them; That they have the sole Authority to summon before their Tribunal all Persons suspected or accused of Heresy, or to determine finally and without Appeal, and that infallibly in all Cases, and the like, are usurped scandalous Pretensions, never once heard of in the ancient Church, or no sooner mentioned, than rejected with Contempt, Scorn, and Indignation. But to return to our Popes.

The said *Agapetus* dying in his worthy Embassy before recited, King *Theodate* thrust in *Silverius* (the natural Son of Pope *Hormisdas*) into his room: Well may we say thrust in; for *Platina* assures us, it was done more by Menaces and Violence, than any regard to Order, or the antient Canons: *Mortem his Clericis mi-*

* *Evang. Lib. 2. Cap. 2. Nicephor. Lib. 15. Cap. 2. & Baron. Annal. 451. Sect. 8.*

natus est, qui nomina sua non subscriberent in Creatione Sylverii. ---- He threatened Death (says the Historian) to all the Clergy that would not subscribe their Names to create Sylverius Pope. But the truth is, he had as good been without the Dignity, unless he could have enjoyed it more quietly: For now, to shew how the Game of Pope-making went in those Days, we will give you a perfect Narrative of his Tragedy, from *Laberatus* Arch-deacon of Carthage, in *Breviario*, Cap. 12. who relates it as follows. Nor does the Pontifical Biographist, *Platina*, much differ in his Account.

The Empress *Theodora* (who was of the *Eutychian* Heresy) vext to see the before-named *Anthem*, of the same Faction with herself, so dispossessed of the *Constantinopolitan* Arch-bishoprick by means of *Agapetus*, begins an Intreague with one *Vigilius* that had been Deacon to *Agapetus*, and a Person for her turn to an hair, if we believe *Onuphrius*, who says, *He had long laboured with the Spirit of Ambition, and sometime before had procured himself to be chosen COADJUTOR IN THE POPE-DOM, to Boniface II.* (a very pretty Office to be a Pope's Partner, but somewhat unnecessary methinks, if they have such Infallibility and absolute Power as they pretend.) To this fit Tool she underhand proposes to make him Pope of Rome by her Interest, provided always that he would faithfully promise her, that as soon as he was so, he would procure the *Decrees of the Council of Chalcedon against the Eutychians to be abrogated, and declare in favour of their Creed by his Letter*: And the better to encourage him, offered to send to *Belisarius* her Husband's General, (then in Italy, busy in driving out the *Goths*) that he should fix him in the See, and withal give him seven Hundred Marks of Gold. *Vigilius*, what for lucre of the Gold, what for desire of the Place, (for now a Bishoprick, especially such a bounding one as that of Rome, was become very desirable, and accounted not so much a good Work as a good thing) likes the Motion well, accepts the Terms, and comes to Rome; but there (as ill luck would have it) finds *Sylverius* already dubbed Pope by King *Theodate*. However, to *Belisarius* he repairs, and delivers the Empress's Letter; and to drive the Nail home, promises him two Hundred of the seven Hundred Marks, if he would thrust out *Sylverius* and put him in his place. Hereupon *Belisarius* returns to Rome, and charges *Sylverius* that he had entertained secret Intelligence with the *Goths*; and 'tis said, one Mark, a poor Scholar, and *Julian*, one of the Guard, had intercepted, or forged Letters from *Sylverius* to the *Gothish* King, (which possibly might be real; for you remember how good a Benefactor he had been to him) whereby he was convicted of Conspiracy against the City, and so being sent for, was privately hurried away to Banishment. Next Day *Belisarius* called together all the Priests, Deacons, and Clerks, commanding them to proceed to the Election of a new Pope, and by his Interest prevailed with them to chuse *Vigilius*; which done, he requires of him to perform his Promises to the Empress, not forgetting to demand also the two Hundred Marks: but he, having gained his point, very honestly refused to do either; and *Platina* tells us, gave for a Reason, ---- *Quod malis promissis standum non sit, That ill Promises are better broken than kept.* In the mean time *Sylverius* acquaints the Emperor with his doleful Case, and upon Examination has leave to return into Italy. Then *Vigilius*, fearing he should be deposed, told *Belisarius*, *That unless he would deliver Sylverius into his hands, he could not perform what he had promised*; wherefore poor *Sylverius* was delivered up into his clutches, sent Prisoner to *Palmaria*, and there (see the Charity of one Pope to another!) starved to Death. And now *Vigilius*

lius thought it convenient at least, if not lawful, to perform his ill Promise to the Empress, tho' but hypocritically and by halves, writing to the chief *Eutychians*, that he holdeth and ever did hold the same Faith which they did, declaring his Faith in these Words, *We do not confess two Natures in Christ, but one Son composed of two Natures*; pronouncing *Anathema* against all such as should affirm the contrary: Yet entreats them, not to let any know what he had so written, lest it might turn to his prejudice; which it certainly would, since if *this Confession* is not *Heresy*, it is evidently palpable Nonsense.

"*Baronius* indeed, Vol. 7. Anno 540. Art. 6, 7, 8, 9. tells us, this *Vigilius* was no sooner establish'd, but presently he became a new Man—crying out,—*What a Miracle is this from God upon this Chair, which thus transformeth a bad Man into a good!* Nay, is not ashamed blasphemously to say, Art. 11. *That in this Man, when he now sat in St. Peter's Chair, Christ himself, not only as he was Man, but also as he was God and Man, sat with him.* Would you know the Tree by its Fruits? How he got into this *Wonder-working Chair* you have heard; let us see some of the *Miracles* he performed afterwards. *Anastasius* in his Life tells us, the *Romans* soon after accused him to the Emperor of *Murder*, for giving his Notary such an *Apostolical Box* on the Ear as made him fall down dead at his Feet, (for in those Days Popes were subject to Emperors as well as other Men;) and commanding a Nephew of his, either to be beaten to Death, as *Anastasius* writes; or to beat another Lad to Death, as *Platina* will have it: Whether on these Complaints, or (as the same *Platina* alledges) on the Empress's Displeasure, for having juggled with her, I cannot determine; but so it was, that *Vigilius* was shortly sent for to *Constantinople*, a Commission being granted to one *Anthemius* the Scribe, *To take him by main force, even tho' it were out of a Church*, (it seems *Sanctuaries* for Malefactors were not yet in Practice, nor the Pope's Person esteemed so sacred.) Accordingly apprehended he was in St. *Cecil's Church*, and put on board a Vessel in the *Tiber*, the People in Troops thus congratulating from the Shore his Departure,—*Hunger and Pestilence go with thee; evil hast thou done us, and evil may'st thou meet with where-ever thou comest.* And it seems their Wishes were ominous; for being brought to *Constantinople*, and there behaving himself stubbornly, and refusing to be present at a Council assembled by the Emperor, because forsooth, he might not have the uppermost Place, be President, and command at his Pleasure, he was, as *Platina* writes, severely bastinado'd, and dragg'd about the Streets (like a Dog to hanging) with a Rope about his Neck: But at length, by the Interest of *Narses* a Favourite, got leave to return to *Rome*, and in the way died of the Stone in *Sicily*, having (after such a fashion as you have heard) been Head of the *Romish Church* seventeen Years.

As for the manner of chusing Popes in those Days, I shall only mind the Reader of that of *Platina* concerning *Pelagius* the Second, chosen Anno 579. without the Emperor's Command, because the City being then straitly besieged by the *Lombards*, none could pass out to desire it, and therefore afterwards a Deacon was sent to *Constantinople* to compliment and crave the Emperor's Pardon for that enforced Omision. *Nil enim* (says that Author) *à Clero in eligendo Pontifice tum actum erat, nisi ejus electionem Imperator approbasset.* For in those times, whatever the Clergy did about chusing a Pope signified nothing, unless the Emperor approved of the Choice. And tho' *Onuphrius*, a much more modern Popish Historian, would fain quarrel with *Platina* for his modest Confession, yet in effect himself says the same, only attributes.

tributes the Custom to an Order of the late-mentioned *Vigilius*.—These are his Words, in *Pelag. 2.*—Under the Emperor Justinian, by authority of *Vigilius*, there was brought in a new fashion to be observed in the Creation of Popes, which was, that as soon as a former Pope deceased, the Clergy, Senate, and People should presently proceed to chuse another, after the Custom of their Forefathers; (which, by the by, seems to be the very same with that of electing a Parish-Minister in *Geneva*, *Amsterdam*, or *Edinburgh*, at this Day;) but the Party so elected might not be consecrated till confirmed by the Emperor, and Letters Patent obtained for authorising him in the execution of his Pontifical Jurisdiction; for which License the Pope elect was to send the Emperor a Sum of Money. And this Custom, as he saith, and citeth many Authorities to prove it, continued to be observed till the Days of *Benedict the Second*, which was near the Year 700.



P A C K E T XII.

*Vivere qui cupitis sanctè, discedite : Romæ
Omnia cum liceant, non licet esse bonum.*

Mantuan. L. β.

The State of the Church about the Year six Hundred. The Grounds of Monckery, praying to Saints, and many other Superstitions then crowding in. An account of Gregory the Great; his sharp Quarrel about the Title of Universal Bishop. His Successors to this Day proved to be Antichristian by his solemn Sentence.

OUR progressive Survey of Popish Encroachments brings us now towards the Year of our Lord 600; at which time several *Superstitions* had not only insinuated themselves, but got considerable footing in the Church. Under the Heathen Emperors many Christians fled into *Wildernesses* and Places obscure, where under the shelter of *Solitude* they might avoid the Storms of *Persecution*. But as *Cloaths*, first put on for *Necessity*, are since abused to *Pride* and *Gallantry*, so this retired Life (which suited excellently with *melancholy*, *sullen*, *disappointed* Heads, and such as had a mind to gain the repute of *extraordinary Sanctity*) grew to be very much the *Mode*; and both that and *Cælibacy* (or abstaining from Marriage,) its Cousin-german, became highly magnified.

The sad Juncture of Affairs that succeeded, when the *Barbarians* (as we have mentioned) over-run the goodliest Realms of *Europe*, contributed not a little hereunto: for in those calamitous Times reeking with *Blood*, and notable for nothing so much as the Destruction of every thing desirable and excellent all over the Empire, *sacking* of Cities, and *Slaughter* of Mankind, People counting it a peculiar *Felicity* to be unconcerned with Affairs, to live in a *Desart* where their Eyes might not be wounded with those Butcheries, and to be without either *Wife* or *Children*,

whose unavoidable Miseries must *double* theirs that were so related to them: Hereupon, I say, tender-hearted Men, who had *Families*, could not but congratulate the *Tranquillity* of Monks and Hermits, and many daily began to desire and practise such *Recesses*.

When afterwards these *outrageous Conquerors* were brought to profess the Faith of Christ, how easy they were to be imposed on, to take for *genuine Christianity*, whatever their Teachers were pleased to call by that *sacred Name*, and how apt to suck in any new Rites or superstitious Fancies they heard recommended for *eximious Piety*, we have formerly remarked, [*Packet 10.*] Among these, an extraordinary Reverence for *Saints departed*, particularly such who were most noted for their Zeal, Name in the Church, and Sufferings for the Faith; (which began with *civil Respects* to their Memory as Martyrs, and celebrating their Virtues for *imitation*; but at length advanced to a solemn *Invocation* and *Adoration*) together with the *worshipping of Images*, were both very grateful to their Conceits, because so *nearly allied* to their former *Pagan Idolatries*. And whereas the pious Pastors of the *primitive Church* heeded only the building and re-edifying of the *Spiritual Temple* of God in gathering together *living Stones*, and fixing them by *Faith* and *Holiness* on Christ the *Rock of Ages* and Foundation of all true Religion, we find the *Ecclesiastical Historians* of these times continually *stuffed* with Relations of *material Edifices*, gaudy *Oratories*, *Images*, *Marbles*, *overlayings with Gold*, &c. which the worser sort of great and rich Men were generally most *prodigal* of, thereby to shadow the Memory of their ill Acts; and so, those Princes which all Histories leave to us stained with the most *vitious Practices*, recovered Fame and Applause for *Virtue*, *Piety*, and Religion, by either *building* or *beautifying* some pompous Temple with unnecessary Expences.

This is not said to bring Water to *wash* their Hands who attempt to make *Stables of Churches*, nor ungratefully to condemn their Zeal whose *Liberality* has furnished Christians with *meet and decent Conveniences* for the *publick Exercises* of Religion. The Pharisees were upbraided with *Tything Mint and Cummin*; (which yet was their Duty) but 'twas because at the same time they omitted *Mercy and Judgment*: *These things ye ought to have done, and not left the other undone*. So the Ages we treat of, neglecting the *Purity and Simplicity of the Gospel*, and forgetting their Zeal for *substantial Religion* and true *Piety*, began too much to depend upon external *Gaudiness*, superstitious *Observances*, and human *Inventions*; *sullying the Church's native Beauty*, whilst they added meretricious *Daubings*, and bestowing so much *Paint* on their *Glass*, that it keep out the *Light*.

This is apparent in *Gregory*, the first of that Name, Bishop of *Rome*, who mounted that Chair about the Year 590. and is said to be, *The last of the good*, (if there were any good for some Ages before,) *and the best of the bad Popes*: He being a person of great natural Abilities, and such acquired Accomplishments, as, in that purblind Age (wherein the Empire of the *Romans*, and their Learning, were equally at a low Ebb) rendred him very conspicuous; so that to this Day he carries a very reverend Name in the *Romish Church*, as indeed there is reason: for to him she owes, if not the *Birth*, at least *nursing up* and *confirming* not a few of her superstitious Rites and ridiculous Customs, drawn from the blind, idolatrous Heathens. *Platina* in his Life has said more before me, in these Words: *Omnis institutio Ecclesiastici Officii ab eo est inventa & approbata*: *The whole Institution of the Ecclesiastical Office*, (he means, as by the foregoing and subsequent Words appears)

appears) THE MASS was by him INVENTED and APPROVED. And further he saith, that, *He certainly abolish'd many things that he did not like, and added many which seemed profitable to our Faith.* What the last were, *Chronicon Carionis*, L. 4. tells us, viz. *Praying to Saints, dedicating Churches to the Bones and Ashes of Saints, Canonical Satisfactions, making an Oblation of the Eucharist for the DEAD, prohibiting the Deacons of Sicily to have Wives, &c.* Nay, so zealous was he for *Monk-making*, that when *Maurice* the Emperor made a Law, that no Soldier after he was entred in the Muster-Roll should desert the Service to creep into a Cloister, till the War was over, unless before he should happen to fall lame, or become disabled by a Wound; this Gregory attempted to oppose it; but in conclusion was forced to publish it himself in the Parts under his See.

This caused ill Blood on both sides; for about that time *John IV.* Bishop of *Constantinople* flusht with the Emperor's Presence, and alledging that the Imperial City ought always to have the chief Bishop, would needs assume to himself the title of OECUMENICAL (that is, *Universal*) BISHOP. God in his wonderful Providence so ordering it, that this Question should now be argued and debated to the full, that the Popes of the ensuing Ages might be condemned out of the Mouth of their Predecessors, and especially this Gregory, so eminent and renowned a Personage amongst them. Now the Emperor, perhaps mindful of the late-mentioned Affront, and willing to credit the City where he kept his Court, took *John's* part, and commanded Gregory of *Rome*, who stoutly opposed such the said *John's* Pretensions, to keep the Peace, allow *John* the Stile, and join in Communion with him, which he had forbidden his Deacon *Sabinian* to do, merely on the score of that Title.

And here it will deserve the Reader's Attention, to observe the Arguments Gregory uses against any Bishop whosoever that should term himself UNIVERSAL; which we shall faithfully give in his own Expressions translated out of several of his Letters (for there was a long and foul stir about the business) in the 4th Book of his Epistles, as follows.

Epistle the 54th to the Empress, speaking of such the said *John's* pretending to be stiled Universal Bishop, *By this Arrogance and Pride, (saith he) what is else portended, but that the time of Antichrist is now at hand, in that he imitating him (he means Lucifer) who making light of the Happiness he possessed in common with the whole Army of Angels, would needs aspire to a Singularity above all the rest, saying as 'tis in Isai. xiv. I will exalt my Throne above the Stars of Heaven, &c.*

Epistle 32, to the Emperor.---Peter was not called Universal Apostle, and yet behold MY FELLOW PRIEST *John* seeketh to be called the Universal Bishop. O Times! O Manners! Europe is now exposed for a Prey to the Barbarian; and yet the Priests, who should lay themselves in Dust, and weeping roll themselves in Ashes, seek after Names of Vanity, and boast themselves of their NEW-FOUND PROFANE TITLES." How often alas! might these melancholy Complaints have been wept out since, by all who lov'd the Lord Jesus Christ in Sincerity.

"Epistle 36. God forbid that this should ever enter into the Heart of a Christian, to assume to himself that (meaning the foresaid Title) which belongeth ONLY to the Lord Jesus.---This (says he in another place) is the latter time, which Christ himself foretold; the Pestilence and the Sword now devour the Earth, the Prophecies are fulfilled, the King of Pride is at the Gates, and (which I dread to speak) an Army

Army of Priests or Bishops (sacerdotum) stands ready to receive him : for they who were appointed to chalk out the way of Meekness and Humility, are now in pay under that Neck of Pride which lifteth up itself.---Alluding to that of Paul concerning Antichrist, Theff. ii. How true has this been, almost of the whole Herd of the Popish Clergy ever since !

Epistle 24. I have advertised him of that superstitious and haughty Name of UNIVERSAL BISHOP ; and that unless he reforms it, he can have no Peace with us : For if there be any one Bishop so called, then must the Universal Church go to the Ground, if he which is Universal happen to fall into Error ; (a very natural, and necessary Consequence !) But never may such Foolery besal us.

And to Cyriacus, John's Successor, persisting in the same Pretensions.---Abolish that Word of Pride, by which there is so great Scandal given to the Church : For WHOSOEVER is desirous of Honour contrary to the Honour of God, shall never be accounted honourable by me. And Epistle 28. Because ANTICHRIST, that Enemy of the Almighty, IS NOW AT HAND, my Desire is, that he may find nothing of his own either in the Manners or Names of the Priests. I speak boldly, whoever calls himself, or desires to be called by others, The Universal Bishop or Priest, is the FORE-RUNNER OF ANTICHRIST, &c. He might have both boldly and truly said, IS ANTICHRIST.

Once more---Epistle 30. writing to Eulogius, Bishop of Alexandria, to shew that he thought not due, nor meant, to take to himself that which he denied to another,---he thus blames the said Eulogius for using Words springing from the Root of Vanity :---Writing to me (says he) you say, ---AS YOU COMMANDED ---but let me, I pray, hear no more of this Word, COMMAND ; for I know well enough both what I am, and what you are. In DEGREE you are my Brethren ; in Manners, my Fathers : wherefore I command nothing, only advise. --- And whereas in your Preface you call me by that NAME OF PRIDE AND VANITY, UNIVERSAL POPE ; I would entreat you to forbear it hereafter, seeing your selves lose whatever you give unduly to another." Nothing can be more evident than this. For, they who admit an universal Pope, and allow him such Authority as has been claimed, and assumed by the Roman Pontifs, do unbishop all other Bishops, and in a manner degrade the whole Clergy, making him in reality the sole Pastor, and Bishops and all other Ministers but his Curates at best. " Let us rather put far from us these Words which puff us up with Vanity and Arrogance, giving Charity a mortal Wound.

And the better to express his Detestation of such lofty Titles, in opposition to the said John, he first of all took to himself the Appellation of Servus servorum Dei, The Servant of the Servants of God : which his Successors, with a most impudent Hypocrisy, to this Day retain, tho' at the same time they use all Endeavours to domineer over all the World. For so far have they been from being of this Gregory's mind, that (to fulfil such his Prediction, That Antichrist was even at hand) his very next Successor but one, viz. Bonif. III. obtain'd of Phocas, a Rebel, a Murderer, and Tyrant, to be called and acknowledged UNIVERSAL BISHOP ; which his Successors have always continued, and added or accepted several other Names of Blasphemy ;---As, Caput totius Ecclesiæ, Head of the whole Church, [In the Council of Florence, Sess. the last.] Pater Ecclesiæ, The Father of the Church, [Puccius in Orat. Sess. 9. Conc. Lat. sub Leone X.] Nay, besides that, he is likewise, Filius Ecclesiæ, Sponsus Ecclesiæ ; both the Church's Son and Bridegroom, says

says the same Author: And yet still he is, *Mater Ecclesiæ*; *The Church's Mother* too; [Gretser. Tom. 1. Def. Cap. 10. Lib. 3.] Which odious, blasphemous Nonsense, put all together, amounts to this much: *That the Pope is a Mystery of Iniquity, even a strange incestuous mungrel Hermaphrodite.* Furthermore, he stiles himself often *Christ's Successor*, [Sacr. Cærem. Ro. Eccl. L. 1.] as if this Son of Perdition had deposed our Blessed Lord from, or *He himself* had abdicated the Government of his *Church*: For none can be said to be such a Prince's Successor, whilst that Prince continues his regal Office. So he is called, *Deus in Terris*; *God on Earth*, [by *Albanus de Potest. Papæ*, part. 1. num. 22.] And *Cælestium, Terrestrium, & Inferiorum Dominus*; *Lord of things Celestial, Terrestrial, and Infernal*, [by *Anthoninus*, part. 3. titulo 22.] *Rex regum, Dominus dominantium*; *King of Kings, and Lord of Lords*, [In *Extrav. de Majoritate & Obedient. Cap. Solitæ*.] And frequently, even in the Canon Law, *Dominus Deus noster Papa*, *our Lord God the Pope.* Horrible Blasphemy! Pope *Paul V.* who died but in the Year 1621, caused his Picture to be put in the first Page of divers Books dedicated unto him, with this Inscription: *PAULO V. VICE-DEO*; *To Paul V. a Vice-God.* Where note, that the *Numeral Letters* of the *Latin*, exactly gives you the Number of the Beast, *Rev. xiii. viz. 666.* I shall conclude these horrid Impieties with that *blasphemous Distich* which Pope *Sixtus IV.* suffered to be inscribed in a *Triumphal Arch* erected to him, *Anno 1484.*

Oraclo vocis mundi moderaris habenas,

Et meritò in Terris diceris esse Deus.

Your Breath's an Oracle that governs all

The World: You God on Earth we justly call.*

Read over now 2 *Theff. ii. 3, 4.* and tell me if ever Face answered Face more exactly in a Glass, than these Monsters to that Description?

* And yet the principal Things *this God on Earth* did, were these; He hired Assassins to murder one of the Princes of the House of *Medici* whilst he was at Mass; permitted, yea encouraged the keeping a great number of publick Bawdy-Houses in *Rome*, which bring them in good Sums of Money annually to this very Day; and introduced the Use of Beads, thereby making their Worship but the more superlatively vain, silly, and ridiculous. Exploits worthy of *this Popish God on Earth*!

P A C K E T XIII.

Christianus, si malus evaserit, pejor fit quam si fuisset Gentilis.---
Chrysoft. in Matth. Hom. 30.

The Story of Austin the Monk's coming into England, and the Circumstances thereof examined. His Pride, and treacherous Cruelty to the Welsh Christians.

Hitherto we have given you an Account of the Roman Bishops Usurpations abroad in other Parts; the Series of Time now brings us to remark some of their Adventures nearer home. Gregory I, (mention'd in our last Packet) is celebrated amongst all his Feats for nothing more, than *The Conversion of ENGLAND* from Paganism to Christianity. This is part of the Lecture of every seducing Priest in Ladies Cabinets, the Lurry of all Popish Authors, wherewith they upbraid our Nation; insomuch, that sometimes he, and sometimes his Curate *Austin* the Monk, is by them stiled *Apostolus Anglorum*, *The Apostle of England*. Which Noise, magnified by Tradition and Rhetorical Flourishes of their self-designing Writers, has left on heedless Minds (too weak or lazy to examine the business to the bottom) such strange Impressions, as are not quite erased to this very Day; *Gregorian* Applauses being still frequent in the Mouths of *English* Papists. It will therefore be very necessary to inspect, and give the Reader a brief, but candid Narrative of this Affair.

Their Story is thus: That whilst this *Gregory* was but a Deacon, seeing certain Boys to be sold for Slaves in *Rome*, and inquiring what Nation they were of, he was told, *Angli* (or *English*;) whereupon, taking notice of their pretty Faces, he said, they seemed to be *Angeli* (Angels;) but then being satisfied they were *Pagans*, and came from a Province of *Britain* called *Deira*, he continuing his quibbling Humour, said, it was pity a Country yielding such lovely Creatures should not be delivered à *Dei Irâ* (from the Wrath of God) meaning, that they should be converted to Christianity. This Accident and good Wish (it seems) he remembered when Pope; and about the Year 597. dispatch'd one *Austin* a Monk, with some Companions, for *England*; who landing in the Isle of *Thanet*, and having wrought a number of Miracles, and thereby converted King *Ethelbert*, was himself made Archbishop of *Canterbury* by *Gregory*, and constituted other Bishops under him.

But that we may more fully apprehend the true Obligations of our Country to this *Romish* Monk, what kind of Apostleship he had, and how he managed it, we must observe:

I. Suppose the Story true in all Points, that *Austin* from *Rome* did convert the People of this Land, what would our modern Romanists infer from thence? Because we once received Good, and the Knowledge of some Truths from the Primitive Christians

Christians of that Place, must we therefore lay our selves open to receive all the Evils that may happen to us from, and join in all the Errors that might afterwards be advanced by their degenerate Successors?

2. Suppose he did convert *England*, yet it was not to the present *Roman Faith*, but to that which was the Faith of *Rome* at that time. For neither was *Gregory*, that sent him, such a Pope as now the Pope is, but disclaiming, as you heard, such Titles and Pretensions. Nor was his Doctrine, in the chief things in Controversy, suitable to that which is now held by these new Masters. The Power of *deposing Kings*, absolving Subjects from their Allegiance, *Transubstantiation*, &c. were not thought of till several Ages after. Nay, in the matter of Images, though *Gregory* was superstitious, and would have them to be used, to put us in mind, and to be Lay-men's-Books; yet by no means would he have them to be worshipped: for writing to some that had destroyed certain Images of Saints, *L. 9. Ep. 9.* ---- *We do* (saith he) *altogether commend you, in that you forbid them to BE WORSHIPPED, but we reprove you for breaking them: For what Writing performs to them that can read, the same doth a Picture to Ideots beholding it. Now that which was placed in Churches, NOT TO BE ADORED, but only to instruct the Ignorant, should not have been destroyed.* Whereas now, the Faith professed by our Adversaries, is, *That Images* (of Christ and the Virgin especially) *are to be worshipped with Divine Honour*; as is maintained by *Aquinas, Sum. part. 3. 9. 25.* and *Bellarmino de Imag. cap. 21.* which *Gregory* as aforesaid condemned. Tho' the truth is, the Contagion of Errors was far advanc'd in his time; and *Austin*, in *England*, might unhappily scatter them too much.

3. But, Except planting trifling Ceremonies and spreading such upstart Errors shall be called a *Conversion*, it may justly be denied that the said *Austin* did at all convert our Country. For 'tis well known, and the famous *Gildas*, who lived before *Austin's* Arrival, asserts, *That the Britons received the Christian Faith from the first beginning*; that is, even in or very near to the time of the Apostles. Which is confirmed by a Cloud of Authors, who avouch, that either the Apostles themselves, or some immediately from them, preached in this Island: *Baronius* thinks *Peter* was here, *Anno 58. Nu. 51.* And if so, for ought I know, our Tenure of the Gospel may be more certain, and as antient too, as any *Rome* herself can produce. *Theodoret, De Cur. Grec. affect. l. 9.* says, it was *Paul, Nicephorus, lib. 2. cap. 40.* *Simon Zelotes.* Others, that it was *Joseph of Arimathea*; which is the common Opinion. Whoever it were, all agree, that very early in the primitive Times, the Voice of *Glad Tidings* was heard and entertained in our Land; insomuch that 400 Years before this Arrival of *Austin*, *Britain* had been honoured with *Lucius*, the first Christian King in the World. I know the *Romanists* would usurp the Glory of his Conversion too; but there happens little thence, that they can boast of: for by their own Authors it appears, *Lucius* wrote first to *Eleutherius*; whence we must conclude, he was already a Christian; as also by what he desired, which was, *That some Persons might be sent over to instruct him MORE FULLY.* A Request that makes nothing for *Rome's* Superintendency, if we consider, that it was the Place where Learning then most flourish'd, and the Metropolis of the *Roman Empire*, of which *Britain* at that time was a Tributary Province, and therefore *Lucius* might well send thither for Advice. And sure, every Man that relieves my Ignorance, or solves my Doubts, does not thereby come to have a lawful Jurisdiction over me. But to silence this Cavil, and

show you the Modesty of a *Roman* Bishop in those Days, I will add a true translated Copy of the said *Eleutherius's* Answer to such the King's Letter and Request, brought by *Faganus* and *Damianus*, two very good Men (as *Platina* assures us) sent to *England* on that Occasion.

The Letter of *Eleutherius* Bishop of *Rome*, to *Lucius* King of *Britain*, about the Year of our Lord 170.

"*YOU* have received in the Kingdom of *Britain*, by God's Mercy, both the Law and Faith of Christ. Ye have both the Old and New Testament; out of the same, through God's Grace, by the Advice of your Realm, take a Law, and by the same, through God's Sufferance, rule you your Kingdom of *Britain*, for in that Kingdom you are God's Vicar.

This was Divinity and Advice becoming a Christian Bishop; and how much those of *Rome* are since degenerated, we may hence take Measures to learn.—But to return to *Austin*.

4. It may be objected, that the Faith thus planted was again extinguish'd in that part of the Land which was inhabited by the *English Saxons*. This is confessed to be in some measure true, but not throughout the Nation; so that our Papists, who boast of this as a Conversion of all *England*, must be beholden to a long and strong Synecdoche, to rescue them from a Lye; and *Austin* must no longer be called the Apostle of *England*, but the Apostle of *Kent*. Nay, scarce can I afford him that Honour; for I find that *Ethelbert*, the King of that noble Country at that time, was himself, like King *Agrippa*, almost a Christian, since his other Half, Queen *Bertha*, a Daughter of the *French* King, was a Christian, and had an old Church in *Canterbury* to exercise her Devotions in." And that different Rites from those used at *Rome* had been observed by *Luidbard*, according to the *French* Forms, before *Austin's* Arrival, is evident from *Austin's* sending on that occasion to Pope *Gregory* to enquire, *How a Bishop ought to officiate in the Church*. In answer to which *Gregory* says, *You, my Brother, know the Custom of the Church of Rome, in which you was bred. But it is my Opinion, that if you have found any thing which may be more acceptable to God, whether in the Church of Rome, or that of the Gauls, or any other, you carefully select it, and by singular Instructions instil, what you may have collected out of many Churches, into the Church of the English newly converted to the Faith: For Things are not to be valued on account of Places, but Places for good Things. Therefore chuse out of every Church what is pious, religious and right, and treasure up this Composition in the Minds of the English, as a customary Use, [i. e. for divine Offices.]* (*Johnson's Collection of Ecclesiastical Laws, &c. Anno 601.*) How different is this from the Language of his Successors, tho' *Gregory* himself was a Man of an aspiring Temper? And what a Demonstration is this, that Christianity had Footing in *England* before *Austin* the Monk came hither?

5. We may observe, that though this *Austin* (if we should credit Monkish Stories) might all the way he came, be track'd by the Wonders he left behind him; yet he was fain, for all this, to bring Interpreters out of *France*, by whose Help he might understand the *English*, and be understood by them; which alone is enough to hush the Noise of his Miracles: it being absurd to believe, that God should

should endue him with that Gift on trivial Occasions; and leave him defective in a matter of the most Moment, for Propagation of the Gospel; and which he fail'd not to furnish his true Apostles with. But indeed, the *Manner* of *Austin's* coming was quite different from that of the holy humble Preachers in the primitive Times. He and his Company (says *Bede*, l. i. c. 25.) march'd with a *Silver Cross* carried in the Front, as a Banner, to which there was fix'd the Image of our Saviour, curiously painted in a Table, and singing *Letanies* as they went, &c.

6. In the mean time, the poor Christian Britons living peaceably at home, they enjoyed God, the Gospel, and their Mountains, little skilful in, or curious after the Ceremonies *à la mode*, brought over by *Augustine*; till he having made a Profelyte of *Ethelbert*, (the most powerful at that time of the Saxon Princes) began to disquiet them. For first he summon'd them to appear at a Council, at a Place from thence called *Austin's-Oak*, between *Worcestershire* and *Herefordshire*, where he demanded of them to submit to the Pope, and embrace the *Romish Rites*, especially in keeping *Easter*, in the Time of celebrating which they differ'd." And to convince them that *Austin* was in the right for the critical Observation of *Easter*, *Bede* reports that, at his Motion, a blind Man was publickly presented among them, on whom the *British* Bishops practis'd in vain with their Prayers, to restore him to his Sight, which, at the Request of *Austin* to God, was presently and perfectly perform'd. An hopeful Occasion of so signal a Miracle! Upon this, it is said, the Britons were convinced; but yet they could not, without the national Consent of their own People, and principal Elders, renounce their antient Customs to embrace new Practises. Indeed, as for their submitting to *Austin's* Jurisdiction, they apprehended it unsafe for the present, and mischievous for the future, having another civil Government under Kings of their own, and suspecting that his spiritual Power might in Proceſs of Time intrench upon their temporal Liberty. (*Fuller's Church History of Britain*, Cent. VII.) "And to the Demands of *Austin*, the Abbot of *Bangor* return'd an Answer, which 'tis fit to recite *verbatim*, for the Reader's Satisfaction, as we find it in the learned *Spelman's Concilia*, p. 108.

The Answer of the Abbot of *Bangor* to *Austin* the Monk, requiring Subjection to the Church of Rome.

BE it known, and without doubt unto you, That we all are, and are every one of us, obedient and Subject to the Church of God, and to the Pope of Rome, and to every godly Christian; to love every one in his Degree in perfect Charity, and to help every one of them by Word and Deed to be the Children of God; and other Obedience than this I do not know due to him whom you name to be Pope; or the Father of Fathers, to be claimed and to be demanded. And this Obedience we are ready to give, and to pay to him and to every Christian continually. Besides, we are under the Government of the Bishop of *Kaerlion* upon *Uske*, who is to oversee under God over us, to cause us to keep the Way spiritual.

This Meeting bringing them to no farther Accommodation, another was appointed, against which, *Bede* tells us, the Britons consulted with an old Hermit, holy and wise, how they should behave themselves; who said, If this *Austin* be a Man of God, follow him; and whether be he so or not you may know by his Carriage.

The

The Lord saith—Learn of me, I am meek and lowly, Matt. xi. 29. If therefore this Austin be mild and humble in Heart, 'tis probable that he himself beareth the Yoke of Christ, and tendereth the same to be born of you; but if he be fierce and proud, it appeareth he is not of God, neither ought ye to heed what he saith. Accordingly, when they came to the second Synod, finding Austin pontificially sitting in his Chair, and not rising up at their Entrance, &c. they entertained all his Discourses with Contempt; whereupon he threatned them, that they should soon after feel the Force of their Enemies Sword. Nor was he wanting to make good his Prophecy: for making use of his Interest with Ethelbert the Christian King of Kent, he instigated Ethelfride, the Pagan King of Northumberland, to make War against the Britons; who over-running the Country, cruelly destroy'd Dianoth Abbot of Bangor, and Twelve Hundred Monks, without either Compassion or Provocation, in the Year 603.

Thus have we seen the whole Progress of this Romish Apostle, Gregorii Vicarius, but Gregis Sicarius; "Gregory's Vicar, but the Church's Butcher;" and not so much the Converter of England to the true Faith, as the Subverter of pure Religion, the Murderer of Christians to gratify his Pride, and the first Spreader of Romish Superstitions in this Island.

P A C K E T XIV.

In publicos hostes omnis homo est miles.

Gregory's Compliments to Mauritius, and base Flatteries afterwards to his Murderer Phocas. How the Roman Bishop came to be styled UNIVERSAL, by means of the said Phocas a cruel Traytor.—The Meaning and Derivation of the Word POPE, antiently attributed to other Bishops, besides those of Rome, &c.

Chronology is the only Thread to guide us in the Labyrinths of History: without keeping Time, there is little good Musick to be expected. Tho' we deliver our Remarks in Parcels, we propose to do it without Disorder, since Method is as well a Key for the Understanding, as a Friend to the Memory. The Reader will therefore be concern'd for his own sake to remember, that we have trac'd the Roman Bishops down (or rather up) to Gregory the Great, who died An. 604. concerning whom we have spoken before, Packet 12. and there mentioned his opposing a certain Edict of Mauritius the Emperor, forbidding his Soldiers to turn Monks. But that you may perceive, as well the then truckling Condition of these (since) high and mighty Ecclesiasticks, as the particular Genius of that celebrated Saint; we will present you some of his most submissive (not to say servile) Expressions to the said Emperor, in two of his Letters wrote on that Occasion, [Greg. l. 2. Epist. 62, 65.] He is responsible (saith Gregory) for it, before Almighty God,

God, whoſoever he be, that ſhall either in Word or Deed be found guilty againſt his gracious Lords; and ſo were I, your moſt unworthy Servant, if in this Caſe, &c. Again, When I preſume to ſpeak unto my Lord, what am I but Duſt, and a very Worm of the Earth? Power is given to my Lord over all Men, and Chriſt ſhall one Day ſpeak unto you, ſaying, To thee have I committed my Priests or Biſhops, (*Meos ſacerdotes*, it is in the Original, which in thoſe Days frequently included all Clergymen.) Who can read this, and imagine him a Pope that wrote it?

But for all theſe Compliments, a little time will better enable us to take meaſures of his Loyalty. The ſaid Emperor *Maurice* loſing the Hearts of his Army, one *Phocas*, a Centurion, taking upon him to head the Mutineers, was by them proclaimed Emperor; who, purſuing his lawful Sovereign, took him and his Family Priſoners; and having ſlain his Wife and Children before his Eyes, not ſparing the little Innocent which hung at the Breaſt, did afterwards cauſe his Maſter's Throat to be likewise cut. A Procedure ſo black and barbarous, that Hiſtorians ſcarce know which to condemn moſt, his Treason or his Cruelty, till they conſider the firſt (a Sin ever pregnant with more) was the Mother of the laſt.

In this Tempeſt our *Gregory* ſhew'd himſelf a cunning Mariner; and when the Wind veer'd about at Court, was dexterous enough to ſhift his Sails, ſo as to keep his preſent, or gain a greater Gale of Preferment for the future. For no ſooner had this Rebel-Tyrant ſcrambled into the Imperial Dignity, but *Servus Servorum*, his moſt humble Servant at Rome, congratulates his bloody Treason with moſt abominable Flatteries; beginning his Addreſs (you may read it, Dear Catholicks, in his 36th Epiſtle) with *Gloria in Excelsis*, the Song of the Angels at the Nativity of our Saviour: *Glory be to God on high, ſaith he, who changeth the Times, and tranſlateth Kingdoms; who ſometimes in his Juſtice ſendeth Princes to afflict his People, and other times in his Mercy thoſe which again ſhall cheriſh them. For which cauſe we rejoice, that you are brought by Providence unto the Empire; let the Heavens ſend forth Acclamations, the Earth leap for joy, and let all the People be glad thereof.* So to *Leontia*, the Tyrant's Wife, he writes, [*Epiſt. 44.*] *What Tongue can ſpeak, what Heart can conceive the Thanks which we owe to God for the Felicity of your Reign? Let the Angels give Glory unto God the Creator in Heaven above, and let all Mankind offer their Thanks here on Earth beneath, &c.* But ſtill theſe ranting Compliments are but Preparatives to the grand Wheedle: for he forgets not to cloſe his Epiſtle with begging, *they would take the Church of Rome into their Protection, and always continue mindful of TU ES PE-TRUS, Thou art Peter; aſſuring them, that for their Pains, St. Peter would not be unmindful of them, nor fail to undertake the Protection of their Empire.*

What all this tended to, is eaſily diſcernible, even to a purblind Eye. But *Gregory* lived to reap but little Profit by his Adulation, being ſoon after ſnatch'd away by Death; to whom ſucceeded *Sabinian*, a Fellow born no-body knows where; and *Platina* ſays, none need care, for he was a very Churl, ſuffering the poor People in a dear Year to ſtarve, rather than relieve them with Bread; and (which perhaps by ſome may be accounted worſe) ſo inveterate an Enemy to his Predeceſſor, that he endeavour'd to have burnt all his Writings." And it was he, ſays *Platina*, who inſtituted the Diſtinction of Canonical Hours for Prayer in the Church, and who ordain'd that Tapers ſhould be kept continually burning, eſpecially in the Church of St. Peter. "But he rul'd the roaſt not full a Year and half; and then (after a Vacancy of very near twelve Months, occaſioned, 'tis preſumed, by Quar-

rels about Election, during all which Time their Church was headless) comes blustering *Boniface III.* a Man very bold, and very ambitious, who soon found Means to effect that, which several of his Predecessors had projected. For seeing the said *Phocas* on the one Side was displeased with his *Rival* for *Universalship*, (*Cyriacus*, Patriarch of *Constantinople*) because he would not (the more honest Man he) approve of such his *traiterous Murders*; and on the other, was jealous lest the Hatred of his Doings should cause *Italy* to revolt from his Obedience: Thereupon, our crafty Bishop resolves to take the Advantage of a Juncture so favourable to his Design; and petitioning the said *Phocas*, by the large Proffers which he made of his good Service, obtains of *HIM*, That the Church of *Rome* should thence-forwards be the *Head of all other Churches*, and the Bishop of *Rome* be called, *THE SOVEREIGN AND UNIVERSAL BISHOP*: But this, it seems, not without much ado; for so run the Words of *Platina*, *Obtinuit magnâ tamen contentione*, He got it at last, but not without great striving and contention. However, being mounted into the Saddle, he began to ride full speed, and presently published an Ordinance, *That all Bishops should be confirmed by the Pope*, with that proud Clause, *Volumus & Subemus, We Will and Command*; and yet he was so civil, as not yet to exclude either the *Clergy* and *People* from the Election, or the *Prince* from his Right of Ratification, only added himself as one of the *quorum* in the business. So *Platina* delivers it expressly, *Voluit electionem, &c.* He would have their Election to be made equally by the *Clergy* and the *People*; and the same then to be firm and good, when approved by the *Prince of the City* respectively, and when lastly the *High-Priest* (meaning his own dear self, and his Successors) shall have interposed his Authority in these Words, *We Will and Command* that it shall be so. This you see was a fair Stride for so young an *Universal Metropolitan*, who, 'tis like, might have advanc'd farther, had not Providence thought fit to check his Ambition, by a sudden (I dare not call it an *untimely*) Death, taking him out of the World in the ninth Month of his Popedom.

Thus *Papal*, as well as *Heathen Rome*, had the Foundations of her Empire laid in Blood. A base *Usurper* in Temporals, creates another in Spirituals: A cruel *Rebel*, to confirm himself in an ill-invaded Throne, gratifies the Ambition of an aspiring *Prelate*, who in requital is obliged to varnish over his Treasons with a religious *Gloss*, and wipe out of Memory all his Villainies, with this propitiatory Act of Merit towards what he was pleased to call the Church. *Phocas's* indisputable Force elevates *Boniface's Mitre*; and *Boniface's* supposed Sanctity conciliates Repute unto, and establishes *Phocas's Crown*. Nor shall we wade much farther in the Current of History, before we meet with just such another politick Intrigue, between *Pepin* deposing his Master *Chilperic*, and Pope *Zachary* hallowing the pious Rebellion.

Suppose now *Gregory* himself, risen again from the Dead, had beheld his Successor so imperiously using that Title which he had so formally condemned, as you have heard from his Epistles; how could he avoid this necessary Conclusion, drawn from his own Propositions, which he so often repeated, *viz. Whosoever will be called Universal Bishop, is the Fore-runner of Antichrist*? Well, here is *Boniface III.* willeth and requireth, nay ordaineth himself to be so called; therefore he must needs be the Fore-runner of Antichrist, if not Antichrist himself. Concerning which more hereafter.

As this Establisher of Papal Universality was a most wicked *Son of Belial*, (for *Cedrenus in Chron.* testifies he was a *Drunkard, a Whoremaster, bloody, cruel, violent, brutish and heretical*;) so likewise did divine Vengeance overtake him for all his Impieties: As he unjustly slew his Lord and Master, so he was justly slain, but with a Death more ignominious: for after he had tyrannized some few Years, *Heraclius*, a Patrician, and General of the *African Troops*, got himself declared Emperor, in 610, and making himself Master of *Constantinople*, "he deprived *Phocas* at once of Life and Empire, cutting off first his Hands and Feet, and afterwards (because he had been a most notorious Adulterer) his Privities, and last of all his Head," and then caused his Body to be thrown into the Fire. (*Dupin, Eccles. Hist.*)

"As at the Birth of Christ the World enjoyed a general Tranquillity, and Heaven and Earth joyn'd in a sweet *Chorus* to celebrate that most acceptable Time (the bright Morning to the glorious Day of Man's Salvation :) So, on the contrary, at this Birth of Antichrist, the whole System of Nature put on Mourning, and in Disorder seem'd to sympathize with the Church's Affliction, for this Rape committed on her Liberties: For so Historians tell us, that at the same Time *the Air grew pestilent, the Earth became barren, the Sea overflowed its Banks, and a mighty Mortality of Men, Beasts and Fishes ensued.* See *Cedrenus ubi supra*, and *Platina*, in the Life of *Boniface III.*

There lurks yet one Objection that *Bellarmino* puts in, saying, That *Phocas* did not ordain this as a *New Institution*, but only as a Declaration of a Thing ever acknowledged in the Church; and that *Gregory* did not absolutely condemn this Title of Universal Bishop, but only blamed *John of Constantinople* for assuming it, since it belonged to the *Roman See*.

I answer: The first of these is contrary to the unanimous Testimony of all *Historians* that mention this Matter, as *Paulus Diaconus, Sabellicus, Blondus, &c.* And supposing that Account to be right, which we have recited, p. 1. in a Passage taken from *Carolus Sigonius*, about *Valentinian III.* and *Marcian*, which assigns an exorbitant Power to Pope *Leo I.* that carries the Date no farther back than the Year 445. And we have seen that the Sense of the Church, the Behaviour of the Bishops of *Rome* toward others, and their Behaviour toward them all along before *Boniface*, was directly contrary to this Claim of Universal Headship, which effectually confutes *Bellarmino's* Pretence of its being a *Thing ever acknowledged in the Church*. "And as to the second Part of his Objection, 'tis directly opposite to *Gregory's* own Words but now recited: Besides, were it so, we should in the old Epistles to, or from former Popes, find mention of this Title, or at least *Gregory* (had he so intended) would not have condemned it absolutely, but assumed it to himself, that the World might take Notice to whom of Right it was due; but neither of these appearing, we may justly cashier the Objection as frivolous.

But since henceforwards we shall have frequent Occasion to mention the *Pope*, some, 'tis like, would not be unwilling to know the meaning of the *Word*, and whence 'tis derived. All the Satisfaction I can give is, that some say it comes from the Greek *Πάππας*, signifying a Father; or the Latin *Papus*, used by *Ausonius* ad *Nepotem*, for a Grandfather.

----- *Papos aviosque tremantes*
Ante ferunt patribus, feri nova cura nepotes.

Some again tell us, *Papa* is as much as *Pater Patrum*, the Father of Fathers; or, as others would stretch it, *Pater Patriarcharum*, the Father of Patriarchs; the two first Syllables being only written for Brevity. But rather than admit the last, I care not if I put in for an Etymology; What think you if it should be derived from the Latin *Papæ*! an Interjection of Admiration, signifying as much as, *O strange! O la!* suitable to that of *Rev. xiii. 3.* *And all the World WONDRED after the Beast!*

The Truth is, *Onuphrius* honestly tells us, that they meant by it only *Father*, or *Great Father*, in a more reverend and respectful Sense; and that antiently, all Christian Bishops, especially of notable Cities, as *Antioch*, *Jerusalem*, *Carthage*, &c. as well as *Rome*, enjoyed that Title. So *Cornelius* of *Rome* often calls *St. Cyprian*, *Pope of Carthage*. So *Dionysius*, Bishop of *Alexandria*, calls his Predecessor *Heracles*, *The blessed Pope*. And *Sidonius*, in his Epistles, stiles all the *French* Bishops, that he writes to, *Popes*. But about this Time of *Boniface's* Usurpation, (and not before) the *Roman* Bishops, that in all Things they might be singular, and above their Brethren, wholly assumed and appropriated it to themselves."



PACKET XV.

Initia vitiorum & corruptelarum haud facile discerni solent, quia à primo parva sunt. - - - - Arist. Polit. l. 5.

A Review of the State of the Church in the first six hundred Years.---That 'tis not absolutely necessary to assign the particular Times when every Error and Superstition maintained by the present Church of Rome was introduced.

"**A**S weary Travellers in heat of Summer, having with fainting Steps got half-way to the Top of some lofty Mountain, divert themselves there a while with looking back, as well to receive the sweet Breezes of refreshing Air, as encourage their future Pains with a View of what Progress they have already made; and then taking leave of those pleasant Plains behind their Backs, address themselves more chearfully to their Journey, and with renewed Vigour, and brisker Pace, ascend the rest of the tedious Hill: So we, having pursued (as with an Hue and Cry) the Ambition of *Roman* Bishops, in their first Flights of Usurpation, (when scarce pen-feather'd with Wings of Power, or warm Down of Riches) up to the dangerous Height of Pretensions to an *Universal Diocese*; it may be proper now to breathe a little, and reflect on the State of the Church, as to Doctrine and Discipline, in these first six hundred Years, from the Birth of our Saviour: Since our Design is to give the Reader an Account, not only of Papal Encroachments in Points of Jurisdiction, but likewise of the Innovations by them brought

brought in, or encouraged, relating to *Faith* and *Practice*, contrary to, or quite different from Apostolical Purity.

We have seen the Bishops of *Rome*, of those first Ages, in the proper Garb of primitive Humility, behaving themselves towards other Ministers as *Fellow-labourers* in Christ's Vineyard, and by their nearest Neighbours stiled only *Brethren and Collegues*: They were consulted withal, and did themselves likewise consult with others, about the Affairs of the Church; *living* simply in their *Profession*, and *dying* virtuously in the *Confession* of the Name of Christ; not glittering in any other *Purple* than that of their own *Blood*, nobly exposed in Martyrdom for Truth.

But not long after, we might perceive in some *that Spirit*, which in St. Paul's Time *began to work*, pragmatically inter-meddling with the Causes of their Neighbours, endeavouring to make their Counsels pass for *Decrees*, turning the Honour voluntarily offered them into *Right of Homage*, and oppressing *Modesty* into *Servitude*. Yet were these *Efforts* of Ambition often beat back by Pagan Persecutions, and many times *blunted* by the honest Oppositions of the antient Fathers. But after *Peace*, by *Constantine*, was restored to the Churches, and they, through the Favour of Princes, increased in *Honours* and *Riches*; then did the same *ill Spirit* more plainly discover itself: and because the Dignity of the first Seat was willingly granted to the Bishops of the *Roman See*, in Respect of the *antient Renown* of that Imperial City, they began to contend, that their Church ought to have *Dominion* over all other Churches; so that from all Parts of the World they must *appeal* thither, and thence receive decisive Commands, which all Men were bound absolutely to obey. And this, after long struggling, they at last obtain'd of the bloody *Phocas*, as has been truly set forth.

Now where *Ambition* had sprouted up to such a Height, and *Covetousness* (*the Root of all Evil*) had spread so wide, it cannot but be supposed, that under such a *Convoy*, several mischievous *Troops* of subservient Errors and Superstitions might secretly begin their March into the Church: Of which we shall shortly give you a farther Account. But first it will be necessary to remove a little *Popish Rubbish* out of our Way; for though one may prove the modern *Italian Tongue*, now spoken in *Rome*, to be the same in *Propriety* and *Purity* with the *Latin Language* in *Tully's Time*, sooner than that the Religion professed in that City at this Day is the same in Soundness of Doctrine, and Purity of Life, with that Faith which by St. Paul was commended in the *Roman Church*, *Rom. i. 8.* yet our *Popish Petty-foggers* will needs justify that Paradox; and to prove their Church to be the very same, thus they argue:

If those Things which we maintain, and the Protestants condemn, were indeed Errors and Innovations, sprung up since the primitive Age; then might you certainly assign the particular Times, when, and by whom they were first *advanc'd*.

But this you are not able to do:

Ergo, they are no such upstart Errors, but primitive Truths, at all Times extant in, and own'd by the Church.

This very Argument is no less frequent than plausible with our *Seminary Seducers*; and therefore we hope we shall not be thought to mispend our own, or the Reader's Time, in giving a satisfactory Answer thereunto. For, indeed, *both* the Propositions are *false*: The first, because many times the Truth may be abandon'd, and

and Error advanced in its stead; and yet no Certainty left to Posterity of the *precise Time* when the same happened. The *second*, because in many Things held by the Church of *Rome* at this Day, we *can*, (and by God's Assistance *will*) out of good Records and Authors, even of their own, assign the respective Times of Alteration, with the Circumstances.

As to the first, we say,

1. That since the Errors of the *Romish Church* are now so notorious, it were better to redeem the Time by *correcting* them, than to inquire after the *Times and Persons* that hatch'd them. For if a Man be sick of a *Consumption*, will he refuse Help of the Physician, except he can resolve him whether his *Lungs* or his *Liver* were first infected, and shew the exact Time when, and Occasion how, his Body grew first distemper'd? When a House is ready to fall, wise Men will not stand to dispute what *Post* or *Principal* first decay'd, or the Time when the Rain first began to rot it; but rather seek to amend that which is ruinous. Or if you would have yet a more home and familiar Example, the famous *Bishop of Hippo* is ready to furnish you. *A Man*, saith he, *falls into a Pit, and calls for Help; he that should lend a Hand for his present Relief, instead thereof, stands asking this Question, Quomodo huc cecidisti? How didst thou fall in here?* But mark what Answer the good Father returns in this Case: *Cogita quomodo hinc me liberet, &c. Præterea advise me how I may come out, rather than ask me how I came in.* Austin, Epist. 29.

2. In the Parable of the *Sower*, Christ himself gives a full Answer to these impertinent Demands; telling us, *That after the good Seed was sown, the Enemy scattered his Tares* WHILST MEN SLEPT, Matt. xiii. 24. If they were *asleep*, how could they see the Enemy? And if they did not see him, how could they produce him? - - - - *If the good Man of the House knew at what Hour the Thief would have come, he would surely have watched,* Matt. xxiv. 43. But he came unawares.

The Doctrine we complain of is a *Mystery of Iniquity*, Iniquity cloaked with the Name of *Piety*; and we know Mysteries are secret, and work by Degrees, leisurely, cunningly, and not easily discoverable. When *Arius*, *Nestorius*, and such like Hereticks arose, they violently broke out of the Church, and forsook all Communion. And when *Mahomet* came from without, he visibly assaulted all Christianity; which publick Procedure made them visible to all the World: But the Papacy bred silently as a *Gangrene* in the Church within; that *Cockatrice* was long a hatching in the Shell before it appeared; it was a secret Departure from the Truth, caused by Errors stolen into the Church, *sensim sine sensu*, unsensibly and unawares. From hence appears the Difference between *open Heresy*, and *clandestine Apostacy*; the one is easy to be known, because it works openly in the Day; the other hard to be discovered, because it makes its Approaches only in the Night: At first, 'tis like, it was only an Opinion broached by some *private Man*, and, perhaps, with a *good Intention*; then it became the Error of some few, but not much regarded; afterwards gathering Strength, and being beautified with fair Pretences, it seizes a grand Part of the Body; and *God's Children*, in several Ages, abiding in the Communion of the *Roman Church*, (which they did, not by allowing the material Corruptions of Faith whereinto she fell, but by embracing that Truth and Good which she yet retained) the Changes she made were thereby the less conspicuous. Those pious Souls, which lamented the *Defection* at last, being

by Force and Violence gagg'd from giving the *Alarm*, were constrained to swallow their own Sorrow in the Society of their Adversaries; or at least were *bait*'d to an over-charitable Silence at *petty* Innovations, as not dreaming what *monstrous Impisties* in time they would ripen to. He that yielded first a *Primacy of Order* to St. Peter, never intended a *Primacy of Power* to the Pope; and yet we see the Pope hath obtained it. He that made *Pictures of Saints* for *Memory*, for *History*, for *Ornament*, little thought that the Works of his Hands should ever be *worship*-ped, and such Worship decreed for an *Article of Faith*. He that in Testimony of the *Resurrection*, and out of human Affection, commended the Memory of departed Souls to God, never dreamed of *Purgatory*; and yet we see *Purgatory* is become a *Point of Faith*, and a most gainful Merchandise in the *Papal See*. He that stirred up Men to *Charity* and Works of *Piety*, never intended to make Works *Co-partners* with Faith in our Justification in the Sight of God, &c. Most remarkable is that Complaint of Fryar *Ferus*, (a Member of the *Roman Church*) in his Annotations on the 8th Chapter of *Judges*, printed at *Colen*, Anno 1571.—“There was a double Sin (saith he) in Gideon, both that he made an *Ephod* without warrant from God, and that seeing afterwards the Abuse thereof, he took it not away. Now who seeth not (continues that honest Author) that the like happeneth to the Church? How many Things did holy Men ordain with a good Intent, which we see at this Day changed, partly by Abuse, and partly by Superstition? The Feasts, Ceremonies, Images, Masses, Monasteries, and the like, none of them were instituted to that Purpose at first, for which now they are used; and yet we *GIDEONS* hold our Peace: They take not away the Abuse, they take not away the Superstitions.”—Could any thing be urg'd more home and plain in this Matter?

3. It is agreed, That all Error consisteth in changing from the Truth; yet some Errors there may be, the particular Circumstances whereof are unassignable. For Example: The Scribes and Pharisees taught many Things against the Law, and Christ reprov'd them; yet the Time when those Corruptions first came in, and the Persons that devised them, to us are unknown. In the primitive Church there was a sort of Hereticks called *Acephali*, [or *Headless*] because no Man was found to be their Head, Master, or Original. So (to argue *ad hominem*) our Adversaries suppose the rejecting of Images to be an *Heresy*, yet can they not tell when it began. Some (as *Alphonsus Hæc. L. 8. verb. Imag.*) think *Felix Orgelitanus*, about the Year 794: Some (as *Sand. de Imag. L. 1. Cap. ult.*) say, the *Marcionites* and *Manichees* long before: Some (as *Staplet. q. 1. Quodlibet, p. 604.*) *Xenaias* a *Persian*: Others (as *Bellarmino de Imag. Cap. 6.*) think the *Jews* in their *Talmud* were the first, &c. And touching the real Innovation of granting *Pardons*, practis'd by the Church of *Rome*, the Case is clear by their own learned *Cajetan*, who (in *Tract. de Indulg. Cap. 1.*) affirms, That there is no Certainty when they began.”

Nor is it to be thought strange, that there should be an Uncertainty, as to the Time, when several of their Errors began, since they themselves had most of the antient Books in their Hands for some Hundreds of Years, and suppress'd or modell'd them just as they pleas'd; and since they always thought it their Interest, as much as possible, to conceal the first Introduction of all their Innovations. Accordingly, they have spar'd neither *Fathers*, nor *Councils*, nor Letters and Decrees of *Popes*, nor *Breviaries*, nor *Missals*, nor any Writings that stood in their way;

way; but have either destroy'd them, or curtail'd, or alter'd, or added to them, as might best serve their own turn. *Daille*, in his 4th Chap. of *the right Use of the Fathers*, has with great Care and Diligence given us a Multitude of plain and convincing Instances of all these horrible Frauds of their Church in several Ages, till at length their rigorous Proceedings against Books, antient and modern, came to that Height, that *Leo X*, at the *Lateran Council*, which broke up in the Year 1518, decreed, That no Book should be printed, but what had first been diligently examin'd, at Rome, by the Master of the Palace; and in other Places by the Bishop, or some other Person deputed by him to the same Purpose, and by the Inquisitor, under this Penalty; that all Booksellers offending herein, should forfeit their Books, which should be presently burnt in publick; and should pay an hundred Ducats, when it should be demanded, toward the Fabrick of St. Peter; and should be suspended from exercising his Function for the space of a whole Year. And that this Decree extended to antient as well as modern Writings, appears by this, that when the Bishop of *Malsi* declar'd his Concurrence with them in relation to new Authors, but not to the old, all the rest of the Fathers voted simply for all; neither was there any Limitation at all added to this Decree of the Council, (Sess. 10.) This very Decree has been since strongly confirm'd by the Council of *Trent*, which also appointed certain Persons to take a Review of the Books and Censures, and to make a Report of them to the Company, To the End that their might be a Separation made between the good Grain of Christian Truth, and the Tares of strange Doctrines, i. e. in plain Terms, Doctrines that did not suit the Taste and Interest of the Church of Rome, (Sess. 5, and 18.) And in conformity to this Decree, Pope *Pius IV*, and afterwards *Sixtus V*, and *Clement VIII*, publish'd certain Rules and Indexes, of such Authors and Books, as they thought fit should be either quite abolish'd, or only purged.

“ From all this 'tis easy to infer, That there may be a Change, and yet the Circumstances of Time, Place, and Persons, may be unknown to us that live after; which is what was to be proved in Answer to the first Part of the before-recited Argument. As to the second and more material Branch thereof, viz. That we have pregnant Testimony of the Change in several Points; which is a just Reason to believe, that the rest were varied likewise, forasmuch as they stand all upon the same Grounds: We must borrow a little of the Reader's Patience, which we faithfully promise e'er long to repay with Interest of a plenary Satisfaction.

PACKET

P A C K E T XVI.

Non verenda retego, sed inverecunda refuto; utinam nobis reliquerint moderni Noë, unde à nobis possent aliquatenus operiri.

Bernard. Epist. 42.

A full Account of the superstitious and idolatrous Mass used in the Roman Church.

THERE is nothing in which the Papists more glory, and yet nothing that is stuffed with worse *Trumpery*, than their idolatrous *Mass*: We therefore think it proper to acquaint the Protestant Reader with the *Manner, Form, and Ceremonies* thereof in the whole, as it is now used. And this we shall do from their own *Mass-book*, intitled, *Missale ad Sacrosanctæ Ecclesiæ Romanæ usum*, &c. Printed at *Lions*, Anno 1520. As also out of *Durandus's Rationale*, and others of their own Authors, as to the fanciful Significations of the divers *Habits, Gestures, &c.* therein practised. Waving therefore the *Cautels of the Mass*, (as they call them) that is, the preliminary Cautions that the Priest is to be well advised of, before he goes about this Business, (too tedious here to be related) we shall only take Notice of him when he begins to accoutre himself for the Work.

First then, the Priest that is to officiate puts on his Head an *Amice*, (a Thing almost like a *Coif*, and signifies, they tell you, the Veil that the *Jews* put on Christ;) then over the rest of his Cloaths, an *Alb*, (in English a white Garment of Linnen, which must betoken a Garment of that Colour, which, they say, *Herod* put on Christ for a blasphemous Intent, which they mention, and I desire not to repeat:) Then he swaddles himself with a *Girdle*, (signifying the Cord that bound our Saviour in the Garden :) Next, he puts a *Stole* about his Neck, (as an Emblem of the Cord wherewith Christ was led to Execution;) and another *Device*, somewhat like a *Fetter*, on his left Hand, (alluding to the Cord wherewith he was bound to the Pillar when scourged :) Over all, a rich *Vestment* differently set out; for some have the Picture of God, or of the *Holy Ghost*; others, more modest, only certain *Divine Histories* represented, or a *Cross* curiously wrought in them behind and before; and this, you are to believe, signifies the Purple Garment with which the *Jews* cloathed our Saviour.

Being thus array'd *Cap-a-pé*, forth comes Sir *John* towards the *Altar*, (which you must Note represents the *Cross*) the same being duly hallowed, and overspread with a white Cloth, (denoting the Linnen Cloth that shrowded our Lord's Body :) As likewise furnished with the *Calice* or Cup, (which must pass for the Sepulchre he was laid in, whilst the *Patin* or Plate that holds the Cake, and

covers it, shews the *Stone* which was laid on his Grave, but is somewhat more valuable, being generally of Gold.) On the Altar also is placed a lighted *Candle*, (in a dark Way to shadow out the Light of Christ, and the shining of his Divinity;) a *Flaggon* of Wine, but mingled with, 'tis no matter how little, *Water*; and the *Cake* made of a Wafer; and the Clerk (or sometimes a *Boy* that answers to the Priest) stands ready with the *sacring* Bell in his Hand. The Priest *crosses* himself again and again on the Fore-head and Breast; and being pretty near advanc'd, *retreats* with three Motions, (to shew Christ's prostrating in the Garden;) and then begins to say the *Confiteor*, (or Confession, which is made to the blessed Virgin and other Saints, desiring them to pray for him.) Repeating this, he *bows* very low, which they say is to move the People, (who generally know no more what he says, than if he spoke *wild Irish*) to Humility. And at the Words, *Meâ culpâ, meâ culpâ, meâ maximâ culpâ*, he thumps himself on the Breast, (to shew that Sin lies at the Heart:) Then he gives (*himself*, as I take it, for his Confession is in the *singular Number*) the *Absolution*; and coming close to the Altar, makes a *Cross* thereon, and reverently kisses it. Then he begins the *Introit*, (or Office of the Mass, beginning, *Command me, O Lord, to speak well, &c.*) which he speaks aloud, but (as all the rest) in *Latin*; and answers himself, *Dominus sit in corde meo, The Lord be in my Heart and in my Mouth, &c.* Then he says the *Kyrie Eleeson*, (two Greek Words signifying, *Lord have mercy*; which are repeated *nine Times*, in honour of the *Trinity*, thrice to each Person.) Then going right to the Middle of the Altar, and looking upon the *Pax*, (the Cross whereon they hang the Sacramental Bread, my Author says it is) makes a *low Courtesy*, and says the *Gloria in Excelsis*; and turning round, *Dominus vobiscum*; but straight returning to the Altar, runs over several *Collects*, too long to be here recited; but the Substance of most of them is, to be heard for the Merits and Intercession of such and such Saints.

This done, he reads the *Epistle*, but still in *Latin*; then follows the Gradual or *Grail*, (as for Brevity they call it, and yet they need not abridge the Title, for the Prayer itself is but a *short* one) and then the *Hallelujah*. Next comes the *Tract* and *Sequence*, a Pair of small Prayers quickly mumbled over; which done, he takes up his Mass-book, and goes to the End of the Altar, and uncovers the Calice, and looking into it, makes a solemn *Bow* to the *Pax*, and then reads the *Gospel* (but, that the People may be never the better for it, in *Latin*; and yet he teaches them (like Parrots) at the End thereof to cross their Breasts, *That the Devil may not steal away that good Seed out of their Hearts*, which in Truth never came so far as into their *Heads*.) After this the Priest *kisses* the Book, and then rehearses the *Creed*, (if it be an high Day, the Altar is *cens'd*;) then turning to the People the second Time, he says, *Dominus vobiscum*; but returning again to the Altar, he goes on with the Offertory or *Offering*; which is dispatch'd by taking up the Calice, with the Cake upon the Cover of it, lifting up his Eyes, and saying, *Suscipe Sancta Trinitas, &c. Take, O Holy Trinity, this Oblation which I unworthy Sinner offer in the Honour of thee, of the blessed Virgin Mary, and of all thy Saints; FOR THE SALVATION OF THE LIVING, AND FOR THE REST AND QUIET OF ALL THE FAITHFUL THAT ARE DEAD.* Then setting down the Calice, he says, *Acceptum sit, &c. Let this new Sacrifice be acceptable to Almighty God.* Then going to the other End of the Altar, he washes his Hands, and, with a Bow to the *Pax*, turning to the Altar, makes a Cross

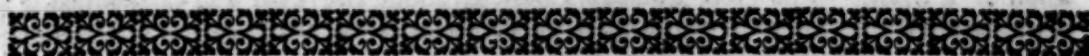
Cross over it, and kisses it. Then he turns to the People (that is, where they are or should be) and says, *Orate pro me, &c. Pray for me, Brethren and Sisters*) tho' sometimes there is no body at all, as in the private Mass.) Then turning to the Altar with a Bow, he begins the *secret Prayers*, which are on the behalf of the People; but none can hear, or, if they did, could not understand them. One of them is thus in *English*, *Take and receive, O Lord, mercifully this Offering through which THOU ART PLEASED, CONTENTED, AND SATISFIED, and hast received us again to Salvation, &c.* This ended, he bursts out into a loud (but insignificant, because unintelligible) Exhortation to the People, to lift up their Hearts, and consider what is before them, and to be thankful, &c. Then he reads the Preface, and in pronouncing the *Sanctus* [*Holy, Holy, Holy Lord God, &c.*] they lift up their Hands and Voice, and suddenly the Priest kisses the Mass-book once again.

Then comes the *Canon of the Mass*, being a Bead-roll of Letanies and superstitious Prayers: here he crosses often, and prays for the Pope, &c. which brings them to the first *Memento* for the *Living*; wherein they should pray for all they can remember of their Friends and Benefactors, desiring God, That for the Merits of such and such Saints, they may be saved from Evil. Then again he crosses the Wafer and Calice, standing with his Back towards the People, and takes up the Cake (or Wafer) in his Hands, and the Boy rings the Bell; which invites the People to look up, whilst the Priest says these Words, (forget not to remember they are in *Latin*) called The Consecration: "*The Day before our Lord suffered, he took Bread into his holy and adorable Hands, and lifting up his Eyes to Heaven to God, and giving thanks, he blessed, [here he crosses the Cake again often] brake, and gave to his Disciples, saying, Take eat ye all of this, FOR IT IS MY BODY.*" [These five Words are those which turn the said Bread into very *Flesh*, as they teach.] Then, with a world of Circumstance, doth the Priest lift or heave it up over his Head for the People to see it, (which is called the *Elevation* or *Sacring*,) who presently fall down on their Knees and worship it. This done, he takes up the Cup, saying thus: *In like manner, after Supper, he took this noble Calice into his holy and adorable Hands, and after thanks to the Father, he blessed (here he crosses again) and gave it to his Disciples, saying, Take you, and drink you ALL (mark their Impudence, that can recite the Command, and at the same instant break it, by forbidding it to all but the Priest) of this; for this is the Cup of my Blood, (here they shamelessly add) a new and everlasting Testament, a Mystery of Faith, which shall be shed for you and for many, for the Remission of Sins: So oft as you do this, you shall do it in REMEMBRANCE of me.* [Both these Words, and those over the Bread, are spoken softly, and with a low Voice.] Then the Priest holding up the Calice in his Hand, breathes upon the Wine, and kneels down to it and the Bread, (giving thereby sovereign Adoration to this Imaginary Christ :) Then rising up, he holds the Cup over his Head, that the People may likewise worship it. This done, he sets down the Calice, and covers it with the Cloth; and then kneels down again to the Bread and Wine, and with out-spread Arms kisses the Altar. All this is done with many Crosses and Bowings: then begins the second *Memento* or Prayer for the *Dead*, wherein they petition for the Souls of all their Friends in a low Voice. Then he takes up the Cake, and shakes it in a dancing manner up and down about the Calice, saying, *Per ipsum, & cum ipso, & in ipso*, taking up the Cover of the Calice, and crossing himself on the Breast, Fore-head, and Bald-crown, (which uncovering the Cup, you must suppose,

pose, represents how at the Death of Christ the *Veil of the Temple was rent*) he crosses the Calice three times over the top, to shew the *three Hours* which Christ hung upon the Cross; and twice on the *Brim*, to shew the over-flowing of his Blood: and then laying down the *Host* (or consecrated Wafer) on the *Corporal* (or Altar-cloth) pretends thereby to shew his *taking down* from the Cross. Then with a Courage, *Mafs-John* strikes up his *Sleeve*, and takes up the Cake; which he breaks into three Pieces, two whereof he holds in his Hand over the Calice, and the Third he puts into it; (yet sometimes when the Host is reserved, this Ceremony is omitted :) However, the Priest kneels down and says the *Agnus* to the Bread, which is this Prayer: *O Lamb of God, who takest away the Sins of the World, have mercy upon us*: which must be rehearsed three times. Then he takes the *Pax* (that is, kisses an Image of a Crucifix in the Mafs-book) and saying, *Peate be with thee*, gives it to the Clerk or Boy, who carries it about to the People to kiss. In the mean time the Priest drinks up all, and eats up the Cake (if broke; or if not, it is reserv'd for a Procession) and then prays he thus: *Quod ore sumpsimus, &c. That which we have taken with our Mouth, Lord grant we may receive it with a pure Mind, and that it may of a Temporal Gift be made an everlasting Remedy, &c.* By this time the Boy is come back with the *Pax*; and Sir *John* holds out his Cup for more *Wine*; which he drinks off three times: then wipes his Mouth, licks his Fingers, goes to the lower end of the Altar, washes his Hands; returning to the Altar, takes up the Calice, licks it, and tries if he can get any good out of it. Which done, he removes to the upper end of the Altar, reads certain Prayers and Collects, and says to the People the third time, The Lord be with you. — *Ita, Missa est: Be gone, the Mafs is over.* Then he kneels down at the Altar, says a Prayer to the Virgin *Mary*, and rising up repeats, after his fashion, the beginning of *St. John's Gospel*, crossing himself well-favour'dly: Lastly, he shuts up the Book, folds up the Corporal, shuts the Calice, disrobes himself in due method, puts out the Candle, makes his Honours, and *Exit*.

We have ('tis confessed) omitted several of their apish and profane *Gesticulations*, and *abominable Prayers*; nor are they at all Times, and in all Places exactly the same. However, you have here the chief *Scenes* and *Properties* of this sacred *Interlude*; for indeed they have blasphemously turn'd our Lord's Institution of his last Supper, into a *Theatrical acting* over again his Passion; wherein the *wicked Priest* plays the part of *Judas, Herod, Pilate, Jews* and all, crucifying afresh our Saviour as in *Effigy, &c.* We thought to have made some *Animadversions* on this Gear, but conceive it superfluous. To recite, is to confute such palpable Superstitions and Impiety; nor is there any thing needful, to render Popery *detestable*, to every sober, conscientious, and *unbiass'd Man*, more than barely to understand it. *Those that follow after lying Vanities, forsake their own Mercies.*

PACKET



P A C K E T XVII.

Velata sunt tandem omnia, introvitque erroris mater Ignorantia.---Agrip.

The curious Pains in framing and decking up of Popery, and the notable Artists from time to time concern'd. The Decrees forg'd by Romanists to make their Innovations pass current under a counterfeit Stamp of Antiquity, &c.

L AVISH are Histories in their Praises of several exquisite *Painters* of old, who with *bold* but happy Strokes, delicate Mixture of Colours, and artificial Shadowings, contriv'd *Pieces* so admirable, that the *Pencil* of Art dared to rival that of *Nature*; and Spectators were at a loss to distinguish between the *Original* and the *Copy*, the *Truth* and the *Counterfeit*. The great *Masters*, we know, in that Faculty, of late, have been *Italians*; and certainly the most notable that ever yet the World heard of, were the *School-men*, *Jesuits*, and other like *Craft-masters* of the Church of *Rome*. That famous Artist who wrote under his finish'd Tablet, *The World should sooner Envy than Imitate*, to them was a Bungler. Nor did the *antient Statuaries* ever bestow half the Pains and Cunning on the *Images* of their abominable Deities, as these sly *Demetrius's* on their darling Idol, the *Papacy*. For as *Apelles*, being to draw the Portraiture of *Venus*, selected the fairest Virgins of *Greece*, and from that *Constellation* of Beauty fram'd an *intire Idea*, engrossing all their several *Charms* in one Face; so have these subtil Compounders made choice of the most exquisite Devices that all the *Heresies* in the World could yield, to put the same into their Religion: So that now, save *TRUTH* and *SINCERITY*, there is nothing wanting to render it pleasant and amiable. I can never read that *graphical Description* in the Prophet *Isaiah*, Chap. xlv. 12, &c. where the God of Heaven derides the foolish Impiety of the Idolaters in worshipping the *Works of their own Hands*, but I must reflect on the present *Popish Church*, which has been erected *just in the same Method*. At first, it was but a rude Block, rough-hew'd by bungling Workmen, or a confused *unfashionable Mass*; but then came the *Canonists*, like *Black-smiths*, blowing with the Bellows of their *Decrees*, and hammer'd and heated it in the Coals of the Pope's *Constitutions*. These *Catholick Vulcans* were, *Gratian*, Pope *John*, *Gregory*, and *Boniface*, with their Apprentices and Journeymen, as *Hostiensis*, *Panormitan*, and the rest of that Crew. The *Carpenters* that took it in hand, were the Monks and Fryars; who with their *Rules* and *Level*, brought it into a kind of ghastly Shape. Then *Aquinas*, *Scotus*, and *Alexander*, wrought hard to mark it out on all sides; they stretched out the *Line of Method* over it, and with the *Thread of a Distinction*, made what was

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monstrous, appear proportionable : they *planed* it where it was *rough*, and with the leaden and flexible *Compasses* of their *Logick* and *Philosophy*, made it into the *Fashion* of a Man. The great *Lateran* Council, about the Year 1215, polished it a little, and gave it *Joints* to stand upon. Not long after, the Councils of *Constance* and *Basil* hew'd it over again, and altered the *Fashion* in certain Points touching the *Pope's* Authority : for there, some Cardinals (as *Senensis* and *Cusanus*) thought the *Head* stood too high above the *Shoulders*, and would have had it bow'd down a little lower. At last they brought it to *Trent*, into the Hands of their *very best Workmen*, (*Absolutissima Tridentina Synodus*, says their *Possevin* in his Select Library, pag. 18.) who mended it (that is, made it worse, but so much more like what it was intended for, viz. the complete Image of *Antichrist*) from top to toe, and set it up again, when the *Worms* were ready to consume it. Since which time, the third sort of Workmen, the *Painters*, have taken it in Hand ; I mean the *Jesuits* and their Followers, who never cease to *trick* and *trim* it up Day and Night. Never did an *old wrinkled*, and *half-rotten Strumpet*, use more *Washes*, *Pomatus*, *Fucus's*, and *Tricks* of Art, to make her Face look *smugg* and *fair*, than they have tried, to make this Image seem beautiful : some with *untempered Mortar* stop up the *Cracks* which the *Sun* of Truth, shining upon it, had made, that they might not be seen. *Bellarmino* and his Follow-labourers in that kind, stir all *Colours* together, and varnish over the *smoaky* and *dusty* Corners so skilfully, that a vulgar Eye can scarce discern its true *Complexion*. *Surjus*, *Baronius*, and our late father *Cressy*, bring other *Colours*, ground by *Legendaries*, to cast a *Shadow* over it, that it may not appear too *youthful* ; but in vain when all is done : for they have only planted a *grey Beard* to a *green Head*. The rest, as *Sixtus Senensis*, *Lindan*, *Staphylus*, *Possevin*, &c. stand by as *Censors*, bragging of the Workmanship, flattering the Workmen, and extolling the Idol, against those they call *Lutherans* and *Calvinists*.

Thus at last having finished their *Dagon*, and set it before the *Ark of the Lord*, they fall down and *worship* it themselves, and would force all others to adore it likewise, as the *Oracle of Infallibility*, the *Touch-stone of Truth*, the *Pillar of Salvation*, &c. yet still, (to keep on the Comparison) with some of it they bravely warm themselves, and roast their *Meat*, to fill their greedy Bellies ; as *Pardons*, the *Mass*, *Indulgences*, *Purgatory*, &c. whilst they laugh in their Sleeves at such as they have brought to turn the *Spit*, and cry out, with those Idolaters in the Text, *Ah, I am warm, I have been at the Fire*.

We have given you this general Account of the busy Pains of our *Romish* Artisans, in building up their *Religious Babel* ; because we shall frequently encounter particular Instances of their Skill and Forwardness in that kind : amongst which none of the least is their deriving false Pedigrees to their Inventions, and ascribing divers of their idolatrous and superstitious Observances to the Institutions of good Men, and the primitive Times, which never dreamed of any such Fopperies. In the second, third, fourth and fifth Centuries, they present us with abundance of *Ordinances* and *Decretal Epistles*, made by such and such Bishops of *Rome*, concerning matters which had no Foot-steps in the Church, for some hundreds of Years after. And indeed their Stories of that kind are often-times so foolish, ridiculous, and improbable, that he must be a very pore-blind Reader, or strangely accustomed to *Roman Spectacles*, that shall not plainly discover the Cheat. For Example, *Zephyrinus* was Bishop of *Rome* about the Year 200. and *Eusebius* mentioning him,

(Lib. 5.

(*Lib. 5. c. 35.*) speaks not a Syllable of any Decrees he made; yet these later Scribblers tell us, *He ordained, not only that the Sacramental Wine should be consecrated always in a Glass, which they have since altered; but also, That if a Bishop was accused, it should be before honest Judges, twelve in Number, whom the said accused Bishop himself shall choose if need be,* (this is extremely kind, and he must certainly be ill-beloved, that is brought in Guilty by such a Jury, especially if we consider what follows,) *honest and unspotted Witnesses are to be heard in this Cause; and no fewer than seventy-two of them will serve turn to convict him: And finally, that however the Cause go, no definitive Sentence should be pronounced against him, until the business were heard by the Patriarch of Rome.* Is not this a wicked mocking of the Church of God, to attribute such swelling Pride, such unaccustomed Forms of Judicatory, such fencing and guarding unrighteous Men against just deserved Punishment, to the Simplicity of an antient Church, humbled under the Cross, and fighting under the Yoke of heavy and long-lasting Afflictions?

Would you have another Instance of like nonsensical Forgery? Let it be that of *Caius*, about the Year 283. who, they tell us, did ordain, that *no Pagan should should have Power of informing against a Christian,* (as *Platina* relates the Story;) or as others more largely record it, that *if any Man of whatsoever Dignity should bring an Accusation of any kind against either Bishop, Elder or Deacon, which could not be made good, he should thenceforth be counted infamous.* Which Constitution consists of three Parts. 1. That no Ecclesiastical Person should be accused before a Secular Judge. 2. That if any such Accusation were brought, it should be qualified with sufficient (that is, impossible, according to the last pretended Decretal) Proof. And 3. That if the Prosecutor failed in his Evidence, he should thenceforth be esteemed *infamous*. And how scandalous that was, any body that has but inspected the *Roman Laws* can guess. But certainly the Compiler of this supposititious Decretal, had no consideration about the Time, wherein this honest Bishop *Caius* lived; which was under one of the fiercest Persecutions that ever the Church suffer'd, when Christians (as well Lay-men (if that Distinction was then in Fashion) as Ecclesiasticks and Bishops) were every Day haul'd before Temporal Judges; and even this *Caius* himself, compell'd to lurk a long time under Ground in a Cave. How absurd then is it to bring in the same skulking *Caius*, as sitting in a Throne, and imperiously commanding, that *no Bishop should be conven'd before a secular Judge!* Had such a ranting Decretal been assign'd to *Boniface VIII*, *Gregory VII*, or *Alexander III*; as it would have been a more competent Age, so the Constitution might have pass'd more probable.

We could recount many the like antedated Decrees, but conceive these sufficient to alarm young Students into a watchful Caution in reading Ecclesiastical Historians (especially modern, of the Popish Faction) and diligently to examine how far they are to be credited. However, being thus casually engaged, we cannot but take notice of one Device, which has made a great deal of stir in the *Roman Church*, and is attributed by *Platina*, (p. 34.) and other Popish Writers to this Bishop *Caius*, viz. That he was the first that ever ordain'd the several Degrees or Orders, whereby a Man should ascend to the Ecclesiastical Dignity, viz. That he must be first *Ostiarius*, a Door-keeper. Secondly, a Reader. Thirdly, an Exorcist, that is, a Devil-driver or Conjurer. Fourthly, an Acolyte, a Torch-bearer, or Candle-lighter. Fifthly, a Sub-deacon. Sixthly, a Deacon. Seventhly, a Priest. And lastly, (if he has got Money and good Friends) a Bishop. Whether this

Constitution was made *then*, or long afterwards (as is most probable) it matters not much, since of the first five Offices we find the Apostles *silent*; and as within Scripture there is no *Lye*, so without it there is no *Truth*, as to matters of *Faith*, or *necessary Offices* in the Church, as they would have us believe these to be: And yet by themselves these are not much regarded, except only in the Formality of Ordination; for otherwise, as to *Use*, a poor *Sexton*, or *Boy*, commonly dispatches all the weighty *Business* appointed by the Decrees to *Ostiaries*, *Acolytes*, and *Readers*, nay many times the Place of *Sub-deacon* and *Deacon* too. Neither do they ordain *Acolytes* or any of the rest to that Office, but only as Preparatories to Priesthood; whence it appears, they are both groundless and needless in the Church.



P A C K E T XVIII.

Oratio quæ non fit per Christum, non solum non potest delere peccatum, sed etiam ipsa est peccatum. August. in Psalm. 118.

Of worshipping and praying to Saints, Angels, &c. The Original thereof from the Heathen. Arguments against it, &c.

AMONG the superstitious Errors, which crept into the Church, during the first 600 Years after our Saviour's Incarnation, it will not be improper to reckon, *That of worshipping and praying to Saints departed and Angels, Because,*

There was one *Peter Gnapheus* or *Fuller*, of which Trade he is said to have been, a schismatical and heretical Bishop of *Antioch* in the fifth Century, who held the Errors of the *Patristians*, and of *Eutyches*. An Account taken from the ancient Writers of his factious Proceedings, and of his wicked Attempt to corrupt the Hymn which was called *Trisagion*, by adding to what was said of the whole Trinity these Words, *who was crucified for us*, may be seen in *Spanheim's Eccl. Hist.* (p. 1103.) The Reader may likewise consult the *Magdeburg Historians*, (*Cent. 5. cap. 10.*) and *M. S. Basnages's Annals*, (*Vol. III. p. 526, 541, 547, 575.*) This worthless Man, as we are told in the Extracts from *Theodorus Lector*, (*Lib. ii. p. 566. Ed. Par.*) order'd, * that the Mother of God should be named in every Prayer; and the same we are told by *Nicephorus Callistus*, (*Eccles. Hist. Lib. xv. cap. 28.*) "This we may fairly reckon the first publick Establishment of *Saint-worship* in general; since it is not probable but the blessed *Mary* obtained the *Honour*, (or rather *Dis honour*) of their misdirected Devotions, as soon as any other

* Περὶ τῆς φωνῆς (Θεοδωρῆ) ἡ ἀναρίη ἀπὸ τοῦ πνεύματος ἁγίου ἐν τῇ ἐκκλησίᾳ ἡ θεοτόκος ὀνομαζέσθαι.

meaner

meaner Saint: yet true it is, some private Men, transported with *blind Zeal*, and a little tinctured with *Plato's Notions*, did before begin to hanker after some such thing, and some of the *Fathers* now and then seem'd to give too much Encouragement thereto, by *unwary Panegyricks*, and *Flashes of Rhetorick* on departed Martyrs; amongst others, the learned *St. Jerom* was much addicted thereto, and for the same was opposed by *Vigilantius*, in a Treatise wrote on this very occasion.

Nor had the *worshipping of Angels* any better ground, owing its Practice to certain Hereticks in the Primitive Times, thence called *Angelici*, as *St. Austin* witnesseth, *Ad Quodvultdeum*, Cap. 39. Who seem to have infested the Church, even in the Apostles Days, occasioning that Caution of *St. Paul*, *Colos. ii. 18. Let no Man beguile you in a voluntary Humility, and worshipping of Angels, not holding THE HEAD, &c.* Which the *Greek Scholiast*, p. 697. thus interprets: *There were* (says he) *divers that under pretence of Modesty, forbid them to go to Christ by themselves, but allowed that the Favour of Angels must be intreated, to introduce us to God.* So *Theodoret* on this Text, *Vol. iii. p. 355. Ed. Par. Using pretence of Humility, they gave Counsel to pray to Angels, saying, that we could neither see, nor comprehend, nor come to God, and therefore must conciliate his Favour by Mediation of Angels.* Nor can the subtlest Papists give any tolerable Interpretation of the Place otherwise, as appears by the miserable Plunge and sorry Evasions their *Rhemish Annotators* are put to; who to excuse their own Practice, are forc'd to invent Stories of other Hereticks, who, they would have us believe, were greater Idolaters than they.

The Truth is, this Saint and Angel-worship is a piece of *revived Paganism*. The Gentiles, besides their *Dii Superi*, *Gods by Nature*, had their *Dæmons*, and their *Heroes*, the *Spirits* of brave Men departed, whom they worshipped (just as our Papists do) not simply and absolutely, but as Intercessors for them to the Superior Deities. Hence *Tully* in his Second Book *De Legibus*, cap. 8. p. 100. *Ed. Davis. Divos & eos qui coelestes semper habiti colunt, & ollos quos endo coelo merita locaverunt. Let the Gods be worshipped, AS WELL those who were always counted Celestial, as THOSE whom their own Merits have placed in Heaven.* And again, p. 108. *Deorum manium jura sancta sunt; hos leto datos, Divos habento. Let the Rights of the GHOST-GODS be kept inviolable, and let them after Death be worshipped as second-rate Deities.* You may see how exactly our Catholick Romans have renewed these Idolatrous Laws of their Heathen Ancestors. Would you know what Offices the Gentiles attributed to their *Dæmons*? The very same which our Papists expect from *Saints*, viz. To be as *Mediators*, or *Agents* for them. So *Plato* in his Banquet: * “The *Dæmons* are between God and Man, interpreting and carrying things between the Gods and Men, bringing before the Gods the Prayers and Sacrifices of Men, and bringing to Men the Orders of the Gods, and their Rewards for Sacrifices. God is not mix'd with Men, but thro' the *Dæmons* is all Converse and Intercourse between the Gods and Men, whether the latter are asleep or awake.” So that you see they did not ascribe an *absolute*, but only an in-

* Πάν τὸ δαιμόνιον μεταξὺ θεῶν καὶ ἀνθρώπων ἐμμενέει καὶ διαπορεύει Θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ τῶν Θεῶν, ὥστε τὰς δεήσεις καὶ θυσιάς, ἃ τὰς θεότητες καὶ ἀμοιβὰς τῶν θυσιῶν. Θεὸς δὲ ἀνθρώπων ἐμμενέει, ἀλλὰ διὰ τούτων πάντων ὅτιν ἡ ὁμιλία καὶ ἡ διάλεκτος Θεοῖς πρὸς ἀνθρώπους, καὶ ἀνθρώποις πρὸς Θεούς. *Plato Sympos. p. 1194. Edit. 1. Francf.*

tercessory Power to them, as appears more plainly by these Words of *Apuleius in Deo Socr.* *Cuncta Cœlestium voluntate, numine & autoritate, fieri arbitrandum est, sed Dæmonum obsequio, operâ, & ministerio.* All things (says he) are to be thought to be done by the Will, Power, and Authority of the Celestial Gods, but by the Means, Dispatch, and Administration of Dæmons.

Thus much (and we hope not too much) of the Original of Saint-worship: now to the thing itself: we say, Saints departed are to be honoured, (or worshipped if you will call it so) three ways; first by an honourable Memorial: so the *Virgin Mother* foretels, that thenceforth all generations should call her *Blessed*, Luke i. 48. Secondly, by rendering thanks to God, for the Gifts and Graces which he bestowed upon them, for the good of his Church, Gal. i. 24. Thirdly, by imitating their holy and humble Lives, as the Apostle uses their Examples, to stir up those he writes to, Heb. xi. All this we freely grant and practise. But to offer any religious Worship, pray to them, or esteem them as *Intercessors* for us, we dare not, for these Reasons amongst many others.

1. No religious Worship is to be instituted without the Command of God; for otherwise it will be Will-worship, not of Faith, and consequently Sin, *Rom.* xiv. 23. But for such Worship or Invocation of Angels or Saints, there is no Command, nor yet Example; but on the contrary, the same is forbid, *Matt.* iv. 10. And more particularly, *Gal.* iv. 8. The Apostle blames them who with religious Respects served those that by Nature are not Gods. The original is remarkable, ἐν δούλει, the very Word whence *Douleia*, whereby Papists express the *Worship they give to Saints*, is derived.

2. We ought not to call upon, or pray to any in whom we do not believe, *Rom.* x. 14. But we do not believe in any Saint, for God pronounces a Curse against such as believe in Man, *Jer.* xvii. 5. And *August. de civitate Dei*, l. 18. *Ca.* 58. says very well, *We that are Christians do not believe in Peter, but in whom Peter himself believed.* As not in Peter, so in no other Saint; therefore no Saint is to be invoked.

3. God will not have his Glory given to another, *Isaiah* xlii. 8. But Invocation is a principal Part of God's Glory; therefore it is an Infringement of his Pre-rogative, and High-Treason against the King of Kings, to transfer it to any other.

4. There is but one Mediator between God and Men, the Man Christ, without whom none can come to the Father, *1 Tim.* ii. 5. *John* xiv. 6. But Intercession is Part of the Office of the Mediator; therefore it cannot without the highest Sacrilege be ascribed to any but Christ; for he alone redeem'd all, and therefore alone can intercede in particular for all, because the Virtue and Efficacy of Intercession depends on that of Redemption.

5. Our Lord teaching his Disciples to pray, commands them to direct their Prayers to God, and say, *Our Father which art in Heaven*; not, *O thou Mother of Mercy, O ye Saints, or holy Angels, &c.* And why should Christians forsake such a Teacher, to follow their own Inventions?

6. If we pray to God in Christ's Name, we have an assured Promise, that we shall obtain; *Verily, verily, whatsoever you shall ask the Father in my Name, he will give it to you*, *John* vi. 23. But no such Assurance is made to those that call upon Saints or Angels: Nay, they may rather expect a Curse than a Blessing, since by worshipping the Creature instead of the Creator, they change the Truth of God into a Lie, *Rom.* i. 25.

7. The

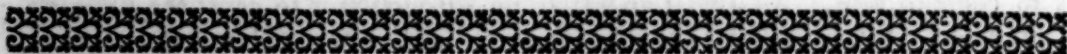
7. The holy Scriptures teach us, that God only is our Succour, Refuge, Help, Defender, and Protector, to whom in publick and private Prayers, and all our Necessities, we are to have Recourse, as in the 18th, 46th, and 134th *Psalms* throughout. And *Hosea* the 13th, the Lord says, *In me only is thy Help; there is no Saviour besides me.* So *James* i. 17. *Every good and perfect Gift is from above, and cometh from the Father.* To withdraw us from honouring the Creatures, we are taught not to trust in them, *Psalms* cxvii. And that all Grace is through *Christ*, and that the best of Men can challenge nothing through their own Merits, we are told, *Rom.* vi, and vii. Therefore, the Prayers of *Papists* to Angels and Saints are *impious*, and utterly repugnant to Scripture; nay, plainly tending to subvert the whole Order of God's Worship, and to rob our most gracious Saviour of the Glory, which for his boundless Mercy belongs to him: Of whose Loving-kindness the Scripture hath given such ample Testimony, that it could proceed from none but the Devil and *Antichrist*, thus to make *Saint-Mediators* and *Saint-Intercessors*, when there is none in Heaven, or in Earth, so propense to Mercy as himself. *With everlasting Kindness will I have Mercy on thee, saith the Lord thy Redeemer, Isaiah* liv. 8. *The Mountains shall depart, and the Hills shall be removed, but my Loving-kindness shall not depart from, nor the Covenant of my Peace be broke, saith the Lord, that hath Mercy on thee, Verse* 10. *Before they call, I will answer; and while they speak, I will hear, Isaiah* lxv. 24. *In all Things he was made like to his Brethren, that he might be a merciful, and a faithful High-Priest in Things pertaining to God, to make a Reconciliation for the Sins of the People, Heb.* ii. 17. Certainly these Promises are both so free, and so full, that it is the greatest Ingratitude and Impiety in the World, to misdoubt them; or by flying to any other, to slight or evacuate them. One Man gives Credit to another's Bill, and a few Lines of Writing secure the greatest Contracts; and shall the Promises of the Son of God, sealed with his Blood, be called into Question? After he has given us his Word, his Oath, his Life for it, shall we still distrust his Mercy? Every Word of the Gospel is a Call, each Sacrament of the Church a solemn Invitation, every Drop of his Blood shed upon the Cross is our Security to embolden us to come to him. And what an affronting Madnes is it to court the Followers, when we may so easily address the Prince; or to hew out to ourselves broken Cisterns, and run after muddy Streams, when we may thus freely have Access to the Fountain of Mercy and Life?

8. Those that pray to Saints departed, must acknowledge them to know Men's Hearts and Thoughts, else how shall they understand the Sincerity of their Devotions, and the Desires of their Minds? They must also believe them to be omnipresent, else how shall they attend to, and hear so many Thousand several Persons Prayers in all Nations, at the same Moment? But it is God alone that knows Men's Hearts, and it is he alone who is every where present: Therefore to pray to Saints is not only unwarrantable, but blasphemous.

9. We read that Angels refused to be worshipped, and earnestly forbid it, saying, *See thou do it not, Rev.* xix. 10. and xx. 8. And that Saints denied to accept of any kneeling to them, that might seem to import Adoration; giving for a Reason, that they were Men, and not Gods, *Acts* x. 26. Now what an odd Sort of People are our *Papists*, to pretend such an excessive Devotion towards Saints and Angels, whilst yet they will not take their Words?

10. If

10. If Saints departed do not know our Circumstances here on Earth, or, if we can have no Assurance that they *hear* our Prayers, then it is absurd and vain to pray to them. But Solomon said, *The dead know nothing at all*, Eccles. ix. 5. And *Abraham* is said to be ignorant of us, *Isaiah* lxiii. 16. And when *Josiah* should die, *God* tells him, *he should not see the Evil he would bring upon Jerusalem*, 2 Kings xii. 20. Nor are the most learned of our Adversaries able to give us, or their own Consciences Satisfaction, how the Saints know our Wants, or take Notice of our Desires to be prayed for, as appears by their multiplying Questions; as, whether the Souls of those that be prayed to, be present or not; if present, whether really, (and then they must be out of Heaven) or only virtually, that is, by no body knows what Kind of Understanding the Things uttered to them in our Prayers; whether they have the Knowledge of our Prayers from others, and whether our Guardian Angels inform them, or the Spirits of just Men that go from hence, tell them our Desires, &c. 'Tis true, their common Answer is, *That the Saints enjoying the beatifical Vision, behold all Things in the Face of God as in a Glass*. But how does any body hear Sounds, or perceive Men's Thoughts in a Glass? Or how can they see all Things in the Essence of God, unless they can comprehend his Divine Essence, which surpasses the Capacity of Men or Angels? Besides, what a useless Circle is here! First, *Papists pray to Saints, then God reveals to them that such Persons have pray'd to them, and then the Saints pray to God for those that so prayed to them*. Is it not far more direct and safe, to go (as we are commanded) to God by Christ, who both can, and will hear our Prayers? For though we acknowledge nothing is impossible to God, yet it is not lawful to believe any thing to be his Will, which he hath not revealed; for we can only judge of his Will by the Scriptures, which touching these Speculations are silent, but in many Places command us to pray in Faith without doubting; but how is it possible we should so do, if we pray to them, of whose hearing us we can have no Faith?"



P A C K E T X I X .

Non creaturam adoramus, absit; sed Dominum rerum creatarum Incarnatum. Athanas. Orat. 5. contr. Arianos.

Objections of Bellarmine, and other Papists, concerning Saint and Angel-worship, answered: The abominable Practices of the Church of Rome in that kind.

“**I**N the last Packet we gave some Account of the Original of praying to Saints and Angels; and offered several Arguments to prove the same to be not only unwarrantable and superstitious, but likewise impious and detestable; as being highly derogatory to the Glory of God, and Honour of our Redeemer,

mer, sole Mediator and Advocate, the Lord Jesus. Now, though a strait Line be the Measure both of itself, and of that which is crooked; yet besides those positive Proofs, 'tis judged requisite to consider the *Objections* and Batteries made against the Truth by Popish Engineers. For as Tully somewhere says, *There was never any Opinion so monstrous, or ridiculous, but had been maintained by some of the Philosophers*: So let the Romish Tenets and Practices be never so foul, and contrary to God's Word, yet they have always mercenary Advocates ready with subtle Inventions and Distinctions, fallacious Arguments, and Texts miserably wrested, to gild over their Idolatries, and make their Superstitions seem plausible, whereby the ignorant and unwary may oft be in Danger of Seducement. Therefore to disarm these Sophisters, who lie in wait to deceive, we shall (according to our first proposed Method) fairly state all that we can find carrying the least Shadow of an Argument by Bellarmine, or other their craftiest Champions, suggested in this Point; and return (we hope) *satisfactory Answers* thereunto; chusing rather to seem tedious to the Curious, than defective to the Judicious.

Thus then they argue:

1. *Objection*. Godly Men have worshipped Angels, as *Abraham*, Gen. xviii. 2. *Lot*, Gen. xix. 1. *Joshua*, Josh. v. 14. Therefore worshipping of Angels is lawful.

We Answer: First, *Examples* against Commands are no *Proof* of the Lawfulness of any Action, since we know, good Men are subject to Failings. But Secondly, These are no *Examples of the Matter in Question*. For as to *Abraham*, altho' at first Sight he took the three Angels to be Men, and courteously saluted them as such; yet it appears that one of them was the LORD, *i. e.* CHRIST, the Son of GOD, the great Angel of the Covenant, whom *Abraham* distinguishes from the rest, Verse 3. who is called *Jehovah*, ver. 1, 13. who communicated to *Abraham* his intended Judgment upon *Sodom* and the adjacent Cities, ver. 17.--and with whom, after the others were departed, *Abraham* interceded on the Behalf of *Sodom*, ver. 22.--*Vid. Pyle in loc.* And as to *Lot*, 'tis plain by the Text alledged, that he only paid a civil Respect (no religious Adoration) to the two that came to *Sodom*, as supposing them *Men*, and in courtesy saluted them, according to the Custom of those Eastern Countries, as *Strangers*. Thirdly, 'Tis reasonable to believe, that the Angel which appear'd to *Joshua*, was *Christ*; since he is stiled, *The Captain of the Lord's Host*. For if he had been only an Angel taken in the general Sense, he would have forbidden it, as other Angels did, *Rev.* xix. and xxii." Bishop Patrick, consonant to the Judgment of the antient Fathers, understands it of *Christ*, the eternal WORD, who before he assum'd the human Nature, frequently appeared in a human Shape. And accordingly, we are told, that it was the Lord (*Jehovah*) who gave *Joshua* particular Orders how he should manage the Siege of *Jericho*, Chap. vi. 2.---

" 2. *Objection*. 'Tis said, *Jerem.* xv. 1. *Though Moses and Samuel should stand before me, (that is, pray unto, or intercede with me) yet my Mind should not be towards this People.*---Ergo, Saints departed could, and were wont to pray for the People.

We Answer: This is a wretched Abuse of the Text, being only an *Hypothetical Proposition*; as much as to say, *If Moses and Samuel, who prayed for the People of old, were now alive, and should pray for them, yet would I not spare them.* For, if *Moses* and *Samuel*, after their Death, were so wont to pray for the People,

ple, then God by the Prophet would not have said,---*Though they should stand:* For undoubtedly, if ever, they (in so great a Danger of the People) would then have stood before God, that is, would have been actually praying for them. This is therefore no less a *Fallacy, à Figurâ Dictionis*, from the Manner of speaking, than if one should thus absurdly argue,---*If God had found fifty Righteous in Sodom, it had not perish'd.*---*Therefore he found so many, or therefore that City did not perish.* Besides, the *Papists* affirm, That the Patriarchs till Christ's Ascension were in *Limbo*, and therefore could not pray to God; so that this Interpretation is not only contrary to Truth, but likewise interferes with their own Principles.

3. *Objection.* God saith, *Job* xlii. 8. *Go ye to my Servant Job*, (there's a Command) and *he shall pray for you*, (there's an Example) and *him will I accept*, (there's the Promise). Therefore in *Scripture* there is both Precept, Precedent, and Promise for praying to Saints, or imploring their Intercession.

Answer. This is only a vain and impertinent Flourish. For first, *Job* was then alive, and God commands his Friends to go to him, as he was so alive; because he exercised the Function of a Priest in Sacrifice and Prayer. But what *Logick* is this, *Job's* Prayers whilst alive were desired, therefore the Prayers of the Dead are to be desired? Secondly, Here is God's special Command, - - - - Let our *Papists* produce such a Warrant for invoking Saints departed.

4. *Objection.* *Jacob*, *Gen.* xlviii. 16. invoked an Angel, when he said, *The Angel which delivered me from all Evil, bless the Lads.* Therefore Angels may be invoc'd.

Answer. The Angel there intended is *Christ*, as appears by comparing this Place with *Gen.* xxxi. where he that is called *The Angel*, ver. 11. is stiled *The God of Bethel*, ver. 13. So *Exod.* xiv. 19. *The Angel of the Lord went before the Camp.* But ver. 24th, of the same Chapter, and Chap. xiii. 21. 'tis said to be, *The Lord that so went before them.* And more expressly, *Malachy* iii. 1. our Lord *Christ* is intitled, *The Angel* (or Messenger) of the Covenant.

5. *Objection.* *Solomon*, *Psal.* cxxxii. prays to God for the sake of the Merits of his Father *David*, saying, ver. 10. *For thy Servant David's sake, turn not away the Face of thine Anointed.* And *1 Kings* xv. 4. 'tis said, *For David's sake* (who was then dead) *God set up his Son after him.* Therefore the Intercession and Merits of Saints are available."

Answer. Should we grant it was *Solomon* who here prays, which is far from being certain; many supposing it to be *David* himself, at the time he was about to carry the Ark of the Testimony into *Jerusalem*; which, they think, is favoured by the Tenor of the Psalm; but granting it was *Solomon*, "'tis plain, that as well here, as in the *1 Kings* xv. by the Words, *For the sake of David*, is meant, in respect of that Covenant and Promise God had been pleased to make to him; for so it follows in the next Words, *The Lord hath sworn unto David*, &c.

6. *Objection.* If we may lawfully crave the Prayers of good Men for us whilst they are alive, what Reason can you imagine, why we may not desire their Prayers when departed? Since 'tis certain, they are grown never the less charitable by being translated to Glory, and so still as willing; nor ever the less prevalent, and so still as able to assist us with their Prayers. This Argument *Bellarmino* counts invincible, *Adversarios nunquam solvere potuisse*, Lib. 1. *De Sanctior.*
Beat.

Beat. Cap. 19. The Adversaries (says he) are not able to answer it, or assign any Reason against one, more than against the other.

Answer. Popish invincible Arguments, are like their *invincible Armado's*, easily shattered and defeated. We can give the vapouring Jesuit these substantial Reasons, and Differences in the Case. 1. We are allowed and commanded to desire and use Prayers one for another, so long as we live, *2 Cor. i. 11. Ephes. vi. 18. James v. 16.* But no such Command or Allowance concerning the Dead, can be produced: Nay, their own *Eckius, Enchir. cap. 15.* confesses, '*Tis no where to be found in Scripture.*' Now having an express Charge from God, *Deut. xii. 8. Ye shall not do every Man what seems good in his own Eyes; but what I command you, take heed you do it; put nothing thereto, nor take ought therefrom:* And *1 Cor. iv. 6. That No Man should presume above what is written:* Therefore we dare not desire the Prayers of the Dead, though we do of the Living. Secondly, The Living, whom we intreat to pray for us, understand and see our Wants, and are in a State to take Notice of our Desires; but we have no Assurance that the Saints departed do so, as we have already proved: Therefore there is not the same Reason for one as the other. Thirdly, Whereas they say, The Charity of such Saints is not the less, and therefore are still as willing to pray for us: We answer, That the Charity of Saints is primarily towards God, and therefore will not rob him of his Honour; and accordingly we find them in Scripture forbidding Men to worship them, *Rev. i. 19. Acts x. 25.* Pertinent hereunto is that Saying of the devout Abbot of *Clareval*, when some to colour their Superstitions to the Virgin *Mary*, alledged, That Men could not easily offend in giving too much Honour to that Blessed one: Yes, answers he, they may; For, *Honor Reginae diligit Justitiam, The Queen's Honour loveth Justice,* Bernard. ad Canon. Lugdun. *De Festo Concept. St. Virg.* Fourthly, The Invocation of the Dead, used in the Church of *Rome*, is not like the praying of the Living one for another. Who prays to God to save him by the Merits of his Neighbour? Or who would pray to a living Man, as they do to the Virgin *Mary*, - - - *Save me, O Saviouress; redeem me, O Redeemer,* Antidotar. Animæ, p. 101, &c. The Living are not prayed unto, nor intreated to make Intercession for us, nor made Mediators by their Merits, (as the Dead among the *Romanists* are) for that were against the Office of Christ; but only as compassionate Members, seeing the Necessities of each other, join their Prayers to the rest of the Body; no Man's Merits or Advocation being interposed; but every one, with and for others, immediately flying to Christ." We may add, It is plain that the Council of *Trent* meant more than this, since they found the Reason of praying to the Saints upon their reigning with Christ; which would be downright Nonsense, upon Supposition that the Regard paid to the Saints in Heaven, was not something more than the Regard due to Saints on Earth; and the invoking of the former was not widely different from asking a Share in the Prayers of the latter.

"7. *Objection.* Lastly, They would wheedle us into this Superstition by an Example: As (say they) in Suits to a King, we apply ourselves first to his Favourites, and make use of them to prefer our Petitions; so much more should we to God, as being an infinitely greater Majesty, &c.

Answer. The Comparison is idle and ill-adapted. For first, Christ is the only Master of Requests in the Court of Heaven, and 'tis a Dishonour to him to make Applications to any other; and therefore their Distinction of making Saints to be Mediators

Mediators of Intercession, not of Redemption, is frivolous. Secondly, 'Tis an infinite Power with whom we have here to do, that is, God and not Man, *Hosea* xi. 9. whose Thoughts are not as our Thoughts, and his Ways far above those of Princes, *Isaiah* lv. 8. Kings do not always understand who give Attendance, and sometimes Pride, or State, or Business, or Mis-information hinders them; but it is not so with God. The Emperor *Dioclesian's* Speech in *Vopiscus* after his Retirement to a private Life, may somewhat illustrate this Point. He (as that Historian in the Life of *Aurelian* tells us) was wont to say ---*That there was nothing more difficult than to Govern well, for four or five Persons may combine to deceive the Emperor; so that being as it were besieged by them and their Creatures, he shall know the truth of nothing, but be constrained to understand that only which they tell him; thus the best and most wary Emperor may be bought and sold.* For such Reasons we are forced to use Mediators to them: but to imagine any such of our Almighty, Omniscient, Omnipresent, and most merciful God, is a blasphemous Phrensy. And in truth, as one Absurdity begets another, so such an impious Doctrine as this of Saint-worship, could not subsist, without hatching others as bad to support it.

Thus have we considered all the Arguments and material Pretensions made by Papists, to under-prop this Hay-and-Stubble Temple which they have erected to Saints; we might now proceed to shew their horrid Extravagancies, blasphemous Prayers, &c. to them; but that were to transcribe whole Treatises, every Line being stuffed with such Abominations. We shall only add one or two, As,

Thus to St. *Claud* in their publick Prayer-Book, Intituled *Horæ Sec. us. Rom. 6. die Junii*---*O Desolatorum, &c. O thou Comforter of the Desolate, Deliverer of Captives, the Resurrection of the Dead, the Salvation of all that hope in thee, Holy Claud pray for us, &c.*

So to St. *Roch* in time of Pestilence, in their other Prayer-Book, called *The Hours of the Blessed Virgin*, according to the Mode of Sarum,---*O quam magnificum, &c. O Blessed Roch, how magnificent is thy Name, who by thine Intercession knowest how to save a multitude of languishing People, and to show thy self propitious to all that commemorate thy glorious Name, come and save us from the Plague, and grant to us a good Temperature of Air.*

But above all, their Devotions to the Virgin *Mary* are prodigious: for not content to say ten *Ave-Maria's* to one *Pater-noster*, and make use of her Name forty times oftner than that of Christ, they call upon her in these Words, *O Mary, the Star of the Sea, the Heaven of Health, the learnedest Advocate of the Guilty, the only Hope of the Desperate, the Saviour of Sinners; thou callest thy self the Hand-maid of Jesus Christ, but art his Lady (or Mistress) for Right and Reason willeth, that the Mother be above the Son; therefore pray him humbly, and command him from above, that he lead us to his Kingdom at the World's End.* Antidotar. Animæ, p. 101. & alibi.

We might add hereunto the Phrensies of *Charles Scribonius* the Jesuit, in his---*Amphitheatre of the Jesuits Honour*; and the Dotages of *Lipsius* in his Legend of our Lady at *Hall*, to whom he consecrated his old Breeches. But we take no delight in nauseating the sincere Christian Reader, with a tedious Recital of such *Bedlam* Devotions, or rather detestable Blasphemies.

PACKET XX.

Vos adoratis quod nescitis. Joan. iv. 22.

Multorum Corpora honorantur in Terris, quorum Animæ torquentur in Gehennâ. Augustin.

Some additional Considerations touching praying to Saints, particularly concerning the Virgin Mary. The Trick of Canonization, when first begun, and how obtain'd; confess'd by their own Authors subject to Mistakes. Many Popish Saints never had Being, others Hereticks, Mad-men, Murtherers, Traitors, &c.

"**H**AVING set forth the Original of Saint-worship, given Reasons against it, and answer'd the most material Objections; we determined to have quitted that Subject, and proceeded to some other Points, as not delighting to weary the Reader with unnecessary Prolixity: But on second Thoughts, that we may not seem to do our Work by halves, must crave Leave to insist once more on that particular, so far as to insert certain additional Remarks relating thereunto; which with the precedent Discourses may, we doubt not, (under the Influences of the divine Blessing) be sufficient not only to confirm any tempted Protestant in the Truth, but likewise to convince modest and impartial Romanists (that will but take the Pains to consider them) of the Impiety and Absurdity of those pretended Traditions, which that Apostate Church obtrudes upon their Consciences, to the imminent Danger of their Souls.

1. The first Consideration we propose, is this: Since the Worship and Invocation of Saints and Angels, and more particularly and eminently of the *Virgin Mary*, hath now for some Ages been a principal Part of their Religion; may not any discreet, sober, considerate Man (I mean, though educated amongst them) justly wonder, that so considerable a Part of Religion, as they make this to be, should have no manner of Foundation in the Scripture? Does our Saviour any where speak one Word concerning the worshipping her? Nay, does he not take all Occasions to restrain all extravagant Apprehensions and Imaginations concerning the Honour due to her, as foreseeing the Degeneracy of the Church in this Matter? For Example: When he was told that his Mother and Brethren were without,—*Who* (says he) *are my Mother and my Brethren?* He that doth the Will of my Father, the same is my Mother, and Sister, and Brother, Matt. xii. 46. Mark iii. 31. So when at the Marriage at Cana, John ii. she seem'd to importune him unseasonably to work a Miracle, saying, *They have no Wine:* He replies, *Woman, what have I to do with thee? my Time is not yet come.* As much as to say, in these Affairs I am not to act under your Direction. And another Time, when a certain

Woman brake forth in that Rapture concerning her, *Blessed is the Womb that bare thee, and the Paps that gave thee Suck*; our Saviour directs it to another thing; *Yea rather, (saith he) Blessed are they that bear the Word of God, and keep it.* Does either our Saviour or his Apostles, in all their Precepts and Directions concerning Prayer, and the manner of it, give the least Intimation of praying to the Virgin *Mary*, or making use of her Mediation? And can any Man believe, that if this had been our Duty, or the Practice of the Church from the beginning, our Lord and his Apostles would have been silent in so considerable a Circumstance, or rather essential Point of Devotion; or that the *latter* would not somewhere have practis'd it themselves, and recommended it to others? Which they have been so far from doing, that in all the Epistles of the Apostles, I do not remember that her Name is so much as once mentioned. And yet her Worship, in the present Church of *Rome*, is become not only a *main Part* of their publick Prayers, but almost engrosses their whole private Devotions; insomuch, that for *one* Prayer they make to Almighty God, they make *ten* Addresses to the blessed Virgin: for that is the Proportion observed between *Ave Marias* and *Pater Nosters* in their Rosaries. He that considers *this*, and had never read the Bible, would sure be apt to think that the New Testament did abound, from one End to the other, with Precepts and Exhortations to worship her; and yet when all is done, we challenge the learnedest Jesuit in the World to produce so much as *one Sentence* in the whole Book of God, that sounds that way. Nay, as little there is thereof to be found in the Christian Writers of the first 300 Years: For the Truth is, this Practice began to creep in among some superstitious People, about the Middle of the fourth Century, (though not publickly used till afterwards:) And we remember particularly, that *Epiphanius* (who lived about that Time) calls it, *The Heresy of the Woman*. Nor did the most learned of the Fathers long after approve it; witness *Augustine*, who speaking of her, (*Epist. 43.*) saith, *Virgo erat, verum ad Adorationem nobis non data: She was a Virgin, but not given us to be adored, &c.* Certainly if any Papist be serious in Religion, to reflect upon these Things, 'twill put him out of Conceit with such unwarrantable Superstition.

2. We desire it may be considered, how the Romanists come by the greatest Part of those Saints wherewith their Kalendar is throng'd, and who they are to whom they misdirect their ignorant Devotions.

As for the first, we must note, that the Pope usurps it as his sole Prerogative, to declare who are Saints, and to be worshipped as such; which he calls *Canonization*: (a Trick, which though not known in the World till about the Year of our Lord 800, as *Bellarmino* himself confesseth, (*De Sanctorum Beatitud. l. 1. cap. 8.*) yet we shall briefly speak of it *here*, anticipating History in point of Time, rather than breaking the *Thread* of our Discourse, since it so nearly relates to the *Matter in hand*.) The Manner of this Canonization was thus: When any Person lived more austere or devoutly than ordinarily, or was fam'd for any *Miracles* pretended to have been done by him in his Life-time, or by his *Relicks*, or at his *Tomb* after his Death, or that he died for, or in Defence of the Pope's *Interest*, or that which they were pleased to call the *Cause of the Church*; then if his surviving Friends made Application to the Pope, upon Payment of good round Sums (according to the Abilities and Qualities of the Persons soliciting) for *Sentences, Fees, Orders, References*, and other requisite Ceremonies, such Party was by the Pope's *Declaratory Bull* (much after the Mode of the old Heathen *Apotheosis*) dubb'd a Saint;

a Saint; and thereby, as *Bellarmino* in the Place last cited tells us, acquired a seven-fold Honour. 1. To be put into the Kalendar with *red Letters*. 2. To be publickly *invok'd* and pray'd to. 3. To have *Churches* and *Altars* dedicated to him. 4. To have *Masses* said to his Honour. 5. To have a *Holiday* kept in his Name. 6. To have his *Image* set up and pray'd to. And lastly, to have his *Relicks* reverently laid up and worshipped. By these Arts, *Scenam de Cælo fecerunt*, as *Firminus* speaks of the antient *Gentiles*; by multiplying Saints, as their *capricious* or *covetous* Humour led them, they turn'd *Heaven* into a *Stage*, filling it with *Toys* and *legendary Fables*. And yet themselves confess these Proceedings are subject to *Error*; that is to say, that the Saint canoniz'd may indeed be *no Saint*; and the Miracles whereupon his Canonization is grounded, may be false and feigned: As their learned *Cajetan*, in *Tract. de Concept. & Indulg.* and *Summa Rosella, verbo Canonizatio*, acknowledge. And for matter of Fact, *Platina*, in the Life of *Boniface VIII*, tells us, That he caused the Body of one *Hermannus* at *Ferrara*, that had twenty Years pass'd for a current Saint, and been worshipped by the People, to be digg'd out of the Ground and burnt, because upon strict Inquisition 'twas found he was an *Heretick*.

3. As for a great Part of the pretended Saints, to whom our Romanists at this Day pray in their Church-service and private Devotions; it is most certain, that they are either mere fantastick *Idols*, that is, *Nothing at all*, there having never been any such Persons in the World; or else such scandalous People, as a pious Christian would be afraid to keep Company with *living*, much less would he desire their Prayers or Intercession when dead. For instance,

They pray on the 21st of *Octob.* to *Ursula*, and the 11000 Virgins, thus: *Deus qui, &c. O God, who in the Wisdom of thy Goodness didst vouchsafe to crown blessed Ursula and the eleven Thousand Virgins her Companions with the Triumph of Martyrdom; grant that by their Prayers and Merits, we may merit a Place with them in eternal Felicity.* Yet cannot their own Advocates agree in the Story, nor is the same capable of a sober Belief, that *Cornwall* should afford so many Virgins that had no more *Wit* nor *Modesty*, but to ramble away to *Rome*, without any colour of *Business*; and that coming back through *Germany*, they should be all kill'd near *Collen* by the *Huns*; and that Pope *Cyriacus* went along with them, (who is another of their Saints) and yet *Baronius* denies that there was ever any Pope of that Name.

So on the 27th of *July*, they pray to the *seven Sleepers*, and worship them as *Saints*; but he that believes they slept in a Cave from the Times of *Decius*, to the Reign of *Theodosius*, (that is, as they account it, 362 Years) and then, to confute some Hereticks that denied the Resurrection, awak'd, and look'd as fresh as any *Rose*: He that believes, I say, such a Romance, is dull enough to make an *eighth Sleeper*, and needs *Hellebore* to cure his Madness, or a *Whip* to awake him; as does the Inventer of the Story for his Folly, as well as Falseness. For what Confirmation could it be of the Doctrine of the General Resurrection, to say, that these Seven were raised from a long sleep, not being truly dead?

Saint George is a renowned Saint amongst them; yet can it not be proved by any Author of Credit, that there was ever such a Man; or if there were, he was at least an *Arian* Heretick. *Saint Christopher*, as *Petrus de Natalibus* tells us, was a Gentleman twelve Foot high; but *James de Voragine*, *Leg. 95*, stretches him yet longer, and says he was twelve Cubits (that is, at least, eighteen Foot) high;

that he converted (just) eight and forty Thousand Gentiles to Christianity; that he carried Christ over an Arm of the Sea on his Back, &c. But that there ever was any such *Gigantic Saint*, we must, for want of antient Authorities, wholly resolve our Faith into the *Golden Legend*, and those *Laymens Books*, wherein he stands recorded on *Sign-posts*. For other Proof no Papist can give us.

But besides these *imaginary* Intercessors, they have a thousand others, whom they call and worship as *Saints*, that have not been so much as *honest civil Men*. For on the 15th of *March*, they worship one they call *Longinus*, (though 'tis plain, that Name is feigned from the Greek *Λόνγος*, a Spear) one of the Soldiers that pierced our Saviour's Side, who undoubtedly was an *Infidel*, as we may gather from *Rev. i. 7*. On the 9th of *March*, they celebrate the Memory of forty Soldiers put to Death at *Sebasta*, and pray to them by the Name of the forty *Martyrs*; and yet tell us, that one of them was an Apostate, and turned Gentile at the Point of Death. *Marcus Arethusius* is generally worshipp'd as a Martyr, and his Day kept the 29th of *March*; yet *Baronius* condemns him for an *Arian Heretick*. Who looks brighter in the *Romish Legend* for *Sainthood* and *Miracles*, than *Thomas Becket*, the proud Archbishop of *Canterbury*? to whom they blasphemously pray—*Tu per Thomæ sanguinem*, &c.

By that same Blood Thomas for thee expended,

Christ! raise us thither whither he's ascended.

Would you know the prime Virtues of this famous Saint? All our Histories will tell you, that he stubbornly resisted the King, denying that Clergymen committing Murder or Felony were tryable by the King's Laws; which, in effect, was to deny them to be the King's *Subjects*. And when he could stand it out no longer at home, he fled beyond the Seas, and endeavoured by all Means to stir up both the Pope and French King against his Sovereign; which none can deny to be direct *Treason*. In short, so little pleasing were his arrogant Doings to good Men, that, as *Casanius de Heisterbach* in his *Dialogues* relates, it was after his Death much disputed at *Paris* by the Learned, whether he were not *damn'd*. And tho' we excuse not the Manner of his Death, yet we are sure, if he died a *Martyr*, it was the *Pope's* Martyr; and not *God's*. As were likewise *Anselme* and *Edmund* of *Abington*, both Bishops of the same See, and both *sainted*. Of whom the first being expressly forbidden by the King to appeal to *Rome*, refused to obey; and flying the Realm without his Sovereign's License, created great Troubles to his King and Country: and the second, after long Contention with his Prince, departed likewise Male-content, complaining of him to the Pope, and at last died amongst the King's Enemies. We might add to these *St. Clement*, that murdered *Henry* the Third of *France*; and *St. Bourgoyn*, a Dominican Fryar, his Confessor; *St. Garnet*, executed for being privy to the *POWDER PLOT*, and others more modern. But we chuse rather to wave these, as well known.

And to conclude, shall desire our Adversaries to bethink themselves at last of these their Dotages; and choosing such as, without Controversy, are *true Saints*, let them, without Idolatry, preserve their *Memories*, imitate their godly *Lives*, and returning to the Unity of *their Doctrine*, thereby reform their innumerable *Heresies* and *Superstitions*.

P A C K E T

P A C K E T XXI.

Multi Christiani plerumque peccant, quod Divos Divasque non aliter venerantur quam Deum. Nec video in multis quid sit discrimen inter eorum opinionem de Sanctis, & id quod Gentiles putabant de Diis suis. Lud. Vives in notis in Augustin. de Civit. Dei, L. 8. Cap. 27. Edit. Anno 1596.

A notable Evasion of Popish Authors touching praying to Saints. Reflections on two horrid blasphemous Books allowed in that Church, one touching St. Francis, the other in honour of the Virgin Mary. Their idolatrous Dotages in ascribing peculiar Employments to Saints, &c.

TO small purpose is a City fortified, though with Walls of *Brass*, and Gates of *Adamant*, with the stateliest Rampires and goodliest Bulwarks, if in the mean time any *Postern* be left open, at which the Enemy, without Opposition, may enter. Our subtle Adversaries still hope to avoid all we have said on this Subject of *Praying unto, and Worshipping Saints*, with this sorry Shift and Pretence, viz. *That the Worship which they ascribe to Saints is not derogatory to God's Honour, because it is only Doulia, not Latreia: And that all the Intercession and Favour they crave of them, does wholly depend on the Merits and Mediation of Christ; as appears, in that all their Collects and Prayers to them are concluded with these Words: Per Christum Dominum nostrum; Through Christ our Lord.*

To which we Answer,

1. Supposing there were some real Difference between the Worship they give to Saints, and that which they pay to God; yet since both their *Words* and *Gestures* are as humble and suppliant to the one as to the other, how is it possible but that the Vulgar at least should exceed their Bounds, and slip into Idolatry? So that hereby, even our Adversaries must grant there is a *Net spread*, and many poor Souls endanger'd.---But,

2. Their Distinction between *Doulia* and *Latreia*, is not only unintelligible to common People; but if there be any, it consists in this, That *Doulia* (which they attribute to Saints) signifies a *greater Vassalage*, or more *entire Servitude* than the other. So that at this rate, their Adoration of the Creature should be more *profound and absolute* than that of the Creator; which is the *top Branch* of Idolatry and Folly." This is in truth a Distinction without a Difference. The promiscuous Use of the Words, both by prophane and sacred Authors, destroys the Distinction intirely; and it is accordingly given up by several learned Men of the *Romish Church*. *Ludovicus Vives* shews, out of *Suidas* and *Xenophon*, that these two

Words

Words are usually taken one for the other. (*Not. in Aug. de Civ. Dei.*) Their learned *Durandus* allows the same as to *St. Paul's* use of the Words. (*De rit. Eccl. Cath. p. 410.*) *Bellarmino* (*de Sanct. beat. l. 1. c. 12.*) and *Vasquez* (*Disp. 93.*) are forced to own the Distinction to be unscriptural, and that the *Greek* Words are promiscuously used. But the learned *Nicolas Serarius* speaks out most freely on this Head, and tells us, "It is the Opinion of the most and the wisest among them, that it is one and the same Vertue of Religion which contains both *Latreia* and *Doulia*". In *Litan. 2. Q. 27. Vid. Dr. Hughes's Sermon of Veneration of Saints, &c.*

3. "Whereas they would excuse their Addresses to Saints, because they are concluded in the Name of Christ, we say, That to ask of Saints in the Name of Christ, is to make Christ a *Mediator between us and the Saints*; which is still more absurd and abominable. And Christ himself saith,-----*Whatsoever you ask of the Father in my Name, he will give it you*: Not, Whatever you ask in my Name, the Father or the Saints, or the Father for the Merits of the Saints shall give it you.

4. Christ merits all things for us *solely, immediately and incommunicably*; therefore he that subordinates the Merits of a Creature to those of Christ, robs him of his Office; which is done, not only by *denying* his Merits, or not using them, but also by using or applying them otherwise than we ought, *viz.* by conceding him to be the *Root* of all Merit, yet conceiving that *other Merits* may notwithstanding procure us Favour, Reconciliation, and Eternal Life. So that having prayed before, *By the Merits of the Virgin, or all Saints, forgive me my Sins*; adding afterwards, *Through Jesus Christ*, will not mend the matter, unless it could be proved that Christ had allowed us so to pray.

5. 'Tis notoriously false, that all their Prayers to Saints do conclude with those Words-----*Through Christ our Lord*; as every body that has but the least Acquaintance with their Primmers may observe. Nor hath the same any room in their idolatrous Asseverations, touching the Miracles and Excellencies of several of their Saints, to whom they attribute a most monstrous Merit, and make them equal to Christ himself.

Of this we shall here give only two Instances, but such as are enough to confound any modest Papist with-Blushes, and every good Protestant with Horror and Detestation.

The first shall be of Friar *Francis*, whose Votaries, not content with all the Fables of his idle Monks, and foolish Lies of the Legend, did some time ago impudently publish to the World a Book, intituled, *The Conformity of St. Francis*; meaning thereby, to make a Parallel in all things between him and Christ; which the vile Author undertakes to do in his Birth, in the Prophecies fore-running him, in his Life, Temptations, Disciples, Doctrine, Miracles, Transfiguration, Passion, Ascension, Wounds, &c. A Book which contains more Blasphemies against our Saviour, than ever did any since *Julian* and *Porphyry* gave over their writing. And certainly, as of old the Devil stirred up one of his hellish Secretaries to overthrow the Gospel, by writing a Story of *Apollonius Tyanæus*, a horrible Necromancer, that should (as they would make the World believe) match the Miracles of the Blessed Jesus: So the same Devil set this Friar on work to write this *Conformity*, that the Merit of Christ might be suppressed, and a filthy Idol set up in his stead. Nor can this be thought the private Superstition of some poultry Friars, but may justly be charged on that Apostate Church, since the said Book is printed amongst them

them with Licence; and that expurgatory Index which has damn'd so many good Books, and maim'd so many worthy Authors, has not in the least touch'd this; but on the contrary, there was a profess'd Apology printed for it at *Antwerp*, in the Year 1607, with this Title, *Henr. Sedul. Apologet. pro Libr. Conform.*

Nor is this any new or strange Trick with our Papists; witness those Verses of *Turfelline* the Jesuit, recited by their *Possevinus* in his *Bibliotheca selecta*, p. 295. who thus blasphemously descants, and compares the said Friar *Francis* with Christ.

*Exue Franciscum Tunicâ laceroque Cucullo,
Qui Franciscus erat, jam tibi Christus erit.
Francisci exuviis (si quâ licet) indue Christum,
Jam Franciscus erit, qui modo Christus erat.*

Which in Rhime Doggerel, fit enough for such horrid Stuff, we may thus translate.

*Strip Francis from his tatter'd Cowl all nak'd, and you shall see,
He that even now St. Francis was, to Christ will turned be:
Again, put Francis' Coat and Cowl on Christ, and (mark the Liar)
He that even now was Jesus Christ, will Francis be the Friar.*

The other Book that we mentioned, is intituled, *Psalterium Beatæ Virginis*; *The blessed Virgin's Psalter*; composed by no less Man than *Bonaventure* a Cardinal (and Saint too) of the *Romish* Church; who changes the Words of holy *David*; and what he and other Pen-men of the sacred Psalms, inspired by the Holy Ghost, did ascribe to God, that does this bold *Idolater* wholly attribute to the Virgin *Mary*, especially in the Beginning of every Psalm. As for Example: Whereas *David* in the first Verse of his seventh Psalm saith, *O Lord my God, in thee I put my trust*; *Bonaventure* in the first Verse of his seventh Psalm. says *O thou my good Lady, in thee have I put my trust*. *David* begins his ninth Psalm ---- *I will praise the Lord with my whole Heart*: *Bonaventure* his ----- *I will praise thee, O Lady, with all my heart*. In the sixteenth Psalm, *David* saith, *Preserve me, O Lord*; and their *Bonaventure*, in his sixteenth Psalm, says, *Preserve me O Lady. Rejoice in the Lord, O ye righteous, I will always give thanks unto the Lord, his Praise shall be in my Mouth continually*, saith *David*. *Rejoice in our Lady, O ye righteous, I will always give thanks unto our Lady, her Praise shall be in my Mouth continually*, saith *Bonaventure*; and so on after the same rate throughout the whole Book. And yet is this not only suffered to be printed amongst them to this Day, but commended and justified. And well it may, since one of their great Rabbies has not been ashamed to declare, *Omnia quæ Dei sunt, Mariæ sunt, quia Mater & Sponsa Dei illa est. All things that are God's, are the Virgin Mary's, because she is both the Spouse and Mother of God*. *Chrysoft. à Visitat. Tom. I. De Verb. Dom. Lib. 4. Cap. 8.* And *Bernard de Busti* in *Mariali*, part. 12. avers, *Tot Creaturæ serviunt gloriosæ Mariæ Virgini, quot serviunt Trinitati. As many Creatures honour the Virgin, as do the Trinity*. So *Gabriel Biel*, in his Exposition of the Canon of the Mass, *Leet. 80.* teaches, That whereas God's Kingdom consists of Justice and of Mercy, God retaining to himself the one half thereof, to wit *Justice*, gave the other half, to wit *Mercy*, to his Mother: And hence the before-mentioned *Bernard de Busti* tells

tells us a Story, That several Friars saw Christ sitting in Heaven, at the Top of a red Ladder, which they endeavoured to ascend, but were not able, still tumbling down again; till at last St. Francis shewed them where Mary sat with a white Ladder, and by that up they got to rights.

Nay, the same black-mouth'd Author affirms ---- *Fuit Dominus, &c. That our Lord was with Mary, and Mary with our Lord in the same Labour, and in the same Work of our Redemption; for the Mother of Mercy (saith he) was helping to the Father of Mercy, in the Work of our Salvation.* And then apprehending some might reply on Christ's behalf, that it was written, *Isaiah lxiii. --- I have trodden the Wine-press ALONE, and of all the People there was not ONE MAN with me;* by way of Prevention thus he goes on ---- *Verum est Domine, &c. It is true Lord, (saith he) there was no MAN with thee, but there was a WOMAN with thee, which suffered all the Wounds in her Heart, which thou didst suffer in thy Body.*---Are not such wicked Expressions evident Proofs of the Church of Rome's Idolatry? And how infected therewith must their ignorant Laity be, when even their Doctors are so grossly tainted?

Which may more evidently appear by that notable piece of revived Paganism, in ascribing peculiar Offices to their Saints, and praying to them respectively on such and such Occasions: For just as the Heathens had their *Tutelar Gods* for Countries and Cities, so have the Romanists assigned particular Saints to the *Patronage* of Places and Nations: As St. George for England, St. Andrew for Scotland, St. James for Spain, St. Denis for France, St. Patrick for Ireland, St. David for Wales, &c. And as they appropriated Employments to their Deities; as Mars to be called upon in War, Æsculapius in Sickness; and thought that one was more powerful by Land, and another by Sea; one taught Eloquence, and another Physick, &c. so have these imitated, or rather exceeded them. For the Superstition and Folly of New Rome is worse than of the Old, in this regard, that they could content themselves with one Æsculapius in all Matters that related to Physick and Diseases; but these must have almost as many Saints to invoke, as there are Maladies to be cured. St. Agatha is good for sore Breasts, St. Apollonia helps in the Tooth-ach, St. Sigismund is rare in Fevers, St. Anthony for Inflammations. So not only every Trade and Employment, but every Species of Cattle hath its distinct Patron-Saint; as appears by these old Rhymes recorded by Mr. Fox, in the Beginning of his Acts and Monuments of the first Impression.

*To Saint Syth for my Purse,
Saint Loy save my Horse,
For my Teeth to Saint Apolline:
Saint Job for the Pox,
Saint Luke save mine Ox,
And Saint Anthony keep my Swine, &c.*

But those that would see more of these Dotages, let them peruse that ingenious Treatise, intitled, *Reflections upon the Devotions of the Roman Church;* to which we refer the Reader, and shall here conclude our Discourse concerning worshipping and praying to Saints and Angels, as fearing that we have therein already been too tedious.

P A C K E T

P A C K E T XXII.

*Prob pudor ! hos tolerare potest Ecclesia porcos
Duntaxat Ventri, Veneri, Somnóque vacantes ?
----- Palingar. in Sagitt. (De Monachis.)*

Of Monks and Fryars ; the Derivation of those Words ; when they began. The vast Difference between the primitive Monks, and ours of later Days. Reasons justifying the Suppression of Monasteries, &c. Arguments against their Vows and Course of Life.

“ I N this Review of the State of the Christian Church, during the first 600 Years, we must not omit to give an Account of the Original and Progress of *Monkery*, the Foundation whereof was then laid ;” and tho’ that Profession was but just hatch’d, when *many ridiculous Superstitions* sprung up with it, and were cherish’d in and by it, “ yet did it not degenerate till several Ages after, to that Excess of *Superstition* and *Debauchery* that has since attended it.

The Word *Monk* in English, and *Monachus* in Latin, seems to be derived from the Greek $\mu\omicron\nu\varsigma$, *sole*, or *alone*, and $\alpha\gamma\omega$ to lead or dwell, because of their solitary and *lonesome* Lives: and therefore some contend, none are properly so called, but Hermits and Anchorets; yet *Bellarmino* says, it signifies one that *lives separated from Marriage*; and so all their Clergy, and all *Batchelors* should be *Monks*. Others tell us, they are so termed, because having abandon’d (as they would make us believe) all worldly Matters, they study *only* to please God. But in truth, methinks they may now be called so, because They *alone* enjoy all the good Things of the World, when they profess themselves to have nothing; or, to give them an Etymology most suitable to their present Practices, we may say they are called *Monachi*, from $\mu\acute{o}\nu\omicron\nu$ and $\alpha\chi\omega$, that is, *Grief*, *Trouble*, or *Pestilence*, since they are the *grand*, if not the *only Trouble and Plague* both of the Church and Civil Government.

As for the Original of Monks, their grand Patron *Bellarmino*, in *lib. de Mon. cap. 5.* pretends it to be most antient; for (saith he) there was a certain *Shadow of it in the Law of Nature before the Flood*; a plainer Expression of it under the *Mosaical Dispensation*; but in the Time of the Apostles it came to Perfection. This is so false, and yet so impudent an Assertion, that it well deserves no other, but the blunt Answer proverbially given to that Author,---*Mentiris Bellarmino, Bellarmino thou lyesst.* For there is nothing in all Antiquity, that gives any probable Colour for such a Conceit; it being notorious, that all Historians and Monks themselves, in their Books, do acknowledge their first Pattern to have been one *Paul*, an *Egyptian*, born at *Thebes*, who in the Time of the 7th Persecution raised against the

Church by *Decius* and *Valerian*, about the middle of the third Century, retired to a private Cave under the Foot of a Rock in the Wilderness, where he is said to have lived one Hundred and thirteen Years, unseen by any mortal Man, till at last one *Anthony*, by wonderful Luck, stumbled upon him just before his Death, and decently buried him in a Grave digged by two Lions, which came on purpose to perform that Office, and condole the Saint; and then very civilly went about their Business, as *St. Jerom* tells the Story, in the first Tome of his Epistles.

This *Paul's* Life and Death *Anthony* liked so well, that he resolved to follow his Example; and thence by some is accounted the *Father of the Monks*, tho' not without wronging the said *Paul* of the Glory of the Invention, as most affirm". But that the unlearned Protestant may more clearly understand these Things, we must distinguish three Periods of *Monkery*.

"1. 'Tis certain, (as we have already observed, *Packet XII.*) that during those sad Times of Heathen Rage and Cruelty, many devout Christians, for Safety, did fly into Desarts and solitary Places, where with their own Labours, and Sweat of their Brows, they got their Livings, praising God, and keeping themselves free from many Pollutions and Snares of the World. These good Mens Recess," and Way of Life, which in those Circumstances we dare not condemn, "was afterwards in a superstitious Humour imitated," by,

2. The aforesaid *Anthony* and his Disciples, about the Middle of the fourth Age, who chose this as a sort of Profession, and multiplied so fast, that in less than fifty Years, the Desarts of *Egypt* and *Syria* were full of the Cottages where those *Monks*, or rather *Hermits* lived. Each of them built his Cell with his own Hands, and lived by his Labour, for there were no *Mendicants* among them. They were under no Vow, had not the Approbation of the Bishop of *Rome*, nor was their Order confirmed by him, nor did they receive any Indulgences from him, nor acknowledge any Subjection to him. At first they seem to have behaved soberly and irreproachably, living in great Simplicity, and often in severe Fastings, &c. but they quickly declined into many whimsical Dotages, and by Degrees fell into grosser Errors in Doctrine and Impurities of Life: Thus, because our Saviour said, *Except ye become as little Children, ye shall not enter into the Kingdom of Heaven*, Mat. xviii. 3. they chose to wear some of their Cloaths shap'd like those of Children: They wore Stockings, but no Shoes, lest they should be defiled with touching any thing that was dead. When they entered into the Place of Prayer, they put off their Stockings, because *Moses* was commanded to put off his Shoes: They carried a Staff like *Elisha* to beat away Dogs, i. e. *Vices*. To break an earthen Pot, or to touch any Man's Hand was criminal: Strange Stories were told about their being unmercifully beaten by the Devil, &c. And *Cassian*, the Author of the *Collations*, who lived long among them, assures us, *Col. x. ch. 2. 3.* as also does *Zozomen*, Lib. 8. cap. 11. That they became generally *Anthropomorphites*, i. e. believed that God was corporeal, having a Body, Shape, and Passions like Men. A good Proof of which this last gives us, Lib. 2. cap. 21. in that several of them got together and went to *Alexandria*, to murder *Theophilus* the Patriarch, for opposing that odious Heresy. And indeed it is not strange, that Men who fly from the publick Worship of God, the Ministry of the Word, and the Communion of Saints, which are the ordinary Means, whereby Believers are built up in Faith and Holiness, should quickly deviate to Vanity, Superstition and Folly. From this Account we may learn, 1. That Solitude has its own Snares, and is not exempted from Temptations, any more than

a more

a more publick and active Life. 2. That could Men leave their Corruptions behind them when they retire to the Desarts, and were *Satan* and his *Angels* not permitted to approach Dens and Caves, and the Cells of *Hermits*; then indeed would such Retreats be upon many Accounts desirable: But since these are not so, they had as good stay at home. 3. That those People who pretend to any uncommon Austerities, extraordinary Devotions or Singularities, or any thing to which they may give the Name of Religion, without a *divine Command*, or something signifying his Approbation, and a Promise of the Presence and Assistance of God in it, are generally left very quickly, to take such Courses as may make those who look on the wiser. 4. That, since God has promised *sufficient Grace* to his People in every time of need, while they converse with the World, and follow their Business in the Station in which Providence has placed them, which should reconcile them to it, and incline them to be contented with it, notwithstanding the Cares and Troubles attending it, but has given no such Promises to them that leave it; it is obvious, that in ordinary Cases, it can never be a Duty, no nor warrantable, to run from it to the Caves and Desarts, and much less to those Nests of Indolence, Luxury and Debauchery, commonly called *Monasteries* or *Nunneries*. Which bring us to the next Period.

3. When Abbies, Monasteries, Friaries, Nunneries, and other religious Houses as they are called, began to be raised, and increased so fast in the Western Church, in which, in a little Time, Superstition, Idolatry, Pride, Idleness, Luxury, and all manner of Wickedness, came notoriously to a prodigious Height.

“But though we grant that several, for Reasons aforesaid, in those purer Times, practised a certain kind of Monachism, and lived solitarily; yet were they, especially under the first Period, Monks of another kind, as far different from those lazy Lubbers that pretend to succeed them in the Church of Rome, as the Time is Distant wherein they lived. Their Faith was not the same, their Manners better, and their Conversation every way of another Sort; so that These retain nothing of theirs, save only the affected Name, by which, as the Ass in the Fable, with the Lion's Skin on his Back, frightened the Beasts; so they gull the ignorant, who conceit every thing the same, that has the same Appellation.

But the Difference is most apparent in many Instances. For,

1. They retired to avoid Persecution; not in peaceable Times, wantonly, out of any pretended Principle of Religion, or with any Opinion of Perfection, but of Necessity: These undertake it out of Humour and Superstition; and many of them are the most virulent Persecutors.

2. They continued such Course of Life voluntarily,” at least while the Storms continued; “these oblige themselves by Vows, which they seldom keep honestly, and frequently repent of.” And indeed such Vows cannot but make their Case much worse than otherwise it would be.

“3. They laboured with their Hands, as appears in *Vitis Patrum*, Part 2. Sect. 51. and *Nicephorus*, l. 8. cap. 39. These live in all kind of Sloth, Superfluity, and Idleness,” and choose this Way of Life, that they may freely indulge themselves in Laziness and Sensuality.

“4. They lived according to their Name alone, and remote from the Conversation of Men, in mean and solitary Places; these build their sumptuous Nests, and live together, in the midst of most populous Cities; and whilst they pretend to renounce the World, no People in the World are greater Intermeddlers in worldly Things.

5. Of

5. Of *them, some,*” say the greatest Part, as far as appears, in the purest Times, “were meer *Lay-men*, not concerning themselves with Ecclesiastical Matters; others were married, and lived godlily in that State, as appears in *Athanas. Epist. ad Dracont.* and *Dion. Eccles. Hierarch.* nor made they any *Distinction of Meats*: See *August. de Mor. Eccles. l. 1. cap. 33.* But *these* scorn to own any of their Crew to be *Lay-men*; hold it a *mortal Sin* to have an honest Wife, tho’ but a *venial one* to keep a *Concubine*; and place a great Part of their Religion in the *Choice* of their Meats, &c.

Lastly, *They* spent the Time they had to spare from their honest Labours, in reading God’s Word, pious Meditations, singing Hymns of Praise to their Maker, and stirring up each other to Virtue and good Works; *these* make it their Business to wrangle about *Habits*, rattle over *Beads* and Prayers which many of them do not *understand*, run about with *Relicks* to cheat People of their Money; flutter like Ravens about *dying Persons*, to frighten them into large Legacies to their Monasteries to pray for their Souls: In a word, to *defraud Men, debauch Women, disturb Government, murder Princes*, and commit all kind of Villanies.

These Things being so, as most evident they are, to all that are either conversant in Histories, or have observed curiously, and known the private Conversation of most Monasticks; for outwardly, ’tis confess’d, they sometimes make a strange Ostentation of Austerity and Piety: They being thus, we say, degenerated, it was no Sacrilege or Impiety in the *Protestant Princes and States*, to suppress the Hives of such unprofitable, or rather mischievous Drones, and not to encourage any such superstitious Inventions for the future; wherein they are fully justified by these Arguments.”

1. Since *Protestants* appear to be agreed, that it is the Prerogative of God alone to institute Religion, according to that of our Saviour, *Mat. xv. 9. In vain they do worship me, teaching for doctrines the commandments of men*: And seeing there is neither Precept nor Example of *Monastick Life*, in the Old or New Testament, but all the Rules of their respective Orders are the Inventions of Men; *They did well to demolish those Nurseries of Superstition.*

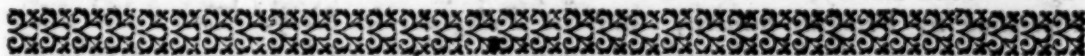
2. The odious Wickedness every where notorious in those Sinks of all Impurity, seems to have made it necessary, not only to inspect their Manners more narrowly, but to *suppress them entirely*; since, while the human Nature remains corrupt, it is almost impossible to prevent such Societies from running into all manner of Filthiness. In them they lived *idly* and unprofitably, wallowed in Ease and *Superfluity*, free from Care or fear of Want, were *swell’d with Pride*, upon the Account of the Privileges of their Houses, and the boasted Holiness of their Professions and Orders; and since *Pride, Fulness of Bread, and abundance of Idleness* was in them, as in their Sister Sodom, it could not be expected they would keep themselves from *Sodom’s Sins*; And therefore *were they justly taken away.*

3. Tho’ the Abuse of any thing commanded, is no Warrant to neglect what is required by God; and therefore, if they could prove that such Houses, erected for such Purposes, were lawful, and approved of him, the Corruptions which reigned in them would not have justified their total Suppression: Yet, when such Impieties and Sins of all Sorts were found to have been cherished in those Houses, by the several Orders of Monks, without and beside any Warrant from Scripture, it seems plain, That they did right who utterly demolished them.

4. The superstitious Intentions of the Founders seem to justify this. It is well known, that most of them were founded by way of *Penance*, or *Satisfaction*, for some heinous Crimes; or, that *Masses* might be said in them for the *Souls in Purgatory*, &c. Thus, a cruel Tyrant who had been a Destroyer of his Country, or a bloody Usurper who had waded to a Throne through manifold Murders, thought, or was told, that he might expiate these Crimes, and make full Satisfaction to God for them, by endowing an Abbey or Nunnery, &c. And therefore alienated that which was none of his own, for that Purpose. Now when the Vanity and Folly of this appear'd by the Light of the Reformation, why might not their lawful Successors resume what they had thus superstitiously given away? Again, when a rich wicked Man in his last Moments, reflecting on his manifold Sins, which made him fear his continuing many Years, or *even Ages in Purgatory*, was prevail'd on by a Monk, to leave such an Estate for the Building a religious House, assuring him, that the Friars would pray him soon out of it, &c. When those ridiculous Superstitions came to be exploded, why should such Places be continued any longer for such Purposes?

5. God has required nothing of *Christians*, either by way of *Counsel* or *Command*, which they may not, through Grace, in ordinary Cases at least, perform as well, if not much better, out of a Cloyster than in one; and therefore, seeing the Rules of the Monks were never prescribed by God, but only devised by Men, it can never be lawful for Christians to disobey and forsake their Parents, desert their Wives and Families, and fly from the Calling wherein God has placed them, or chuse this way of Life out of a superstitious Opinion of any Profession, which God has obliged no Man to, by Precept, Counsel, or Example, in all the Scripture; and consequently it was high time to demolish them all.

But that this may be more evident, we shall, in the next Packet, totally overturn the Foundation of *Monkery*, and give some farther Account of the horrid Lives and Practices of the Friars and Nuns, from Authors of their own Communion, and of great Reputation in the World, that none may tax us with Partiality or Ill-will, in any thing we say concerning them.



P A C K E T XXIII.

Religionis antiquæ non solum virtutem amisérunt, sed nec speciem retinent. Bern. Apolog. ad Guil. Abbat.

The Popish Distinction between Evangelical Counsels and Precepts considered and confuted. Objections answered. The lewd Lives of Monks, &c. from their own Authors.

“**I**Ntending in this Sheet, to Discourse further concerning the Institution of *Monks*, and that which amongst Papists is called and accounted *A Religious Life*, 'tis fit we should take some special Notice of their Figment of *Evangelical Counsels*, (as they are distinguish'd from *Precepts*,) the same being the Basis
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or Corner-stone, not only of *Monkery*, but likewise of the Conceit of Works of *Supererogation*, and several other Popish Errors.

That our plain honest-hearted Protestant Reader, who possibly has not waded so far into the Stream of *Controversy*, may clearly understand this Matter, we shall first state the Opinion prescribed by the Church of *Rome* to be believed; and this we shall do from no meaner a Pen, than that of her learned Cardinal.

Bellarmino then, in his Treatise of *Monkery*, *cap. 7.* defines an Evangelical Counsel to be, a certain good or excellent Work, not imposed on us by Christ, but set before us; not commanded, but commended unto us; differing from a Precept or Command, 1. In respect of the Matter; for the Matter of a Precept is only good, and more easy; that of the Counsel better, and more difficult. 2. In respect of the Subject; the Precept obliging All, the Counsel only such as shall embrace it. 3. In respect of Form; because the Precept, by its own nature, binds all; the Counsel leaves us to our Liberty. Lastly, In respect of the End or Effect; for the Precept kept, hath Reward, and if neglected, a Punishment; whereas if the Counsel be not observ'd, no Punishment follows; but if pursued, a greater Reward is obtain'd. And the same Author, *cap. 8.* tells us, That there are many such Evangelical Counsels, but especially three, *viz.* perpetual *Continence*, voluntary *Poverty*, and regular *Obedience*: Which are the three Things that Monks, Fryars, Nuns, &c. when they resolve upon a Monastick Life, make a Vow always to observe. And, these (saith he) are no Commands indifferently imposed on all, but yet Things very acceptable to God, and by him commended. So that those that observe them, shall acquire a greater Stock of Merit, and more ample Glory than others. And with this false Bait they draw in not a few People to their Monasteries.

Whereas in truth, *all this* is little more than an Heap of old exploded Heresies, condemn'd in the very first Ages of the Church, but by them *reviv'd* and new-varnish'd: For so we read in *Epiphanius*, That certain Hereticks, called (or perhaps only calling themselves) *Apostolici*, celebrated *Celibacy* (or the unmarried State) and *Poverty*, as the two Gates to Heaven; and the *Eucratitæ* condemned *Marriage*." And *Hilary*, in a Letter to *Augustine*, gives this as one of the Opinions propagated by *Pelagius* himself, and the *Pelagians* in *Sicily*, That a rich Man cannot enter into the Kingdom of God, unless he sell all that he hath, and give to the Poor. Vid. Voss. Hist. Pelag. Lib. 5. Par. 2. Thes. 11. Tho' their Followers, in later Ages, have very prudently left them in *this* to shift for themselves.

"As for us, we do deny that there are any such Counsels (so distinguish'd in Matter, Form, &c. from Precepts) which are more perfect than the Precepts of the Law of God. For such Reasons as these:

1. If the Word *Counsel*, in that Sense which Papists use it, be not express'd, nor the thing thereby signified contain'd in the New Testament; then there are no such Evangelical Counsels so distinguish'd from Precepts. But the first is true: Therefore the last.

2. The Law of the Lord, or the Precepts thereof, are perfect, *Psal. xix. 7.* Now to that which is perfect, nothing can be added: Therefore there are no Counsels above Precepts.

3. The Prophets, Christ, and his Apostles, in their Exhortations to Perfection, call us only to an Observation of the Precepts of the Law of God, and tell us expressly, God expects no more; as *Micah vi. 8.* He hath shewed thee, O Man, what

what is good: *And what doth the Lord require of thee, but to do justly, love Mercy, and walk humbly with thy God?* — *If thou wilt enter into Life, KEEP THE COMMANDMENTS*, Matt. xix. 17. And even those which the Papists call *Counsels*, are express'd by Christ in *preceptive* Words, and Verbs of the *Imperative* Mood; as Matt. xix. where, after the same Manner that he delivers that which they would have to be a *Counsel*, v. 21, he delivers that which they must acknowledge to be a *Precept*, ver. 17. Therefore they do vainly and ill, to make any such Distinction.

4. If the Matter of the Counsel be better than that of the Precept, as *Bellarmino* asserts, then there must be something better and more perfect than the Law of God, consisting only in the Choice and Pleasure of Man; which to affirm, is absurd and blasphemous.

5. God commands us to love him *with all our Heart, and all our Soul, and all our Might*, Deut. vi. 5. Therefore there is no room left for any more acceptable Obedience from any such Counsels."

6. Our blessed Saviour does not only commend *Perfection* to all Christians, or counsel them to be perfect, but commands every one of them to endeavour after it, proposing to them the very highest Example of Perfection: *Be ye therefore perfect, as your Father which is in Heaven is perfect*. Therefore the *Popish Counsels of Perfection*, beside and above the Precepts, are vain and ridiculous.

7. It is evident in the Nature of Things, that God's *Counsels* are equivalent to Precepts, and equally binding upon all to whom they are given; if not more so. Thus our Lord COUNSELS the Laodiceans, *to buy of him fine Gold tried in the Fire*, Rev. iii. 18. Now will any Man presume to say, that this is *commended* but not *commanded*; that it was not the *Duty* of every one of them to comply with it, and their *Sin* not to do this; or that any of them *would, or could be saved*, who should reject it? So far from it, that it is obvious, That *this Counsel* was a Command sweetly temper'd with Grace, and that its being thrown into this Form, did the more strongly oblige them to follow it. It was the Sin of the *Israelites* of old, that they waited not for his COUNSEL, Psal. cvi. 13. And contemned the COUNSEL of the Most High, Psal. cvii. 11. The People of God are commanded to hear COUNSEL, as well as to receive Instruction, Prov. xix. 20. It is mentioned as a very high Aggravation of the Sins of the impenitent and obstinate, That they set at nought all his COUNSEL, and would none of his COUNSEL, Prov. i. ver. 25, and 30. The Reason is plain, because God in condescending to turn his Commands into COUNSELS, enforces the Will or Law of a Lord, with the Kindness and Love of an infinitely wise and gracious Friend.

8. The three grand Evangelical Counsels, which the Papists boast so much of, are not only without a Precept, and therefore Will-worship, and vain at best; but against several express Commands, and therefore wicked. Thus, 1. The Vow of Celibacy, or perpetual Continence, is, in all Men who have not the Gift of Continence, contrary to the Apostle's Command, 1 Cor. vii. 9. But if they cannot contain, (as it is well known few Monks or Nuns can, and as few of them do) let them marry; for it is better to marry than to burn. 2. The Vow of regular Obedience is repugnant to that Liberty wherewith Christ hath made his People free, in which they are to stand fast, and by no means give up, Gal. v. 1. And to these Commands, Call no Man your Father upon Earth, Matt. xxiii. 9. Be not ye the Servants of Men, 1 Cor. vii. 23. 3. The Vow of voluntary Poverty, especially that which is

so much in Vogue among the Papists and Mendicant Friars, is contrary to many Precepts. *And that you study to work with your own Hands, as we commanded you.*---*And that ye may have lack of nothing, i. e. have no Need of any Relief from others, 1 Theff. iv. 11, 12. For even when we were with you, we commanded you, that if any would not work, neither should he eat. For we hear there are some who walk among you disorderly, working not at all,---i. e. We commanded that if any would not employ himself some way or other for the good of Mankind, he should not be maintain'd by the Charity of others, 2 Theff. iii. 11---14. Nor are we to tempt God, by giving away the Means of our Subsistence, except on some extraordinary Occasions, lest we ourselves should need; and therefore the Apostle commands, Rather let him labour, working with his Hands the Thing which is good, that he may have to give to him that needeth, Eph. iv. 28. Nor should we forget, that it is more blessed to give than to receive, Acts xx. 35. To pass many others,*

“9. That Doctrine is false which arises from a false Foundation; but such is this of *Counsels of Perfection*, since it supposes Men in this World able to fulfil all the Commands of the Lord, and to be perfect before God; nay, that they can do more than is commanded by the Law of God, *even Works of Supererogation*, to have Righteousness enough and to spare, so as to supply others, out of their Surplusage of Merit, &c. All which is diametrically opposite to the whole Word of God, and particularly to the Words of Christ, *Luke xvii. 10. contrary to the Doctrine of the antient Fathers,*” absolutely impossible in the Nature of Things, yea, evidently ridiculous and repugnant to common Sense. To say that a *Creature can rightly do more* for God, himself, or others, than is his Duty, is a flat Contradiction: But to dream, that *Sinners can supererogate* with their Maker, is so full of Contradictions and scandalous Absurdities, that it could never have came into the Heads of reasonable Creatures, till they fell under the Power of strong Delusions. Besides, *as where there is no Law, there is no Transgression, Rom. iv. 15. so where there is no Command, there is no Duty; and where there is no Duty, there is no Promise; and where there is no Promise, no Reward is to be expected. Withal, no Actions are accepted with God, but the Obedience of Faith, which necessarily supposes a Precept: So far from it, that every Thing in his Service, which he himself has not instituted, how well soever Men may say they intended it, is an Abomination to him. Who hath required this at your Hand?*

“But as the foulest Errors are recommended and imposed upon People under the Appearance of Truth, and some pretended Countenance from misunderstood or wrested Places of Sacred Writ; so in this Case the Papists *abuse* some Texts, to give their Tenets a Gloss, and would seem to justify them by certain Expressions in the Gospel, which indeed make nothing at all for any such Purpose; as will appear on an Examination of their Objections.

1 *Objection.* Our Saviour, *Matt. xix. 21. when one enquired of him what he should do to have eternal Life, tells him first, he must keep the Commandments; but afterwards adds, If thou wilt be perfect, go and sell that thou hast, and give to the Poor. Which is not a Precept, (for if it were, it would bind all) but a Counsel; as much as to say, 'tis true, keeping of the Commandments may bring thee to eternal Life; but if thou art not content therewith, but dost aspire to a more excellent Degree of Glory therein, Then go and sell what thou hast, and give it to the Poor.*

Answer. To this we Answer,

1. That

1. That this Text cannot make for their Purpose, because it is not a *Counsel*, but a plain *Precept*," at least to him to whom it was given, "*Go thou and sell.*"

2. Christ answers according to the Question proposed, and the *Disposition* of the Proposer's Mind; which he found *puff'd up* with a Conceit of Legal Perfection: And therefore to *humble* him, and shew him that he was not such as he took himself to be, but loved *Riches* more than God or his *Neighbour*, he gave him this particular searching Command; which yet is no more than what he prescribes to *all Christians*, *Luke xii. 33.* or than what every one is obliged to do by the Law of *Charity*, *Thou shalt love thy Neighbour as thy self*, when the *Necessities* of his Brethren are so urgent as to require it. In which Sense only it is to be understood; not as if there were some extraordinary *Perfection in Poverty*; for Poverty, though voluntary, and contracted by giving all one's Goods to the Poor, if it be without Charity, *profiteth nothing*, *1 Cor. xiii. 3.* Nor was it ever wisely, nor is it to be desired for its own Sake.

2 *Object*. In the same 19th Chapter of *Matthew*, ver. 12, speaking of Abstinence from Marriage, 'tis said, *All Men cannot receive this Saying*, (that is, have not the Gift of Continency) *but he that is able to receive it, let him receive it.* Here is a Counsel advising, not commanding *Celibacy*.

We Answer, 'Tis a Command that every Man should marry or abstain, according to his proper Gift. So the Apostle, *1 Cor. vii. 7*, speaking of the same Thing, says, *Every Man hath his proper Gift, one after this manner, another after that.* And what follows? ver. 17. *As the Lord hath distributed to every Man, so let him walk.*

But what is all this to our modern Cloister-men, who abjure not Carnality, but Marriage; and tie themselves with Vows to perpetual Chastity, when many times their whole Life is but a continual Debauch in Idleness, Gluttony, Fornication, Adultery, Sodomy, and such horrid Crimes as are not to be named amongst Christians.

That I may not seem to charge them unjustly, I shall, according to Promise, give some Account of their Manners from their own Authors.

The first shall be *Clemangis*, a Doctor of *Paris*, who in his Book *De Stat. Eccl.* p. 47, hath these Words: *Concerning Monks and Abbeyes, what can I report that is commendable? being so petulant, undisciplin'd, dissolute, and debauch'd; running up and down into common and dishonest Places, and hating nothing so much as Religion in deed.* And p. 53. *They are worse than the Pharisees of old, ravenous Wolves in sanctified Sheep's Cloathing, who in Word pretend to forsake the World, but in Deeds with all possible Fraud, Deceit, Lying, and Cruelty, hunt after it: Making an outward Appearance of Austerity, Chastity, Obedience, Humility, and holy Simplicity; but privately in exquisite Delicacies, and Varieties of Epicureanism, excelling the Wantonness of the most luxurious Heathens; just like Bel's Priests, devouring the Oblations of the People, and though not with their WIVES, yet with their Strumpets and Bastards revelling with sumptuous Cheer and over-flowing Goblets of Wine, till they pollute every thing with their insatiate horrid Lusts.* And that you may know the Nuns were not at all behind-hand with the Fryars for Wickedness, hear how he compliments those sacred Votaries, p. 56. *Shame (saith he) forbids me to speak of them, lest I should mention, not a Company of Virgins dedicated to God, but stewed, deceitful, impudent Harlots, with their Fornications and incestuous Works. For what, I pray you, are Nunneries now-a-days but Temples of Venus, and execrable Brothel-Houses? The Harbours and Rendezvous of wanton Gallants, where they satisfy*

satisfy their raging Lusts: So that now the vailing of a Nun is all one as if you prostituted her to be a Whore.

So Cornelius Agrippa, de Van. Scient. cap. 62, saith, There are now crept in innumerable Troops of Monks, Fryars, and Recluses of divers Sorts, which the Church had none of, when she was in her best and purest State: They who at this Day take upon them the Name of Religious Men, profess indeed hard Rules, and holy Duties of Life, bearing the Names of Basil, Bennet, Bernard, Austin, and Francis, but few amongst them are good, or honest; for into this Profession, as into a Sanctuary for all Mischief, come flocking, such as being terrified with the Conscience of their Villanies, can no where else escape the Justice of the Law; such as have committed horrid Offences, deserving severest Punishments, whose filthy Lives have brought them to deserved Infamy: Who, having spent their Substance upon Whores and Dice, Riot and Drunkenness, all for a last Shift, shelter themselves in a Monastery; where with dissembling Holiness, and an hooded Habit, they securely practise sturdy Beggary. From hence start out so many Stoical Apes, such insolent Purse-milkers, patch'd Rogues, cowl'd Monsters, impudent Halter-carriers, dusky, sooty, pickled, cloaked, mantled, strange-truss'd Stage-Players; who having no Credit left in Things human, are yet meerly for their monstrous Habits sake intrusted with Things divine; whose Life being most lewd, and fill'd with a kind of Villany, is yet left unpunish'd through pretence of Religion; their Cowl, as a Buckler, keeping off all the Darts of Justice and Fortune.

Or if this Author be thought too general a Satyrift, hear what modest Erasmus says of them in an Epistle to Grunnius,---Turba Monasteriorum, &c. There are a Number of Monasteries so degenerated, that the Stews are more chaste and sober, and modest than they.

And since Heaven-inspired Pen-men have more than once made use of the Works of Heathen Poets, to give Testimony against the Corruptions and Errors of the Pagan World; why may we not recite a few Lines of Ariosto, the famous Italian Wit, in Orlando Furioso, Canto 14. Stanza 69? who expressing how an Angel, upon Occasion, visited a Religious House in Quest of Silence, thus describes them, as I find him long since translated, by Sir John Harrington, with some Variation.

At last into an Abbey he doth go,
Making no question Silence there to find,
And Peace, and Charity, and Love also;
A lowly Thought, and well-contented Mind;
But soon, alas, he found 'twas nothing so.
Silence unto the Abbey was no Host,
Only his Name stood written on a Post.
Nor Quietness, nor Holiness, nor Peace,
Nor Charity, nor Godly Love was there,
Long since they were, but now those Times did cease.
For Avarice, and Ease, and Belly-charge,
Pride, Envy, Sloth, and Fury so increase,
Silence is banish'd, Virtue comes not near.
So wondering much, from them the Angel flew
To Heaven, for nought but Hell he there could view,
Incarnate Devils, and a cursed Crew.

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A Character

A Character that paints them forth so much to the Life, that without troubling ourselves further about such Vermin, we shall therewith conclude this Monky Subject."



P A C K E T XXIV.

Qui gustavit Ovum, trahitur in Carcerem, cogiturque de Hæresi causam dicere; qui totam diem Dominicam vacat Temulentiae, Scortis, & Aleæ, audit bellus homo. Erasmus in Scholiis in Epist. ad Episc. Basil. de delectu ciborum, nu. 29.

Of Popish FASTS, Lent, Saint-Day-Eves, Wednesdays, Fridays, &c. The respective Times when first imposed, and the pretended Reasons. The Judgment of Orthodox Antiquity in the Case. The true Nature of Fasting stated, &c.

"TOWARDS the End of the second Century, or near two Hundred Years after Christ, we read of one *Montanus*, noted by all Ecclesiastical Historians to be a vile *Heretick*, and of most wicked Conversation; yet if we consider the *Opinions* he advanc'd, and the lewd *Practices* he followed, we may, methinks, not unfitly reckon him the *Ring-leader of Popery*; or at least, a *Pattern* whom modern Bishops of *Rome* have been pleased to copy and imitate far more exactly than they do that *holy humble Peter*, to whom they pretend to be Successors. For we find, (*August. Index Hæres. and Eusebius, Lib. 5. cap. 14. 16.*) that the said *Montanus* seduced two *Women*, *Priscilla* and *Maximilla*, to leave the Company of their *Husbands*, and become his *Prophetesses*. So our Popes to this Day, by their *Emissaries*, endeavour to inveigle that weaker Sex, debauch them to their Lusts, under pretence of *Confession*, and instructing them in Religion, and entice them from those that have lawful Authority over them, to run into *Nunneries*, &c. He also called himself *The Holy Spirit*, whom Christ sent to instruct his People in all Truth. And what less does the Pope do, when he assumes to himself *Infallibility*, imposes new Devices as *Articles of Faith*, and equals, nay prefers *unwritten Traditions*, and his own wicked Decrees to the sacred *Word of God*; yea, is not ashamed most impudently to forbid what Christ has expressly commanded, and under severe Penalties to command what God has often and solemnly forbidden. "He likewise was a great Enemy to Marriage, especially second Marriages; and affirm'd, That *Paul* gave liberty to *Widows* to marry, because he knew the Will of God but in part; and this the Popes have not forgot in a great Measure to imitate, as appears in their Decrees and Decretals forbidding *Priest's-marriage*, and concerning *Bigamy*, &c. Lastly, the said *Montanus* was the first that we read of, who instituted Laws concerning *FASTING*, appointing such and such Times for it of Necessity to be observed.

serv'd. And from this corrupt Fountain sprang all those Puddle-streams and Superstitious Obligations of Fasting-days, now practis'd in the Roman Church, about the instituting of which they themselves cannot yet agree.

Durandus, in his *Rationale*, tells us, Lent was counted to begin on that which is now the first Sunday in Lent, and to end on Easter-Eve; which Time (saith he) containing 42 Days, if you take out of them the six Sundays, (on which it was counted not lawful at any Time of the Year to fast) then there will remain only 36 Days: And therefore that the Number of 40 Days, which Christ fasted, might be perfected, Pope Gregory added to Lent four Days of the Week before-going, viz. that which we now call Ash-wednesday, and the three Days following it. So that we see the first Observation of the Popish Lent began from a superstitious, unwarrantable, and indeed prophane Conceit of imitating our Saviour's miraculous Abstinence.

Miltiades, Bishop of Rome, about the Year 311, ordain'd, That none should fast on *Thursdays* or *Sundays*, because on a Sunday was Christ's Resurrection, and on a *Thursday* he instituted his last Supper, and also ascended into Heaven; and therefore those two Days must be kept merrily with double Feast in holy Kitchin. However, Pope Gregory II, 400 Years after, made bold with *Thursday*, decreeing that in Lent it should be fasted as well as other Days. So *Durand* tells us Pope *Innocent I.* made a Constitution that *Saturday* should not be fasted, because our Lord rested that Day in his Sepulchre; which was a Token of our future Rest in Glory; and therefore on that Day we ought not to fast. And yet (observe, I pray, how their *Infallibilities* interfere with each other, and draw quite contrary Conclusions from the same Premises) Pope Gregory VII, many Ages afterwards, decreed, That *Saturday* should be fasted on, for the very same Reason, viz. because on that Day Christ lay buried in his Sepulchre; and he was persuaded his Disciples could not but fast then for Sorrow.

Pope *Silvester I.* is said to be the first that appointed every *Friday* to be a Fast, in Memory of our Lord's Passion; and every *Wednesday* too, because (as *Jacobus de Voragine* tells us) on that Day they conceit *Judas* betray'd him. And yet Pope *Honorius III.*, about 900 Years after, ordered, That when *Christmas* happen'd on a *Friday*, all Men might eat Flesh, but such as had vow'd the contrary.

Pope *Innocent III.*, about the beginning of the twelfth Century, decreed, That all the *Apostles Eves* (that is, the Day before each of the Days dedicated to them respectively) should be kept as *Fasts*, except the Eve of *Philip* and *Jacob*, (which happening between *Easter* and *Whitsuntide*, a Time of Rejoycing, must not be observed as a Fast) and that of *John the Evangelist*, because that is at *Christmas*, a Time when all Men (that *can*, he means) must make good Chear. L. 3. *Decretal. Greg. cap. 2. Durandus Rat. div. officiorum.*

Pope *Urban VI.* commanded the Eves of these three Feasts attributed to the Virgin *Mary*, should be fasted on, viz. the *Visitation*, *Assumption*, and *Nativity*. This was towards the end of the fourteenth Century.

Pope *Gregory I.* decreed, That neither *Flesh*, nor any thing that hath Affinity with *Flesh*, as *Cheese*, *Milk*, *Eggs*, &c. should be eaten on such Days as are appointed for *Fasts*. And this was ordain'd about the end of the sixth Century, as is testified by *Gratian*, *Pantaleon*, and others.

But notwithstanding all this Clutter kept by some pragmatistical and superstitious Popes, yet if we peruse the most learned Authors of purest Antiquity, we shall find,

find, that throughout the Church in general, Fasting was not so peremptorily enjoined or observed, but rather recommended to the Piety and Devotion of Christians, and as to the *Time* held indifferent; *Every Man being left to his own Mind therein, no Law binding him to this or that Manner*; as appears in *Theodoret. Epit. divin. Decret. Cap. ult. and Niceph. L. 12. Cap. 14.* which their learned Cardinal Cajetan, in *Comment. in Act. Cap. 13.* cannot but confess. So Irenæus, that lived more than 1500 Years ago, testifieth concerning the keeping of *Lent* in his Time, that *some fasted before Easter one Day only, some two Days, some more; and the Unity of Faith was well maintained, notwithstanding all this Variety.* See *Euseb. Lib. 5. cap. 26.*"

But because it may perhaps be agreeable to the *honest Protestant*, to know something of the true Original of the Fast before the Passover, or *Easter*, now called *Lent*, which was not only very early received, but has been pretty generally observed in the Church; we shall oblige him, as far as we can. The best Account we can find of it, is this: These Words of our Lord, *Matt. ix. 15. The Days will come, when the Bridegroom shall be taken from them, and then shall they fast*, seem to have given Occasion to the Christians who lived in the Age next the Apostles, to fast some Days before the Passover, because *on those Days Christ was taken from his Disciples.* Now he having been nailed to the Cross on the sixth Day of the Week, a little before Noon, he continued on it till towards the Evening, and then rested in the Grave the remaining Part of that Day, all the seventh, and until the first Day of the Week, about two Hours before Sun-rising, amounting in the whole to about 40 Hours; They soon began to fast all that time. And hence the Fast before the Passover, was called *Τεσσαρικοστή*, and by the Latins *Quadragesima*, the *fourtieth*, signifying only a Fast of *forty Hours.* And as some kept *this Fast* only 40 Hours, which is almost two natural Days, others quickly began to increase the Number; some fasting three, some four, some five, others more Days, according to their voluntary Devotion, or the several Customs which were then introduced; the Name *Τεσσαρικοστή*, or *Quadragesima*, being every where retain'd notwithstanding this Diversity; so that those who fasted four or five Days, would say they had observed the *Quadragesima*, as well as they who had fasted only forty Hours. In time, the Name *Quadragesima* gave Occasion to lengthen the Fast in some Churches to 40 Days, which soon grew more fashionable, though with some Variation of Customs. For then *Ecclesiastical* Persons were more tied to those Observations than the *Laity*, who fasted as they thought good, without any publick Censure: Where *Lent* was observed with the greatest Rigour, *they never fasted on the Lord's Day*, or on any *Saturday* but the last: The various Customs which obtain'd, were brought into several Churches by their own Clergy, without any Order or Sanction from *Rome*: And the Non-observance of them was hardly esteem'd sinful. Now in all these, the Papists have gone off from the Opinions of even those Antients, who observed the 40 Days Fast most strictly. They enjoin the whole Time from *Ash-Wednesday* to *Easter*, making 46 Days: They fast on *the six Lord's Days*, which then was accounted scandalous: The People are equally, if not more obliged to severe Fastings than the Clergy: The *Pope* requires *all Christians* to follow the Customs of *Rome*: For more than 700 Years past, they have declared the Violation of *this Fast* a mortal Sin, reserving however to themselves the Power of giving Dispensations to as many as can pay well for them: And to say no more, their Laws and Customs concerning the keeping of *Lent* are so very absurd, ridiculous,

and superstitious, that nothing can be more so. But this is not all, They have introduc'd a *Distinction of Meats* against the *Canon* of the New Testament; they place Fasting among their *meritorious Works*, which *deserve* eternal Life; they plead, that it *expiates Sins* as a *Payment* to the Justice of God; yea, and because there may be, in some Cases, an *Overplus of Satisfaction*, the Pope shall lay it up in his *Treasury*, and distribute it to others at *certain Rates*, who have not themselves *satisfied enough*. From all which it is plain, that the *Papists* have constituted these *Fasts* and *Rules*, not for *Religion*, but *Tyranny* and *Avarice*; that they might lay a *Yoke* upon the Consciences of Men, from which the Gospel delivers them; shew their Power over the People, and even Princes and Kings; and enrich themselves by their Folly and stupid Superstition: Since the more the *Popes* multiply Prohibitions, the more there are who want to purchase Dispensations. But to return to the Customs of the first Ages.

"Socrates, *Lib. 5. cap. 22.* tells us, *That in those antient Times Lent was observ'd one way in one Place, and another way in another: They in Rome [then] fasted three Weeks only, and excepted Saturdays and Lord's Days: The Illyrians and Greeks six Weeks: Others began seven Weeks before Easter, yet so as they fasted but a few Days all that time. The like Variety they observed in their Meats on Fasting Days; for in some Places they eat no living Thing at all, some only Fish, some Fish and Fowl, some dry Bread; some would eat no Berries or Eggs, and some not so much as Bread; for in these Matters the Apostles (saith he) left every Man to his liberty.*" Yea *Cassian, in Coll. 21. cap. 30.* brings in one *Theonas*, saying, *Sciendum sane hanc Observantiam Quadragesimæ, quamdiu Ecclesiæ illius primitivæ Perfectio inviolata permansit, penitus non esse:* That when the Church continued perfect in her first Purity, there was no such thing at all as Lent. "And most express concerning Fasting in general, is that of *St. Augustine, (Epist. 86. ad Casulan.)* If (saith he there, writing to a Friend) you ask my Opinion touching this Matter, I find in the Writings of the Evangelists and Apostles, and all the New Testament, that we are commanded to fast; but what Days we must fast, and when not, I do not find any Commandment of Christ or his Apostles.

Now how exactly agreeable is this to the Sentiments of the Protestant Church! For we constantly assert, that Fasting is a Christian Exercise, *needful* to be used for the humbling and enabling ourselves to the Duties of Prayer and Repentance, as often as the time shall require; and we hold him no good Christian that omits it. And as our Church hath publick Fasts in the Danger of any general Afflictions, so we are taught to exercise ourselves in fasting privately, as much as any Papist whatsoever, setting Hypocrisy and Superstition aside; only rejecting their constant Set-days, and *Distinction of Meats* thereon for Conscience sake, wherein they place the Worship of God by way Merit and Satisfaction.

For true religious Fasting is a holy Abstinence beyond our usual Manner, from Meat, Drink, and other Things that are wont to delight the Body, as far as our Strength will permit; and is twofold, private, or publick.

The private is either,

1. *Miraculous*, as that of *Moses, Exod. xxxiv. 28.* of *Elijah, 1 Kings x. 18.* and of Christ, *Matt. iv. 2.* which being impossible by us to be imitated, belongs to us no further than devoutly to admire it, and receive with greater Reverence the Divine Truths thereby confirmed.

2. *Ordinary*,

2. *Ordinary*, being an Exercise, whereby for a Time, for certain Causes, without Superstition, we abstain from our usual manner of Food; being undertaken either for ourselves, when we are internally or externally afflicted in our Persons or Families; or for others, as being Fellow-members of the same Body, of which the devout Reader may see the Example and Manner, 2 *Sam.* xii. 16. *Psal.* xxxv. 13. *Nehem.* i. 4. *Dan.* x. 3. *Matt.* vi. 16. *Luke* ii. 37. 1 *Cor.* 7. 5, &c.

A *publick Fast* is that which is undertaken by some general Society, to offer up their common Supplications to God; and is appointed either immediately by God, or by the supreme *Civil Magistrate*, or by any *civil Society*, or by *the Church*, as 1 *Sam.* xxxi. 13. 2 *Chron.* xx. 3. *Acts* xii. 5. and is either for Deliverance from Evils that have *already* invaded us, as *Joel* ii. 15. or *approaching*, as *Jonah* iii. 7.

The End of Fasting both publick and private, is,

1. To mortify and subdue the Flesh, that it may not grow wanton and unruly.
2. That we may thereby be the better prepared for Prayer and holy Meditation.
3. That it may be a Testimony of our Humiliation before God.

Having thus briefly stated the true *Nature* and *Use* of *Fasting*, we shall, in our next, proceed to discourse of the Superstitions, Extravagancies, Vanity, and Impiety of Popish Fasts; but first thought it necessary to premise thus much, the better to prepare our Reader to judge thereof, and of the gross Error and Folly of their Pretensions for the same.

Contraria enim juxta se posita magis elucescunt.



P A C K E T XXV.

----- *Pleno laudant Jejunia Ventre.*

The Nature of Popish Fasts. Why they eat Fish then. Arguments against their Manner and Set-times of Fasting. Objections answered, &c.

“WELL might the learned *Chamier* upbraid the Church of *Rome*, and say, *Nostræ Computationes sunt modestiores vestris Jejuniis*: Our Merry-makings and Entertainments are more modest than your Fastings. For though they do, as it were, divide the Year between Fasts and Feasts; yet we must observe, the former, with them, consist not so much in *Abstinence*, as *Change of Diet*. As for *Wine* and *Sweet-meats*, they break no Squares, how plentifully soever poured down; 'tis *Flesh* alone that breeds the Quarrel. Let the Maw be cramm'd

cramm'd with the most delicious or provocative Fish, and let them there swim too in the most inflaming Liquors, 'tis no *Violation* of the *Holy Fast*; but to touch the Leg of a Lark in time of *Lent*, is horrid Impiety.

Would you know the worthy Reason why *Fish* is thus preferr'd, their famous *Durandus* explains thus learnedly the Mystery: *Fish* (saith he) is eaten on *Fasting-days*, because God never cursed the *Waters*; and they escaped the *Curse*, because *Remission of Sins* should be by the *Water of Baptism*: For this Element is most worthy, which washeth away *Filthiness*, and upon which the Spirit of the Lord moved before the making of the World. But God cursed the Earth in the Works of Man, and therefore it is not lawful in fasting to eat any Kind of *Flesh* which liveth on the Earth, as four-footed Beasts, and Birds, &c. *Durand. L. 6. de Jejun.* I will say nothing of the Folly and Impertinence of this Reason; only desire our Christian Reader to take notice, that they abstain from *Flesh*, as a Meat cursed by God; whereas the Faithful know, that all the Creatures of God are good, and sanctified to them by the *Word* and *Prayer*.

But it is not a meer *not-eating* that is well-pleasing to God, for if it were, *Apollonia Schriera*, who received no Food (as Authors tell us) for ten Years Space, might pass for a greater Saint than any in the Golden Legend; and yet *Esgenvogen End*, the Maid of *Meurs*, would go beyond her still in Reputation of Sanctity, who is said not to have taken any Kind of Bodily Sustenance in sixteen Years: (See *Fabricius Observ. Med. Cent. 5.*) 'Tis not therefore simply *Abstinence* that is to be regarded; but the Intention of the Mind, and Frame of the Heart; for then only is *Fasting* acceptable to God, when it gets us a Stomach to our Devotions: Accordingly, well says *Chrysologus*, *Serm. xlii. Jejunium sine Pietate jejunat*; a Fast without Piety, must fast from a Blessing, and is not like to find any Acceptance: And on the other hand, nothing can be more a *Mocking of God*, and abusing of the World, than to brag of *Fasting* (as Papists do) when yet they allow themselves such large Commons, that even an Epicure could scarce desire a better *Feast*.

Nor is it less extravagant to think (as they do) that the very Essence of *Fasting* should consist only in forbearing of *Flesh*: for such Distinction and Observation of Meats, the Apostle, *1 Tim. iv.* calls, *A Doctrine of Devils*: And even *Fish* in Scripture are expressly said to have *Flesh*, *Levit. xi. 11.* and *1 Cor. xv. 39.* So that if on Fast-Days we were bound utterly to abstain from *Flesh*, then we must refrain from *Fish* likewise; and no doubt such *Plenty of Fish*, so delicately cook'd and sauc'd, as commonly we find at the Tables of *Romanists* in high *Lent*, is much more repugnant to the Nature of a true *Religious Fast*, than the moderate Use of *Flesh* simply considered.

As for the Observation of *Lent*, they pretend it to be an Apostolical Tradition; but are so far from making it appear, that the contrary is plain enough from the Testimony of *Irenæus*, which we cited in the last *Packet*, and against which they have nothing to oppose, but a counterfeit Epistle of *Ignatius* to the *Philippians*, long since exploded by the most learned of their own Party. And whereas they alledge that it was instituted in Imitation of our Saviour's miraculous Fast, the Vanity thereof is most apparent. For,

1. If Christ by his Example had instituted such a Fast of 40 Days, then Christ himself, his Apostles and Disciples that were conversant with him on Earth, would no doubt have observed it: For 'tis not to be presum'd that Christ would have neglected

neglected his own Institution, or that his Apostles in his Presence would have violated it. But that Christ fasted forty Days oftner than once, or that his Apostles observed any such Fast, there is not the least Intimation in Scripture.

2. If Christ, in his Fast of forty Days, had proposed an Example for us to imitate, then he would certainly have fasted in such a Manner as might have been imitated by Men; but this he did not do, but fasted miraculously; *Ergo*, he intended it not for our Imitation.

3. As to establish the *Law*, *Moses* fasted forty Days, and *Elias* as many, to vindicate its Authority: So our blessed Lord was pleas'd to fast the like Space, for confirming his *Gospel*. But as neither *Moses* nor *Elias* was therein imitated by the *Jews*, so there is no Reason why Christians, having no Command, should presume to imitate this Miracle of our Saviour.

4. Others will have *Lent* to be observ'd, as being the tenth Part of the Year; so that by keeping *that* as a Fast, we do, as it were, *tythe* our Time, and dedicate a tenth Part of our Days to God; but then it should consist not of forty Days, but only thirty-six, which is the tenth Part of a Year. And certainly, were any such thing necessary, the *Jews*, as being more obliged to Ceremonies under the *Mosaical* Dispensation, would have been injoin'd to observe it; but we do not find any such Practice amongst them: Therefore to exact it now, is to subject Christians to Ceremonies under the *Gospel*, more than the *Jews* were subject to under the *Law*; which is an insufferable Violation of Christian Liberty.

5. As Christ fasted but *once*, that we read of, so the same was immediately after his Baptism, and, as we may probably collect from the Evangelical History, about six Months before the time of the Passover. So that supposing the Imitation necessary or lawful, yet still the Church of *Rome* is wrong in point of Time, for placing their Fast just before *Easter*, which more fitly might have been rank'd immediately after *Ascension Day*, according to that Text abused by *Bellarmino* to countenance their *Lent*, Matt. ix. 15. *When the Bridegroom shall be taken away, then shall the Children of the Bride-chamber fast.*

6. The Apostle, 1 *Tim.* iv. 8. saith, *Bodily Exercise profiteth little*: And *Rom.* xiv. 17. *The Kingdom of God is not Meat and Drink, but Righteousness and Peace, and Joy in the Holy Ghost.* Whereas the Romanists make it a Matter of Conscience to eat such and such Meats on those they call Fast Days: And there are many amongst them who scruple to taste a Bit of Flesh on a *Friday*, that yet allow themselves to follow the Works of the Flesh all the Week; and whilst they are such zealous Observers of a superstitious Ceremony, and dare not for the World touch the Leg of Lark with their Teeth in *Lent*, will yet boldly venture on horrid Murthers, abominable Treasons, and other the most nefarious Crimes.

But would you know the true Reason why the Pope and his Clergy are such Promoters of *Lents* and *Ember Days*, &c. 'Tis the very same that hatch'd Purgatory, and the greatest Part of their mercenary Religion; I mean, Covetousness, and Hopes of Gain; they lock the Door, that they may be paid for opening it; fright poor People, on Pain of Damnation, not to eat Flesh, yet are ready enough for Money to grant Dispensations to exempt any from fasting; which are issued forth so commonly, and of course, that 'tis apparent his crafty Holiness appointed Fasting by Meats and Days for no other Cause, but to vent his Indulgences, and fill his Coffers." The Writer of the *Frauds of the Romish Priests and Monks*, who had been a *Secular Priest* himself, tells us, (Vol. 2. p. 274, &c.) that above three

Fourths of the *Romanists* get Permissions from their Physicians and Curates, only for some pretended Sickneses, or for some little Indispositions, to excuse themselves from the trouble of fasting; and that these are easily obtain'd, because the Curates are assur'd, that the more there be of such Persons, who in this regard burthen their Consciences, the more Money they shall put into their Pockets at *Easter*, when their Parishioners come to confess to them. As to the Priests and Monks, they take their Permissions from themselves; and 'tis a common Saying among the *Romanists*, that *Lent is only for the Poor*. But as the antient Custom of the Church of *Rome*, in their Fasts, was to eat but once a Day, after Sun-set, when Even-song was begun, and this Practice did not agree with the Delicateness of the Clergy, the Ecclesiasticks lighted on a pleasant Invention to elude it: They form'd an Office, or Set of Prayers, which they call'd *Vespers*, or *Even-songs*. And that they may observe the Rule of not eating till after Even-song, they celebrate their *Evening Prayer in the Morning*. Ridiculous Mockery! Just as if the Ministers of the Church of *England* should go about to persuade the People, that to eat their Suppers betimes in the Morning, they need only to say their Evening Prayer very early.

"We have the rather insisted on this Subject, because some time since, (*viz.* Anno 1677.) there was a Book publish'd by some Romish Deluder, intitled, *The Holy Fast of Lent defended against all its Profaners*; wherein he takes a great deal of bad Pains to prove, that *Lent* was instituted by the Apostles; and, the better to insinuate, begins with this strange Imprecation: *Omnipotent Jesus, who wrought so many Miracles of Love when you were on Earth, curing the Blind, Deaf, and Dumb; now from Heaven work upon me a Miracle of Justice, and wither my Hand, or strike me blind, if I be about to write any thing in favour of Superstition or Will-worship*. Yet after this dreadful Appeal, his whole Discourse aims at nothing else but to promote Superstition; and pag. 6. he hath these horrid Words: *Our All-wise Mediator understanding well that if he could but bring us to repent of our Sins, and express our Contrition by fasting, such was the Genius of his eternal Father, that he COULD NOT BUT PARDON us, how great or how many soever our Sins might be. But on the contrary, we refusing to repent with such a Repentance as shews itself by some exterior Acts, no Prayers, no Tears, no BLOOD, no DEATH of his, could possibly obtain our Pardon*.

By this Expression you may guess at the Genius of the Book and the Man; and we hope no good Protestant will suffer himself to be wheedled into Superstition and Idolatry by such wicked Impostors, though mask'd under never so specious Pretences.

For, that they are really *Atheists*, and make use of the Noise of Religion, Fasting, &c. only to amuse the World, is apparent by the Rules their Casuists give concerning the Obligations of Fasting; of which take an Instance or two from Father Escobar the Jesuit, in his *Moral Divinity*, Treatise I. Ex. 13. N. 67. He asks the Question, *Is a Man that cannot sleep, if he go to Bed supperless, obliged to fast, or no?* To which he answers peremptorily, *Not at all*. And Numb. 38. he asserts, *That a Man may drink Wine in a Morning, or any time of the Day, as often as he pleases, and that in a considerable Quantity, without breaking a Fast*. But especially his Doctrine is wonderfully indulgent in Tom. II. Tract. 27. Part. 2. Cap. 6, and Num. 123. where his Words are these;---*Is a Man who hath over-wearied himself about any thing, as for instance, in SATISFYING A WENCH, ob-*
liged

liged to fast, or no? Not at all. But suppose he hath so over-wearied himself out of set Purpose, to be dispensed withal from fasting, shall he nevertheless be excused? I answer, Though what he did was meerly with that formal Design, yet he shall not be obliged to fast.

So that you see, 'tis not only no Sin not to fast when a Man may do it, but also he may seek out Occasions of sinning, and the Effects of his Sin shall be his Justification, and exempt him from the Obligation of the Fast. This is the Piety of Rome! This the Divinity of a Jesuit!



P A C K E T XXVI.

*Signa te, signa temerè, me tangis & angis,
Roma tibi subito motibus ibit Amor.*

[Versus recurrentes, à Diabolo (ut dicitur) compositi; qui Metro stante, neque Literis loco motis, ut ab Exordio ad Terminum, sic à Fine relegendi ad Summum.]

The Original of Papists crossing themselves, and Abuses in Adorations to the Image of the Crucifix, &c.

“ **A**mongst other Superstitions hatch'd in the first 600 Years, it will be fit we should recount the excessive Respects paid to the *Cross*, and the several Extravagances thence arising. To inform our common Reader (for the Learned cannot want our Instruction) compleatly of this Matter, we must advert, that the Word *Cross*, as commonly used, is used in a four-fold Acceptation.

1. For the original *Cross*, or very Timber on which our Saviour suffered; being two Pieces of Wood put one athwart the other, towards the Extremities of the uppermost of which, his holy Hands, and on the lowermost his blessed Feet were transfix'd and fastened with Nails; which, being a most painful and ignominious kind of Death in practice amongst the *Romans*, was therefore inflicted on him, *Judea* at that time being a Province tributary to them. It being ordained, that proud *Rome* should be concerned in our Lord's Death, which afterwards (both Pagan and Papal) had so great a Share in martyring his holy Servants.

2. 'Tis taken for any Image or Representation of that *Cross*, and the Manner of his Suffering, in some certain Matter, whether solid, or in Colours, commonly called a *Crucifix*.

3. 'Tis often taken (as when we are said to make a *Cross* over a thing) for the transient Sign of that *Cross* made in the Air, by a certain Motion of the Fingers;

the Directions for which I find prescribed in a certain Popish Catechism, Printed Anno 1673. p. 3. in this Manner: That you must make it by—*Putting first your Right Hand upon your Head, and then bringing it down to your Breast, after that on your Left Shoulder, and so bringing it over to your Right, saying—In the Name of the Father, &c.*

4. There is yet a greater Sense of the Word, and that is, that 'tis often used in Scripture figuratively, sometimes for the Death of Christ, and the glorious Effects thereof, and sometimes for the Tribulations and Persecutions which his Disciples meet with in the World; and for want of regarding *this* as they ought, many came to respect the *other* too much.

As for the true original Cross, we have already [*Packet VII.*] given some Account of the Fable, how strangely, above 300 Years after Christ's Crucifixion, it was found by the Empress *Helena*. And well may we call it a Fable; for, besides the Improbability of the Story, and the prodigious Circumstances it comes attended with, as raising a *dead Woman to Life*, &c. *Eusebius*, who flourish'd at that very Time, and accurately describes that Lady's Voyage to *Jerusalem*, and what she did there, as finding out the Place of the holy Sepulchre, &c. says not one Word of this Business; who certainly (had it been true) would never have omitted so remarkable an Adventure; there being no colour of Reason to believe so eminent a Person, and so great at *Constantine's* Court, (to whom the Cross, or some Appurtenances thereof at least, is said to have been brought) less capable of a right Information thereof, than other Authors that lived not till many Years after.

But letting that pass—Popish Authors are very curious in their Disquisitions, and no less at Variance in their Resolutions, what, and how many Sorts of Wood this Cross was composed of; but till they are able to give better Satisfaction than yet they have done, we may content ourselves to suppose, that, of whatever kind, it was certainly very growing Timber. For if we may credit *Erasmus*, there is as much of it now up and down at several Places, exposed to be seen and worshipped, as would load several Merchant Ships of the largest Size; there being scarce a City, Town, Village, or Religious House in Popish Countries, but has got a Bit of it. But not to reflect on that horrid Cheat, and the Lies they thereby impose upon the poor ignorant People, we affirm, That if they had the true Cross never so much, yet there is no Adoration to be paid thereunto; nay, admitting *Helena* did find it, yet she herself did not worship it, for so *St. Ambrose* witnesses in his Funeral Oration on *Theodosius*, *Non adoravit Lignum, quia hic Gentilis est Error, & Vanitas Impiorum*; she worshipp'd it not, for so to do, is the Error of the Gentiles, and the Vanity of the Ungodly. And in truth, so far was that Tree from deserving any Adoration, that were Wood capable of sinning, we must implead that as Guilty, for being passively concerned in our Lord's Death: At least, if our Papists will have it adorable, *ratione contactus*, by reason it touched the sacred Body; they may remember so did the Ass on which he rode to *Jerusalem*, the wicked Jews when they buffeted him, and *Judas* when with a Kiss he betrayed him: So that at that rate *Rome* should Calendar all these too amongst her Saints.

As for material Crosses of Wood, Metal, and in Painting, or the like, 'tis certain they were not in Use amongst the Christians of the primitive Times; but were first brought into Fashion by the Emperor *Constantine*, who becoming a Christian, caused a Cross to be made and displayed, as his Imperial Banner or Standard. But before that, the learned *Chamier*, *Tom. 2. l. 22. cap. 4.* challenges the

the Jesuits to produce any one, that in all that Space of 300 Years, speaks of any Part of the Cross, or indeed of any material Cross at all in Request. But on the contrary, hear what *Minutius* saith,---*Cruces nec colimus nec optamus*---*We neither worship Crosses*, (as the Heathen, having heard something of their worshipping one that suffered on a Cross, upbraided them) *nor do we wish to have any*. And in the same manner *Tertullian* apologizes, absolutely denying the Practice, and calling it a notorious Falshood and Slander of the Pagans, to lay any such thing to the Christian's Charge. Alas! those holy Seedsmen of the Gospel, who watered it with their Blood, were imployed in *taking up their Cross* (in an Evangelical Sense) and *following Jesus*, in Patience, Meekness, and Resignation of Spirit; not in forming, or fashioning, painting, or carving Crosses of Wood, Stone, or Colours; much less did they proceed to the Abomination of worshipping them. *Joseph of Arimathea*, who begg'd the Body of Jesus at the Hands of *Pilate*, to the End he might bury it honourably, never dream'd (we dare say) of petitioning for the Tree whereon he was crucified; and yet 'tis reasonable to believe, he might, without much Difficulty, have obtained it. Nay, during the Time that the said Cross was easy to be found, and might certainly have been distinguish'd from other Crosses; how could the blessed Virgin-Mother of the Lord, and his holy Apostles, have committed such an Oversight, in not keeping that precious Treasure, if there were in the keeping thereof such great Devotion as the Roman Church now talks of?

We find indeed in Authors, that the third Sort of Cross, *viz.* that made with the Hand, was in Use amongst Christians before the Days of *Constantine*; which, as some think, was a secret Declaration of their Religion to each other: For it appears from *Minutius*, that there was a certain Sign Christians had amongst themselves to know one another by, even when, for fear of tyrannick Persecutors, they durst not make an open Profession.

This is the utmost Tract that we can find of this Custom, in all the Paths of Antiquity; which, as it is no way condemnable, being only done to such an Intent, and without Superstition; so most insufferable are those Things which Papists ascribe hereunto, and most abominable their blasphemous Idolatries. *Est de fide Catholicâ credere crucem Christi, aliasque, in omni materiâ, adorandas esse cultu latriæ*--*Severitius Chronolog. Lugdunens. Part. 3.* It is a Point or Article of the Catholick Faith, That the Cross of Christ, and other Crosses, in whatsoever Materials made, are to be adored with the worship *Latria*, which is that of the highest Kind, and (according to their own Doctrine) peculiar to God. Of the same Mind is *Johannes de Turrecrematâ*, and *Gretzer*, who hath these Words, *Lib. 1. cap. 46.*---*Asserimus cum sententiâ communiori, & in Scholis magis tritâ, Crucem colendam esse Latriâ, id est, cultu divino.* We do assert, according to the more received and approved Doctrine of the Schools, That the Cross is to be worshipp'd with divine Worship. And that you may fully know his Worship's Mind in the Case, he adds,---*Quæ de Honore & Adoratione primæ crucis pertinent etiam ad imaginem & signum crucis; The same Honour and Adoration which is due to the real Cross that Christ suffered on, (which, you heard but now, was no less than that which is paid to the divine Majesty) belongs also to the Image, nay to the Sign of the Cross.* Certainly the grossest Pagans, even the *Egyptians*, when they worshipp'd Garlick and Onions, were not guilty of more palpable Idolatry than this, to give the Glory of the Holy One, not only to a Piece of Wood, or an Heap of Stone, but likewise to a meer Turn of the Hand, and Trick of Gesticulation; so that as oft as any superstitious Fellow

Fellow shall think fit to use his Fingers in such a Posture, all the People present must immediately fall down, and devoutly adore that Motion of his, as much as they do God himself.

The Arguments alledged by *Bellarmino*, to justify this Device of *crossing* themselves, and the wonderful *Vertues and Benefits* thence arising, are far unworthy the *Wit and Learning* of that great Prelate. But a *bad Cause* may puzzle the most subtle *Advocate*. The sprinkling the *Blood* of the Paschal Lamb on the Posts of their Doors, *Exod. xii. 7.* *Jacob's* blessing his Grandsons, *cancellatis manibus*, with Hands stretch'd out *over-thwart*, being so directed by the Spirit of God, that the younger might receive the *Right-hand Blessing*: God's commanding in a Vision to the Prophet, a *Mark* to be set on such of the Inhabitants of *Jerusalem* as had not wallowed in the same Transgressions with the rest, *but wept for all the Abominations that had been done in the midst thereof*, *Ezech. ix. 4.* What is all this to a silly Papist's crossing himself to keep the Devil from him, to make him lucky in his Business, to preserve him from Sin, to guard him from Danger, &c.? And how wretched a Contorsion of Scripture is it, to interpret (as they do) that Text, *Gal. vi. 14. God forbid that I should glory, save in the Cross of Christ*, to be meant of the material Cross? Whereas that Place is evidently intended of Christ's Death effecting our Redemption, and establishing the Gospel. Therefore, without troubling the Reader with more such frivolous impertinent Allegations, I shall conclude this Subject with these few and brief Arguments.

1. The *signing one's-self with the Cross* hath neither Command nor Example in Scripture, nor any *Promise* of any special Grace or Benefit to be thereupon conferr'd; therefore there is no reason to expect any such extraordinary Virtues or Assistance from using the same.

2. If the Sign of the *Cross* were first instituted by Men, only to be an external Mark of Christians from others, then it is no such sacred and venerable Sign, as to be able to convey to, or operate in us such Blessings: but the first is plain, as well from the Silence of Scripture, as from the Voice of History.---*Ergo*,

3. If external Signs instituted by God himself, when they become the Instruments or Occasion of Superstition or Idolatry, are to be taken away, then much more Signs of human Institution, as this of the Cross is: but the first is to be done, as appears by the Act of good King *Exechias*, in destroying the brazen Serpent which God commanded *Moses* to make, because the People began to burn Incense to it.

Therefore since Papists have so horribly abused this Sign, we justly disown and protest against the superstitious and idolatrous Conceits which they have introduced relating thereunto, amongst whom the *Sign of the Cross* makes void the *Cross of Christ*; they attributing to the Cross, that which *solely and peculiarly* belongs to Christ; such as Power of frightening away Devils, sanctifying those that use it, preserving from Sin, guarding from Dangers, &c. which the Apostle ascribes to Christ alone, *1 Cor. vi. Eph. v. 26.* and elsewhere.

P A C K E T



P A C K E T XXVII.

Scripturarum ignorantia omnis mali fons & origo est. Nobis enim
salus, Christus est; salutis via, fides; viæ dux, Scriptura.

Chrysof. in Epist. ad Colof. c. iii.

Of Popish Pilgrimages, their strange ridiculous Ceremonies used in Baptism, &c.

“**G**O D (as witnesseth his holy Word) created Man upright, but he sought out many Inventions. Such is the Degeneracy of our corrupt Nature, that it delights always to be inter-mixing something of its own, even with the worship of God, which he himself hath prescribed; till at last we come to regard such our additional specious Formalities, more than the *solid Body* of Piety. This *Cancer* hath in all Ages prey’d upon the *Vitals*, and endeavoured to eat out the *Life and Power of Religion*; eclipsing the native Beauty of divine *Institutions*, with adulterate Paint of human *Traditions*; of which at present we shall only give you two Instances.

I. ’Tis well known what a mighty Business the *Roman Church* hath made in later Ages, of *PILGRIMAGES*, and Visits paid under pretence of Devotion, to certain Places that they call *Holy*: As the Temple of the Sepulchre at *Jerusalem*, the Chapel of *Loretto* in *Italy*, *St. Iago’s* of *Compostella* in *Spain*; and heretofore to the Arch-Traitor *Saint Becket’s Tomb* at *Canterbury*, our *Lady of Walsingham*, &c. in *England*. The Original of this fond Custom (to give it no harsher Epithet) began somewhat early in the Church, viz. about the fourth Century; many curious Christians having a longing Desire to behold those Places, of which they found such frequent mention in Scripture, where their blessed Saviour had formerly been conversant, and wrought so many Miracles; yet did they not then put an Estimate of any Religion or Merit on such Visits, as appears, in that *St. Jerome* himself, being highly applauded by *Paulinus* that he lived in those holy Places, does yet declare his own Sentiments of them: *Non Hierosolymis, &c. It is not any great Matter, or simply commendable, to have been at Jerusalem; but to have lived well at Jerusalem is indeed Matter of Commendation.* And after he hath set forth the Praise of *Anthony*, and many solitary Men that dwelt in the Countries near unto *Jewry*, and yet never saw *Jerusalem*; and especially of *Hilarion*, who being both a Native and Inhabitant of that Country, yet never went thither but once in all his Life, *That he might (saith that Father) neither appear to condemn the Notice of so famous a Place for its Nearness; nor yet on the other hand, seem to confine or shut up the Lord in a certain Place:* Last of all he adds,---*Quorsum inquires, &c. Thou wilt possibly say, To what purpose is all this Discourse? Verily, that thou shouldst*

shouldst neither think any thing wanting to thy Faith, because thou hast not seen Jerusalem; nor esteem us to be better, because we enjoy our Dwelling there: for be assured, whether here, or elsewhere, thou hast equal Reward with the Lord, according to thy Works.

This was the Doctrine of that Age, at least amongst the more learned and judicious Christians; though some *weaker Heads* even then were *tainted*, as we may judge by this *Admonition*, which otherwise had been *unnecessary*. But soon afterwards (as *Superstition* is an ill Weed that grows apace, where it once takes Root) People's fond Conceits advanced so far, as to place a kind of essential *Holiness* in certain Places, which they attributed not only to *Jerusalem*, but likewise to the Shrines of *Martyrs* and supposed *Saints*; as esteeming that they merited by going thither, and that their Prayers would be *sooner* heard there than elsewhere. And therefore as sometimes it was imposed as a Penance, so often in Sickness, or other Dangers, they would oblige themselves with *Vows* to undertake such Journeys. Idle Men leave their lawful Employments, and become *worse than Infidels*, by neglecting to provide for their Families; and petulant Women forsake their Husbands to wander in *lewd Company*, under Pretence of these *religious Rambles*. Nor are there at this Day a more mischievous Gang of Vagrants in Popish Countries, than their *Pilgrims*, who bedeck'd with Strings of *Scollop-shells*, and a fantastick Garb, (almost like our *Tom-of-Bedlams*) obtrude themselves into all Places; not forgetting to carry a stout Quarter-staff in their Hands, wherewith (when they find an Opportunity) they can knock a Man down, and take a *Purse* as readily as any of our *Country Tinkers*; and when they have once got the Prize, will spend it in Drunkenness, Gaming, and Whoring, full out as fast and jovially as they." Were any one to read the Account which an Author of good Credit gives of the Fooleries, Revels, and drunken Devotions of a Set of Pilgrims, and a *Capuchin* at their Head; as their Conductor, with whom, on Occasion, this Author travelled in their Way to *Meladurne*, he would ever afterwards be sick of the nauseous Mixture of Frolicks and Profaneness that make up their ridiculous Merriments and Devotions, (*Frauds of Monks and Priests discover'd, Vol. 2. p. 122, &c.*) There are likewise Pilgrimages undertaken by Persons of Quality, Gentlemen, Merchants and Ladies, which are so extravagant, and so fraught with Licentiousness, Mirth and comical Tricks in their Way, as make up the chief Diversions of their Lives, but give the utmost Scandal to all good and sober People. (*See the Frauds of Popish Monks and Priests set forth, Vol. 1. Letter 4.*)

"In latter Times, and from these Parts, *Rome* hath been the usual Place they have trudg'd unto, to salute *Limina Apostolorum, the Thresholds of the Apostles*, being certain Steps about the high Altar in St. *Peter's Church*, (which whosoever shall kiss in a Year of Jubilee, the Pope promises him Remission of all his Sins.) When the Pilgrim arrives there, he presently addresses himself to visit the *Martyrs Sepulchres*, the holy Shrines and Relicks, and, if possible to kiss the *Pope's Toe*; at least to put his Head under the Foot of the Image of St. *Peter*, standing in the said St. *Peter's Church*, in token of Subjection to his Successor. All which, and much more, being performed, with fitting Devotion and Offerings, (for without them all signifies nothing) the poor Pilgrim thinks himself very happy, and his Pains and Money well bestow'd; whilst the loose *Italians* scoff at the foolish *Tramontano's*, (as they call them) for making such idle, fruitless, and chargeable Expeditions: And home the Zealot returns, with a meagre Look, an empty Pocket,
a thread-

a thread-bare Coat, some Scores to pay, and generally a Disease into the Bargain; it being a common Proverb at Rome, That Men ordinarily carry away from thence, *an ill Conscience, a bad Stomach, and an empty Purse*, without any other Advantage by their tedious Journey, unless it be such as the poor Man in the old Story is reported to have; who not being able to get his wanton Wife with Child, she wheedled him to undertake a tedious Pilgrimage, and having, during his two Years Absence, enjoyed the charitable Assistance of a Friend, when he came back, found she had a Brace of lusty sweet Babes, which she assured him, and the good-natur'd Husband believed, were sent him by the Saint he had been to worship.

There are another Sort of religious Vagabonds, called *Palmer*s, which differ from Pilgrims, in that the Pilgrim has some Home, or Dwelling-place, but the Palmer none; the Pilgrim travels to some certain designed Place, or Places, but the Palmer to all; the Pilgrim goes at his own Charges, the Palmer professes wilful Poverty, and lives on Alms; the Pilgrim may give over his Profession, and return home, as we have said, but the Palmer must be constant till he hath obtained the Palm, that is, Victory over all his ghostly Enemies, and Life by Death; and thence is his Name *Palmer*, or else from a Staff, or Boughs of *Palm*, which he always carries along with him; but especially a large *Scrip*, wherein to put the Alms and Charities of the People. Thus *Idleness* wanders about under the Mask of *Devotion*, not only without Correction, but with *Veneration*: God's primitive Precept, *In the Sweat of thy Brows shalt thou eat thy Bread*; and the Gospel Rule, *He that will not labour shall not eat*, are broke: Nay, 'tis accounted a Piece of Saintship to violate them, for a capricious and foolish Superstition; as the Pharisaical Hypocrites of old made void that Commandment of God and Nature, *Honour thy Father and thy Mother*, to establish their impious Doctrine of the *Corban*.

As to the Proofs they alledge for this pretended Holiness of Places, we say, They prove not in any kind the Matter in question. For Example, they cite *Matt. ii. 2.* where the three *Eastern* wise Men are said to have come to adore Christ. This, say the *Rhemish* Annotators, was a Pilgrimage to his Person, and warranteth us in the like kind of external Worship, done to holy Persons, Places, and Things. Most sorry and ridiculous Reasoning! For was not their coming by a divine Impulse? For sure, the Star alone could not tell them that Christ was born in *Jewry*, though it might direct them to the Place. But how are these Popish Pilgrims inspired, unless by Hypocrisy, Folly, Idleness, and Satan the Father of all Superstition? Or how can this Example warrant their idolatrous Applications? For what faithful Christians will grant, that whatsoever may be done to Christ's own Person, their King, the same, or the like, may be done to any of his Subjects, much less to any Places or other dead Things? Such shameless Inferences would colour all Idolatry and Heresy. Nor are they less absurd and impertinent, in alledging, That because when God appeared to *Moses* in the burning, yet unconsuming Bush, *Exod. iii. 5.* the Place is said to be *holy Ground*; and because *Peter*, *2 Epist. i. 18.* calls the Mount on which our Saviour was transfigured, *The holy Mount*; therefore there are still Places so much sanctified by certain Accidents or Apparitions that happen'd there some thousand Years ago, that the Faithful ought to pay Religion and Devotion to them. For neither do we find, that either of the said Places had any continued Holiness conferr'd on it, but only they are called *holy*, in respect of the Time while God's Presence was in them. Nor did *Moses* or *Peter* teach Men to

have any Religion or Devotion towards them, or institute any Pilgrimages thereto. Not to insist on the Falshood of the Stories our *Romanists* tell, to render Places esteemed sacred, and the gross Cheats they thereby put on the Ignorant." But our Lord himself has put an End to all Pretences of this kind, in his remarkable Decision of the Controversy between the *Jews* and *Samaritans*, about the Temple and Mount *Gerazim*, where he says, (*John iv. 21, 23, 24.*) *The Hour cometh, and now is, when ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father; but the true Worshipers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.*

"The other Thing that we shall instance in, is that Heap of ridiculous Ceremonies wherewith they have clogged the Sacrament of Baptism; which we shall briefly repeat from *Durandus*, and others of their own allowed Authors, with the goodly Mysteries thereby signified.

1. They consecrate the Water, not only with Prayers and Invocations, but with a three-fold pouring in of holy Oil.

2. They cross the Party to be baptized (whether of Years, or an Infant) on the Eyes, that he may be prepared to see the Love of God; on the Ears, that he may hear the Truth; on the Nose, that he may smell the sweet Savour of the Gospel; on the Breast, for with the Heart Man believeth to Righteousness; on the Neck, that he may undergo the Yoke of God; and on the Mouth, because with the Mouth we confess unto Salvation.

3. He is *exorcis'd*, or conjured with a certain Charm, and *Exsufflation*, (or breathing on him) that the Devil may be driven out of him.

4. They put consecrated Salt into his Mouth, that being season'd with that typical Salt, he may be freed from the Corruption of Iniquity, and not be Fly-blown with Sin, but the better prepared for the relish of Wisdom.

5. Then they put Spittle into his Nose and Ears, (some Authors say, Mouth and Ears) because (saith *Rabanus*) Jesus when he cured the Deaf and Dumb, touch'd his Tongue with Spittle, and put his Fingers into his Ears, saying, *Ephphatha, be opened.* For by this typical Spittle and Touch of the Priest, the divine Vertue operates to open the Party's Nostrils, to receive the sweet Savour of Knowledge, and opens his Ears, to hear the Commands of God, (which one would have hoped might have been done before by the Crossings, but you know *his good to be sure.*) Concerning this Ceremony, we cannot but recite what the learned King *James* saith of himself, in his Premonition before his Apology for the Oath of Allegiance, p. 33. "The Queen, my Mother, of worthy Memory, though she continued

"in that Religion in which she was nourished, yet was she so far from being superstitious therein, that at my Baptism, (although I was baptized by a Popish Archbishop) she sent him word to forbear the Use of the Spittle; being indeed a filthy Popish Trick, rather in Scorn than Imitation of Christ; and her own very Words were, That she would not have a pocky Priest to spit in her Child's Mouth." But to proceed,

6. They add Imposition of Hands, and the sacerdotal Blessing.

7. They anoint him with holy Oil on the Breast, to the end, saith *Rabanus*, that no Relicks of the absconding Enemy (he means the Devil) may remain in him; as also on the Shoulders, that he may be strong to bear the Burthen of God, and to do good Works.

8. That

8. That he may be super-sufficiently 'nointed, they further anoint him on the Top of the Crown, that he may remember he is now ingrafted into Christ, the Head of the Church.

Then there was antiently a Kiss of Peace given him, but that is now left off; as likewise putting a lighted Wax Taper into his Hand, the making him taste Milk and Honey, and wear a white Garment, &c.

By these Rites the Celebration of Baptism is more burthened with Ceremonies, than ever was any Mosaical Institution, or Pagan Superstition; which as they were not prudently introduced and heaped up at first, so they are now deservedly abrogated and rejected by the Faithful. For,

1. In some the Papiests themselves have gone before us, and cast away several superfluous Observations, as aforesaid. Now with what Pretext have they abrogated the last, if it be a solid Argument to practice them because they were very early introduced? For 'tis evident, *these* they have left off are of as antient Use as *these* they retain, and therefore we may sure as lawfully quit the *one*, as they the *other*.

2. Sacraments are nothing but what they are by Institution, which of Necessity must be *divine*, since they are Matters of Faith, and not (like other Ceremonies of Order and Decency) *indifferent and arbitrary*. But these additional Devices are purely of human Institution; as Popish Authors, and *Bellarmino* himself cannot deny; *Ergo*, not to be practised, or imposed on us.

3. Historians witness, that *Austin* the Monk, (or, as *Bede* will have it, *Paulinus* Bishop of York) baptized above ten thousand in one Day, in the River *Swale*, near *Richmond* in *Yorkshire*; whence 'tis plain, that in that Age, (somewhat above the Year 600) the Administration of that Sacrament was not loaded with those Superstitions, as essential thereunto, but the *Word* and the *Water* made the Sacrament: Yea, the Archbishop is said to have commanded by the Voice of Cryers, *That the People should enter the River two by two, and in the Name of the Trinity baptize one another by turns*. See *Camden's Pref. to Britan.* p. 136, and *Fuller's Church Hist.* fol. 66." who adds, *This indeed was the most compendious way; otherwise Joshua's Day, wherein the Sun stood still, had been too short for one Man's personal Performance of such an Employment*. "Whence we may conclude, that notwithstanding all that Papiests pretend of the Antientness of these Ceremonies, wresting some Sayings of the Fathers to countenance them, yet their true Pedigree is of much later Date, and that they do but impose on the World, as well in *this*, as other Points, to shuffle off their *upstart Innovations*, under a counterfeit grey Perriwig, *stolen*, not borrowed, from primitive Antiquity."

P A C K E T XXVIII.

Quod verum, id antiquissimum.

That the primitive Church in the first Hundred Years after Christ, taught and maintain'd the same Doctrine that the Reformed Church does now, proved by particular Instances.

WE now hasten to finish the *Remarks* on the Innovations which crept into the Church, during the first 600 Years, viz. from the Promulgation of the Gospel, till the Time that proud *Boniface III*, by the Aid of a *Traitor, Tyrant, and Murderer*, (as you have heard, *Packet XIV.*) usurp'd the Title of *UNIVERSAL BISHOP*; which is a very remarkable Period in Ecclesiastical Affairs. For in it (especially the later 300 Years) we may reckon was the Conception of Antichrist, or hatching of the *grand Apostacy*, which by this last Act of *Boniface's* insolent Tyranny was brought to the *Birth*, and became notoriously visible to the World. But as, in the foregoing Sheets, we have endeavoured to sweep away the *Rubbish* of Error, by noting the respective Times of introducing several *superstitious Customs*, and refuting the fond Pretences by which Papists would still justify the same; so now, on the other hand, we shall briefly shew, that in the grand Points in Difference, between us and the Papists, the primitive Church in general, and the most learned Fathers, during the said 600 Years, believed as the Protestants do at this Day.

This we shall endeavour to prove methodically, and therefore must begin with the Apostles Times; and by their Writings first measure our Tenets.

1. The Papists rob the People of half the Communion, denying the Cup to the Laity; but what says the Scripture in this Case? *Drink ye all of it, Matt. xxvi. 27.*

2. The Papists order their Prayers in a Language that the People, who say them, do not understand. What says the Scripture to this? *If I pray in an unknown Tongue, my Understanding is unfruitful: What is it then? I will pray with the Spirit, and with Understanding also, 1 Cor. xiv. 14, 15.*

3. The Papists prescribe Adoration due to Images. What says the Scripture to that? *Thou shalt not make to thy self any graven Image, &c. Exod. xx. 4. Take heed, not to corrupt yourselves by making the Similitude of any Figure to worship it, Deut. iv. 15.*

4. The Papists tell us of *Merit*, nay of Works of *Supererogation*, wherein a Man does not only compleatly and satisfactorily discharge his Duty, but lays an Obligation on Heaven, and brings the Almighty to be in his Debt, which he can transfer to the Advantage of another Man's Soul. Now what says Christ of such a Doctrine?

a Doctrine? *When you have done all, you are but unprofitable Servants.* Indeed this Conceit of Merit, is neither agreeable to Scripture nor Reason: For we cannot merit of him, whom we gratify not; we cannot gratify a Man with his own. Now all our Good is God's already, his Gift, his Property; for, *What have we, that we have not received?* says the Apostle, 1 Cor. iv. 7. Not our Talent only, but even the Improvement of it, is his meer Bounty.

5. The Church of England asserts in her Articles of Religion, *Art. 6.* That *Holy Scriptures contain all Things necessary to Salvation.* So that there is no Doctrine necessary for our everlasting Salvation, but what is (or may be) drawn out of that Fountain of Truth; as being either expressly therein declared, or such as by just Inference may be deduced from thence. Now this her Assertion is supposed by St. Paul, 2 Tim. iii. 15. saying, *That the Scriptures are sufficient to make us wise unto Salvation, that the Man of God may be perfected, and thoroughly furnished unto all good Works.* Which they would not be able to do, if they contained not a perfect Rule of all such Points of Faith, as we are bound to believe, and of such Duties as are to be practised. And if it be said, that St. Paul speaks of the Man of God, such an one as Timothy was; it holds in others also *à fortiori*; for if the Scripture is so profitable for such and such Uses, that thereby it perfects a Divine, much more must it perfect the common People; since that which can compleat a Teacher, must necessarily be sufficient for the Learner. Whereas the Papists call the Scriptures, *A dumb Judge*, as *Pighius de Hier. Eccles.* *A black Gospel*, inken Divinity, as *Eckius.* And say, that if the Scriptures were not supported by the Authority of the Church, they would have no more binding Authority than *Aesop's Fables.* See *Chemnitii Exam. de S. Can. p. 47.* And that the permitting of People to read the Bible, was the Invention of the Devil, *Peres. de Tradit. Assert. 3.* What is this less than by Craft to call Christ and his Apostles Devils?" And I knew a Priest who in eager Debate, used almost the same Words.

"6. The Popish Trent-Conventicle, *Sess. 4. Dec. 1.* curses all such as receive not the Books of *Maccabees, Ecclesiasticus, Tobit, The Wisdom of Solomon, Judith,* and *Baruch,* for Canonical Scripture. But the Protestants retain the same Canon of the Old Testament, which the Apostles held and received from the *Jews, to whom were committed the Oracles of God,* Rom. iii. 2. being, as *Augustine* speaks on *Psalms lvi. Tom. 8. the Christians Library-keepers.* Now the *Jews* never received these Books which we term *Apocryphal*, into their Canon;" for *Josephus*, in his Treatise against *Apion*, (*B. I. c. 8. p. 1333. Ed. Oxon.*) has declared, that the *Jews* own'd but * twenty two Volumes as divine; and consequently those which the Papists would intrude now into the Canon, could not then have a Place in it. "Nay, Christ himself, *Luke xxiv. 44.* divides the Canon into three several Ranks, viz. *The Law, the Prophets, and the Psalms;* and the *Apocryphal* come not within this reckoning. And St. *Jerome* plainly tells us, *That the Church reads these Books for Example of Life, and Instruction of Manners, but doth not apply them to establish any Doctrine.*

* How the *Jews* dispose the Books of the Old Testament into twenty two, see Dr. *Hudson's* Note on the Place, and Dean *Prideaux's* Connection of the Old and New Testament, Part I. p. 476, 477.

7. The Doctrine which St. Paul taught the antient Romans, is quite contrary to what is held by our present Romanists; but is the very same which is maintained by the Protestant Church, as appears by these Instances:

He taught, That our Election is of God's Free Grace, Rom. ix. 11. Not *ex operibus praevisis*, of Works foreseen:

He taught, That we are justified by Faith only, Rom. iii. 28. and iv. 2, &c. We conclude that we are justified by Faith, without the Works of the Law. Which is all one as to say, A Man is justified by Faith only:

He taught, That eternal Life is the Gift of God, Rom. iii. 28. and therefore not due to the Merit of Works; that the good Works of the Regenerate are not of their own Condignity meritorious, Rom. viii. 18. nor such as can deserve Heaven; the Sufferings there intended being Martyrdoms sanctified by Grace.

He condemned Images, tho' made to resemble the true God, Rom. i. 23, 25. teaching, that to bow the Knee religiously to an Image, or worship any Creature, is meer Idolatry.

He taught, Rom. x. 13, 14. That we must not pray to any, but God only, in whom we believe; and therefore not to Saints or Angels, since we believe not in them.

He taught, Rom. vii. 7.—viii. 10. That Concupiscence is a Sin, even in the Regenerate. And Possévine, a late Jesuit, confesseth, that St. Paul called it so; but, says he, we may not call it so. His Words are these: *Apostolus Concupiscentiam peccatum vocat, non licet nobis autem ita loqui*, Possévin. in Appar. verbo Patres.

He taught, Rom. iv. 9, 17, 23. That the imputed Righteousness of Christ is that only, which makes us just before God.

Thus taught St. Paul; thus the antient Romans, as well as the Protestants now, believed: From this Faith our later Romanists are departed. And let the Reader judge, whether it is likely that St. Paul, handling very exactly all the chief Branches of Christian Doctrine, should nevertheless (writing at large to the Roman Church) not once mention such main Points, as the Pope's Primacy and monarchical Jurisdiction for deciding all Controversies, Transubstantiation, Prayer for the Dead, Image-worship, &c. if that Church had then been the same that now it is. But if (as most plain it is) those Points were no Articles of Faith in the antient Roman Church, when their Faith was spoke of through the whole World, Rom. i. 8. then they cannot be Articles of Faith at this Day; but only Additions to the Rule of Faith, such as the Corruptions of the Times have patched up, and pieced it with: for 'tis a ruled Case in the Schools, and Aquinas affirms it, That the Body of Religion may grow, in respect of farther Explanations, but cannot increase in substantial Points. Even as a Child, though he grow in Stature, yet has no more Limbs when he becomes a Man, than when he was a Child; so the Church has no more Parts or Articles of Faith in her riper Age, than she had in her Infancy: and by this Rule, new Rome is a Monster, increasing in Limbs beyond all Reason and Proportion.

Thus willingly we put our Cause to be tried by that honourable and impartial Jury of Christ and his Twelve Apostles, and the Evidence that shall be given by the Testimony of holy Scripture; but our Adversaries turn their Backs, and fly from this Trial.

If next after the divine Pen-men, we proceed to other Witnesses, in the first Century, (wherein, by the way, we must note several Forgeries, set up by the Roman

Roman Church, pretending Authors, who either never were, or at least liv'd not till long after) we meet with" *Clement*, who is said to be *St. Peter's* Successor in the See of *Rome*, and who indeed may be allowed to have presided over the Christian Church there, and who has this honourable Character given of him by the Apostle *Paul*, that he was one of his Fellow-Labourers, whose Name was written in the Book of Life, *Philip. iii. 4.* We have remaining an Epistle wrote by him to the Church at *Corinth*. Now if the Bishop of *Rome* had then any Power over other Churches, certainly we might meet with some Evidences of it, in that Epistle; but so far different is the Case, that the Epistle is wrote, not in the Name of *Clement*, but in the Name of the Church which was at *Rome*, to the Church which was at *Corinth*; and they who had disturbed the Peace of that Society, were not advised to submit to the See of *Rome*, but to their own Officers. His Words are, "You who have laid the Foundation of a Disturbance, be subject to your Elders, (*πρεσβυτέρους*;) and be instructed to Repentance, bending the Knees of your Hearts," *cap. lvii. p. 216. Ed. Watton.*

A little after him lived the Martyr *Ignatius*, of *Antioch*. If we consult his Epistles, those which are not interpolated, we shall find him quite contrary to modern Popery: It is plain, he had no Notion of any one being Universal Bishop, or of denying the Cup, in the Lord's Supper, to the People, from the following Passage of his Epistle to the *Philadelphians*, (*cap. iv. p. 27. Ed. Oxon.*) "Endeavour to partake of one and the same Eucharist; for there is one Flesh of our Lord Jesus Christ, and one Cup, in the Unity of his Blood, one Altar, as well as one Bishop, with the Elderhip and the Deacons, my Fellow-Servants." He was ignorant of Transubstantiation, for he call'd the Element, used in the Lord's Supper, the Bread of God. "If, said he, a Man is not within the Altar, he is deprived of the Bread of God," (*Ad Ephes. c. 5. p. 13.*) And he spoke of it, as still being Bread, when it was broke, in the following Passage: "You all, to a Man, come together by Grace, in common, in one Faith, and in Jesus Christ, who was of the Race of *David*, according to the Flesh, the Son of Man and the Son of God, obeying the Bishop and Presbytery, with an entire Mind, breaking one and the same Bread, which is the Medicine of Immortality, a Token that we shall not die, but shall live for ever in Christ Jesus," (*ibid. cap. 20. p. 19.*)

Polycarp, the Friend of this excellent Person, and who afterwards gloriously suffer'd for the sake of the Christian Cause, has left us a hint, that the Celibacy of Priests or Presbyters, was not reckon'd necessary in his Days; for speaking of one *Valens*, who had been a Presbyter in the Church of *Philippi*, and had withdrawn from it, he said, "Brethren, I am very sorry for him and his Wife, to whom may the Lord give true Repentance; but be you moderate in this Matter; do not look upon such as Enemies, but call them back, as suffering and erring Members," (*cap. 11. p. 60.*)

Some Popish Writers have pretended, that we have genuine Remains of *Denis* the *Areopagite*, but these are generally own'd to be spurious; however, they who stand up for them may take notice, that the pretended "*Denis*, speaking of the Sacraments, is so far from imagining any thing of Transubstantiation, or corporeal Presence therein, that he only says, By those reverend Signs and Symbols Christ is signified, and the Faithful made Partakers of him, *Dionys. Areop. Eccles. Hier. cap. 3.* So that he calls not the Ministration of the holy Mysteries, the sacrificing of Christ to his Father, (as the Papists do) but a typical or symbolical Sacrifice;

Sacrifice; that is, a Figure or Sign of that *great Sacrifice*. And the same *Denis* (as *Beilarmine*, *Lib. 2. de Eucharist. cap. 15.* confesses) calls the Sacrament, even after Consecration, an *Antitype*; which is no more than to say, a figurative Representation of Christ's Death.

Nor are there any Tropes or Figures in the Institution of the Lord's Supper, but such as are and always were usual in Sacraments, and familiarly known to the Church; for Sacraments must be expounded sacramentally. Christ taking Bread, and breaking Bread, says of the same, [*This is my Body.*] Now this cannot be properly taken; but for the right expounding of these Words, we are necessarily to have Recourse to a figurative Interpretation; and the Reason is, from that common Maxim, *Disparatum de disparato non propriè prædicatur*: that is, nothing can be properly and literally affirmed jointly of another thing, which is of a different Nature. By which Rule, Bread and Christ's Body cannot be properly affirmed one of another: for Bread being of a different Nature from Flesh, can no more properly be called the Flesh or Body of Christ, than Lead can be called Wood. Nor want we most evident Places which prove the said Words to be figuratively understood, because in Scripture, whensoever the Sign (as the Bread being called Christ's Body) has the Name and Appellation of the Thing signified, the Speech is always Tropical. And this agrees with St. *Austin's* Rule, *Tom. 2. Epist. 23. ad Bonif. Sacraments be Signs which often take the Names of those things which they do signify and represent*. Thus the Sign of the Passover, the Lamb, is called the Passover, *Matt. xxvi. 17. Exod. xii. 11, 27.* The Rock, the Sign of Christ, is called Christ, *1 Cor. x. 14.* Circumcision, the Sign of the Covenant, is called the Covenant, &c.

And thus much shall suffice to prove that the Doctrine of the Primitive Church, for the first 100 Years, was the same which the Protestants teach, and opposite to what is obtruded by the Church of *Rome*.

P A C K E T XXIX.

*Nunc postliminiò redeuntés suscipit almo
Cana Fides gremio—Prudent.*

The Doctrines maintained in the second, third, and fourth Centuries, agreeable to what the Protestants embrace, and contrary to the Impositions of the Popish Church, and her Trent-Conventicle.

TO prove our Doctrines consonant to the *Holy Scriptures*, and that the Popish Tenets are opposite thereto, is of itself abundantly sufficient to evince the *Truth* of the one, and *Falsity* of the other; for he that gathers not out of that *Storehouse of Verity*, scatters the Tares of Error; whoever

ever speaks not according to the Law and the Testimony, has no Light in him; and tho' an Angel from Heaven should teach any other Doctrine, we are commanded to hold him accursed: However since our Adversaries with equal Impudence and Falshood boast of Antiquity, and make a Noise with the Fathers, as being in all things on their Side, we have thought fit, for giving a Check to the Insolence of that Calumny, briefly to collect certain Testimonies from the Writings of those venerable Antients, in each Century, upon divers of the most material Points in Controversy: Not designing all that might be brought, which would be too tedious; but so many only, as may serve to manifest the Vanity of the *Papists* Pretensions, and confirm each good *Protestant*, so as not to be wrought upon by any of their Clamours, or lying Suggestions, of our rejecting the Voice of Primitive Antiquity.

In the second Century lived *Irenæus*, a Disciple of the great *Polycarp*, who is said to have been an Hearer of St. *John* the Evangelist; now this antient Author, l. 1. c. 2, & 3. undertaking to deliver a Summary of Christianity, layeth down no other Articles of Faith, nor Grounds of Religion, than what are generally by us received. So likewise *Tertullian* (almost, if not altogether his Contemporary) *Adv. Hæret. cap. 13.* gives the Fundamental Points of Religion gathered out of the Scriptures, the very same which the Protestant Churches deliver, and no other, for the Rule of Faith. But to come to particular Instances.

As to the Scriptures Sufficiency, and the Canon thereof,

1. In the second Century the said *Irenæus* (lib. 2. cap. 47. al. 28.) says, 'The Holy Scriptures are perfect, as being dictated by the Word and Spirit of God; and accordingly was his Practice, as *Erasmus* in his Preface to his Works observés, that *Irenæus* fought against the Troops of Heresy, only with the Forces and Strength of Scripture. Which is quite contrary to the blasphemous Tenets and Writings of our Modern Romanists, who accuse the Scripture of Imperfection, and bring in unwritten Traditions, to supply its Defects to the Church; and say that those they call Hereticks, are to be refuted and silenced solely by the Authority of the Church, and Secular Force.

So likewise as to the Canon of the Scriptures, *Melito* Bishop of *Sardis*, living in the same second Age, being desired by *Onesimus* to send him a Catalogue of the Books of the Old Testament, returns only the Names of those generally received for Canonical, without making any mention of *Judith*, *Tobit*, &c. yet professeth that he made very diligent search to set down a perfect Canon thereof. (See *Eusebius*, l. 4. c. 26.) Which is confes'd by *Bellarmino* (*de Verb. Dei*, lib. 1. c. 20.) Many of the Antients, as namely *Melito*, follow'd only the Hebrew Canon, in which these Books called *Apocryphal* are not reckoned.

In the third Age, *Origen* says thus, *In the two Testaments every Word that appertains to God may be discussed; and all Knowledge of Things out of them may be understood*, *Orig. in Levit. Hom. 5. Tom. 1.* And in his Exposition on the first Psalm, *We may not be ignorant, that there are only two and twenty Books of the Old Testament*; which is likewise attested by *Eusebius*, l. 6. c. 24. in these Words: *Origen as he received the Canon of the Jews, so likewise he rejected those Books which we term Apocryphal, as the Jews do.*

In the fourth Age, *Athanasius*, *Orat. 1. cont. Gent. tom. 1.* says, *The Holy Scriptures given by Inspiration of God, are of themselves all-sufficient for Instruction,*

struction, and the Discovery of Truth. So St. Hilary assures us, that in his Days the Word of God did suffice the Believers; yea, What is there (saith he, De Trinit. lib. 2.) concerning Man's Salvation, that is not contained in the Words of the Evangelists? What wants the Scripture? What Obscurity is there in it? Verily, none at all; but all full and perfect, as proceeding from the Fountain of Fulness, and Author of all Perfection. St. Basil *mei nistw* --- It is a manifest Falling from the Faith, and an Argument of Arrogance, either to reject any Point of those Things that are written, or to bring in any thing that is not written. Gregory Nyssen layeth this for a Ground which no Man should contradict, That therein only Truth must be acknowledged, wherein the Seal of Scripture-Testimony is to be seen. The Council of Laodicea, held about the Year of our Lord 368, reckoning up the Books that were to be accounted Canonical Scripture, mention not the *Matthees*, *Ecclesiasticus*, and other *Apocryphal* Books; which is a Demonstration, that then they were not received: Which is more expressly testified by the Author of the *Synopsis Scripturæ*, in the Works of *Athanasius*, who says (*Tom. 2. p. 59. Edit. Par.*) that several of the Books, which we now call *Apocryphal*, are not Canonical. And the same doth *Ruffinus* in his Explanation of the Creed (usually attributed to St. Cyprian) affirm: And *Epiphanius*, after he hath reckoned up the Canon of 22 Books, censureth the Books of *Wisdom* and *Ecclesiasticus*, in these Words; *They are fit and profitable, but not numbred amongst those Books which are received by our Church.*

Concerning the Sacrament of the Lord's Supper.

In the second Century, *Justin Martyr* in his first Apology, declared thus: *We rise all together, and go to Prayer; and when we cease from Prayer, Bread and Wine mingled with Water is brought forth; and then he who presides, offers up Prayers and Thanksgiving, according to his Ability, and the People shew their Approbation by saying, Amen: And there is a Distribution and Communication made to every one of the Elements consecrated; and they are sent to such as are not present, by the Deacons.* (*cap. 87. p. 132. Ed. Grabe.*) "Nor did they in those Days deny the Cup to the Laity; for the same Author, a little before, (*c. 85. p. 127, 128.*) speaking of the Manner of their Administration declares, *That those who are called Deacons, give to every one that is present of the Consecrated Bread and Wine.* *Irenæus*, a little after, said, *That our Lord directing his Disciples to offer the first Fruits to God of his Creatures, took created Bread and gave Thanks, saying, This is my Body, and the Cup which is of that Creature, which is among us, set it forth as his Blood.* (*lib. 4. c. 32. al. 17.*) *Clement of Alexandria* (*Pædag. lib. 11. 2. p. 186. Ed. Oxon.*) spoke thus, "Our Lord used Wine, for he also is a Man, and he blessed the Wine, when he said, *Take, drink, this is my Blood; the Blood of the Vine, he allegorically calls the Word,* "whose Blood was shed for many, for the Remission of Sins, the Oil of Joy." *Cyprian* of the third Century discouraging of such as in time of Persecution had revolted from the Truth, and thereupon were barred from the Communion, desires that upon their Repentance they may be admitted; for which he gives this Reason, *Epist. 54. Tom. 1.* (in some Editions, *L. 1. Epist. 2.*) *How shall we fit them to drink of the Cup of Martyrdom, if before we admit them not by Right of Communion to drink of the Lord's Cup in the Church?* In the fourth Age, *St. Ambrose de Sacram. lib. 4. cap. 4.* speaking of the Sacrament, saith, *Similitudinem pretiosi sanguinis bibis;---Thou drinkest the Similitude of his precious Blood.* As

As to the Number of Sacraments,

The Roman Church curses all that will not own, that there be truly and properly seven Sacraments of the new Law, instituted by our Lord Jesus Christ, and necessary to Salvation, [See the Bull of Pope Pius IV. *Super Juram. Fidei*, Anno 1564.] Now this is more than ever was believed in the primitive Ages: For in the second Century, *Justin Martyr* in his Apology specifies no more, or other Sacraments than *Baptism* and the *Lord's Supper*: And yet there he had just Occasion to mention all the Sacraments of the Church, since he was relating the Manner of their Worship, Communion and Mysteries; so that it cannot be reasonably imagined he would have omitted the other five, if the Church had known them. And in the third Age, *Tertullian* in divers Places of his Works, and in particular, *de Coronâ Milit. cap. 3.* acknowledges only the same two Sacraments as we do; and *Beatus Rhenanus* in his Notes upon him, makes this honest Observation, *Baptismus & Eucharistia duo Sacramenta Primitiva Ecclesiæ. Baptism and the Eucharist were the only Sacraments of the Primitive Church.* Which was so offensive a Truth, that the *Index Expurgatorius* at *Madrid*, 1584. commanded those Words to be expunged.

As for IMAGES, and the Worship of ANGELS,

We find that in these best and ancient Times, Christians were so far from bringing them into their Assemblies, or worshipping them, that some would not so much as allow the Art itself of making them; so jealous were they of the Danger, and careful to avoid Superstition and Idolatry, which the Simple might be drawn into by adoring them. *Clement of Alexandria*, who lived before the Year 200, (in *Protreptic. ad Gent. p. 50. Ed. Ox.*) spoke thus, *Why do you give divine Honours to such as are no Gods? Why leaving the Heaven, do you worship the Earth? What I pray is Gold, or Silver, or Steel, or Iron, or Brass, or Ivory, or precious Stones? Are they not Earth, and made of Earth? Your Image is Gold, it is Wood, it is Stone; in short, it is Earth, if we trace it to its Original, which receives its Shape from a Workman; but I have learnt to trample upon, not to worship it; to set my Foot on it, not to bow my Knee to it.* And *Irenæus*, l. 1. cap. 24. al. 25. reckons it amongst the Abuses of the Gnosticks, that they had certain painted Images, and others made of other Stuff; saying, they were the Pictures of Christ made by *Pilate*. In the third Age, *Tertullian* was absolutely against the very making of Images, *de Idolat. cap. 4. & 5.* And *Origen* has these remarkable Words, *The Men thro' Error worship all Things besides God, the Maker of all; the Images of created Things are Idols, and the Consecrating them is Idolatry.* In his 8th Book, p. 395. speaking of Worshipping and Praying to Dæmons, which *Celsus* recommended, he saith, *Away with Celsus his Counsel of praying to Dæmons; we must adore him alone who is God over all; and we must pray his only begotten Son, the first-born before every Creature, the Word of God, intreating him, that he as High Priest would present our Prayers to his God and our God, and to his Father and the Father of us who live according to the Law of God.*

In the fourth Century, the Council of *Elliberis* in the Kingdom of *Granada* (a Part of *Spain*) decreed, *That no Pictures should or ought to be in the Church:* And *Epiphanius* tells us, how he himself, finding a Picture in a Veil or Cloth in a Church, in holy Zeal tore it to pieces; and wrote to the Bishop of the Place, that no more such might be hanged up, as being contrary to Religion.

Touching Faith and Merit.

In the second Century, *Irenæus*, though he speaks not expressly of Faith alone, yet he useth Words equivalent, saying, *lib. 4. cap. 37, 38. & 20, 21. That there is no Way to be saved, but by believing in Christ.* And in the third, *Origen*, l. 3. in *Epist. ad Rom. cap. 3.* positively declares, *That we are justified by Faith alone.* And *lib. 4. cap. 4.* he saith, *I can hardly be persuaded that there can be any Work which may require a Reward from God by way of Debt; seeing that very thing, whatever it be that we can do, or think, or speak, is all his meer Gift and Bounty.* And what can be more plain than *St. Hilary's* Words in his Comment on *Matthew, Can. 8.* *That which the Law could not unloose, is remitted by Christ, for Faith alone justifieth;* or those of *St. Basil, Hom. 22.* *That it is true and perfect rejoicing in the Lord, when a Man is not puffed up with his own Righteousness, but acknowledges his want thereof, yet rejoiceth that he is justified ALONE by Faith in Christ?* Or those Commentaries on *St. Paul's Epistles*, usually ascribed to *St. Ambrose*, where 'tis averr'd, *That we are justified by Faith alone by the Gift of God;* and elsewhere, *That no Work of the Law, but only Faith is to be given in Christ's Cause.*

So that 'tis most evident by these several Testimonies, and many others that might be brought, that in all these Particulars we have not departed from the Doctrine of the antient primitive Fathers, during the first four hundred Years, but that the Church of *Rome* is foully apostatized and revolted from the same, and hath advanced Tenets directly opposite thereunto, and destructive to the Purity of Christian Religion."



P A C K E T XXX.

Non inficior Romanam Ecclesiam à prisco suo decore & splendore non parùm diversam— Cassander de Offic. boni viri.

The Doctrines of the 5th. and 6th Centuries proved by particular Instances to be contrary to those now obtruded by the Roman Church, and the same in Substance with those asserted by the Protestants.

"WE now hasten to the Orthodox Doctrines of the fifth and sixth Ages. In the first of these flourished these Luminaries of the Church; the eloquent *Cyprian*, the learned *Jerome*, and the laborious and judicious *Augustine*; as also the great Bishop of *Cyprus*, a Town in *Syria*; *Cyril* Bishop of *Alexandria*; *Leo*, *Gregory*, and *Gelasius*, both Bishops of *Rome*; *Vincentius Lyrinensis*, a great opposer of Heresies, &c.

Con-

Concerning the Scriptures Sufficiency and Canon,

St. Augustine, *de Doctrin. Christian.* l. 2. c. 9. saith, *In his quæ apertè in Scripturâ posita sunt, &c.* In those things which are PLAINLY laid down in the Scripture, all those things are found, which appertain to Faith, and the Conduct of a Christian's Life.

And Vincentius Lyrinensis cont. Hæres. cap. 2. *Perfektus Scripturarum Canon, &c.* The Canon or Rule of the Holy Scriptures is perfect, and abundantly sufficient in itself for all things, yea, more than sufficient. Cyril, Tom. 1. l. 12. on the last of John, tells us, *That all things which Christ did, are not written, but so much as the holy Writers judged sufficient both for good Manners and godly Faith.*

St. Jerom, Tom. 2. adv. Helvid. argues thus: *As we deny not those things that are written, so we refuse those things that are not written. That God was born of a Virgin we believe it, because we read it; That Mary did marry after she was delivered, we believe not, because we read it not.* So say we, *That all Men ought to obey Magistrates: That there is an Heaven and an Hell, &c.* we believe, because so we read; but that the Pope has an Universal Primacy, a Power to depose Princes, and absolve Subjects; or that we should pray to Saints, or hold a Purgatory, or suppose any Virtue in his Unholiness's mercenary Pardons and shameless Indulgences, &c. none of all these things do we believe, because we no where read so in the Book of God, but rather that which plentifully condemns them.

St. Chrysostom avers, *That whatever is necessary, is contained in Scripture,* Tom. 4. in 2 Epist. ad Theff. And calls the same, *The most exact and compleat Balance, Square, and Rule of divine Verity.*

St. Jerom, who was excellently skilled in the Tongues, saw the choicest Monuments of Antiquity, and best Libraries that the Eastern Parts could afford, and therefore like to understand the most perfect Canon and Account of the Books of the Bible, nameth (in his Preface to the Book of Kings) all the Books which we admit, and adds, *That whatsoever is besides these, is to be put amongst the Apocrypha; and that therefore the Books of Wisdom, Jesus the Son of Syrach, Judith, Tobit, &c. are not to be reckoned Canonical.*

So in the sixth Age, Justus Orgelitanus, in cap. 4. Cantic. compares the Scriptures, in regard of their Sufficiency, to *David's Tower, wherein hang a thousand Shields, and all the Targets of the strong Men: It being (saith he) furnished with all sorts of Armour to encounter Satan and his Instruments withal.*

And Junilius, an African Bishop of the same Age, lib. 1. cap. 3. gives this Reason why the Books we commonly call *Apocrypha* are not inserted amongst the Canonical Scriptures; viz. *Because they are not received by the Jews.*

Touching Communion under both Kinds.

Chrysostom, sup. 2. Cor. Homil. 18. saith, *That whereas under the Law there was a Difference between the Priests and the People, in communicating of the Victims, it is now otherwise; for one Body and one Cup is administred to ALL.*

Nay, to make sure Work, we have no less than the Authority of two Popes, Leo the Great, who (*Serm. 4. de Quadrages.*) sharply reproves, and exhorts them to be dealt withal, that receive the Lord's Body, but decline to drink his Blood: And Gelasius, who [*Decret. 3. part. de Consecrat. dist. 2. cap. Comperimus autem*]
being

being troubled with some such sort of People, thus speaks of them, -----We have found (saith he) that some having received a Portion of the sacred Body only, do abstain from the Cup; which Men, because they are entangled with I know not what Superstition, either let them receive the whole Sacrament, or else be wholly excluded. Because (hear, O you deluded Romanists, these Words from one of your own Popes, in a more honest and less corrupt Age) there can be no dividing of one and the same Mystery, without GRIEVOUS SACRILEGE.

Against the Popish Fiction of Transubstantiation,

Nothing can be more express, than that of Theodoret, Dial. 1. p. 18. Tom. IV. Ed. Par. ---Our Saviour honoured the visible Symbols with the Name of his Body and Blood, not changing the Nature, but adding Grace to Nature. And just before, p. 17. he has these Words, [*καὶ ὁ κύριος ἔλαβεν τὸ πρῶτον τῶν σωματικῶν ὀνομάτων*] Our Saviour changed the Names, and gave to his Body the Name of the Sign, and to the Sign [viz. the Bread] the Name of his Body. Is not this the very same which at this Day we teach and maintain?

St. Augustine likewise in his third Book of Christian Doctrine, cap. 10. gives us this general Rule, That wherever we find in Scripture any Speech of commanding some heinous Act, or forbidding some laudable thing, there we ought to take such Saying as Figurative; and he instances in these Words, John 6. 53. Except ye eat the Flesh of the Son of Man, &c. *Facinus videtur jubere*; this seems to command a wicked Thing, and abhorrent to human Nature; *Figura est ergo*, 'Tis therefore a Figurative Expression, (says that honest Father) commanding us to partake of the Passion of Christ, and sweetly and profitably keep in Memory, that his Flesh was crucified for us.

As for the Number of Sacraments in the Sixth Century,

We have this positive Testimony in Illyricus's Catal. Test. verit. l. 6. *Duo tantum Sacramenta*, &c. The Divines of this Age (as others of former times) acknowledged only two Sacraments, Baptism and the Lord's Supper.

Let us see how they esteemed of Image-worship in these Times.

St. Jerom in Ezech. cap. 16. saith, *We worship only one Image, which is the Image of the Invisible and Omnipotent God*. Wherewith agreeth St. Augustine in Epist. 119. ad Januar. c. 11. No Image of God ought to be worshipped, but that which is the same thing that he is. Both these Fathers thereby meaning our Lord Jesus, who is stiled, *The Image of the Invisible God*, Col. 1. 15. and the *Brightness of his Glory*, and express Image of his Person, Heb. i. 3.

Nay, the same Augustine, *De Consens. Evang.* l. 1. c. 10. condemns the use of Images, even when they are not adored for themselves, but made as Instruments to worship God, saying, *They deserve to err which seek Christ and his Apostles in painted Images, and not in written Books*. You see this good Father had no good Opinion of the Use or Expediency of those Devices, which Popish Doctors now-a-days so much magnify as Helps to Devotion, and Lay-mens Books.

And elsewhere, Tom. 1. de Mor. Eccl. Cathol. cap. 34. warning his Reader against the Practises of some that were wont to kneel superstitiously in Church-yards before the Tombs of Martyrs, and the painted Histories of their Sufferings, ---*Follow not* (saith he) *the Company of such ignorant Men, who in the true Religion*

ligion itself, (for in other Points 'tis like they might be Orthodox) are *superstitious*. I know many that are Worshippers of Graves and Pictures; but this I advise you, that you ought not to upbraid the Catholick Church with the Manners of those Men, whom she herself condemneth, and seeketh every Day to correct, as Children that do amiss. So that 'tis plain, though some mis-informed People might use Image-worship in St. Austin's Time, yet it was far from being then allowed of by the Church in general. And with how much Violence and base Practice it was afterwards introduced, we shall e'er long have Occasion to inform you, when we return to prosecute the History of Romish Innovations.

So, as for Prayer to Saints,

St. Austin de ver. Relig. cap. 55. asserts, That the Worshipping of Men that are dead, ought not to be any Part of our Religion. And St. Jerom Tom. 7. in Prov. cap. 2. We ought to invoke, that is, pray unto, none but God alone.

Lastly, Theodoret speaks home to this Point, on the second and third Chapters to the Colossians, Tom. 3. p. 355, 359. where he expressly says, (and that by the Authority of the Council of Laodicea) That Angels are not to be prayed unto. And if not Angels, then certainly neither Saints nor Martyrs.

Nor let any be startled, tho' he find thirty Fathers Greek and Latin mustered up by Bellarmine, or others from him, to prove Invocation of Saints; all that Parade is but *magni nominis umbra*, Giants of Straw of his own framing, and like that imaginary Army mentioned by Comines, that once frightened the Burgundians, who lying near to Paris, and expecting an Engagement, supposed a Field of great Thistles to have been the Enemy with Lances advanced to charge them. For all those big Names, that he has press'd into this Catholick Service, may be divided into three Ranks; some of them being indeed true Fathers, but not truly alledged; others truly alledged, but they be not *Homines Legales*, good Men and true Fathers, but Counterfeits and Knights of the Post, bearing their Names; the third, true Fathers, and truly alledged, but they all speak *nihil ad rem*, nothing to the Point in Question; as hath been sufficiently evinced by many learned Writers, and therefore we need not here trouble ourselves further with those his Eminency's long since exploded and baffled Impertinencies.

Justification by Faith is largely witnessed to in these Ages, and the Popish Conceit of Merit disowned.

Sola Fides Christi mundat; Faith alone purifieth the Heart, saith Austin on the 88th Psalm.

Chrysostome often useth the self-same Form of Speech, viz. That Faith only Justifieth; as on the 4th of the Romans, Tom. 4. and in his Discourse of Faith and the Law of Nature, Tom. 3.

Both Jerome on Ephes. ii. and Chrysostom on Matthew, Homily 53, alledge that Text, Rom. viii. 18. against Merit. Leo in his first Sermon on the Assumption, saith, The Measure of Celestial Gifts depends not on the Quality of Works. And Austin on John, Tract. 3. Tom. 9. tells us plainly, --- *Non pro Merito*, &c. Thou shalt not receive Eternal Life for thy Merit, but only by Grace. And again in his Confessions, l. 10. c. 4. My good Deeds are thine Ordinances and thy Gifts, my evil ones are my Sins and thy Judgments.

In the sixth Century, Primasius on the 2d Chapter to the Galatians affirms, *Non ex Operibus*, &c. We are freely Justified by Faith only, and not by Works.

And

And *Fulgentius de Incarn. & Grat. cap. 16.* From our original Corruption, not any Power of Nature, or Letter of the Law, but Faith in Jesus Christ doth free us. And the Council of Orange thus notably decreed against the Semi-Pelagians, Canon 25th. *We do wholesomely profess and believe, That God first of all, no good Merits of ours preceding, inspireth into us both Faith and the Love of him.* Which place *Binnius, Tom. 2. fol. 392.* hath shamelessly corrupted to a quite contrary Sense, by inserting *multis*, instead of *nullis*; many good Works going before, instead of none. But perhaps *Papists* reckon it amongst their good Works, to deprave and corrupt Councils, Fathers, and all Monuments of Antiquity, when they make against their late-invented Errors.

Which we hope we have herein briefly, yet satisfactorily shewed had no Allowance from the best and most learned Christian Writers of each of these six first Centuries. But that the Doctrines then maintained, in the most material Heads now in difference, were the same at this Day taught, and generally believed by the Protestant Churches; which is what was to be demonstrated.



P A C K E T XXXI.

Patres in maximis judiciis toti sunt nostri, in levioribus varii, in paucissimis ac minutissimis vestri.

Scultetus in Medull. Patr. parte 2. cap. 15.

A Discourse of the Fathers. What Respect Protestants pay to them. That the Papists often reject them. That they had their Errors. Caveats and Directions to be observed in reading them.

“IN our foregoing Observations on these six primitive Centuries, we have had frequent Occasion to mention the learned Doctors, which then flourish'd in the Church, usually stiled the FATHERS: And by the numerous Testimonies we have taken from their Works, it may appear how they in general maintained the same Opinions with us. But since our Adversaries so boldly challenge them, and clamour at us for slighting their Authority, we think fit here to declare the Respects we have to those holy Men and their Writings.

I. We Reverence the antient Fathers, but still with reservation of the Respect we owe to that *Antient of Days*, Dan. vii. 6. their Father and ours, whom alone we acknowledge the Author and only absolute Director of our Faith, on whom we safely ground ourselves in Things that are to be believed; for every Article of Christian Faith must be grounded on divine Revelation; but all Opinions of the Fathers are not divine Revelations. We despise not their Authority, we neglect not their Testimony. Where-ever we seem to vary from any of them, 'tis either in Things
human,

human, arbitrary, and indifferent; or in Matters not fully discussed by the Antients; or in Points wherein they do not jointly agree amongst themselves: Or, lastly, in Things which are proved to be wrong, by plain Demonstration of holy Scripture.

And this Deference and Respect to their Writings, as it is as much as is due, so they themselves require no more, allowing a Liberty of dissenting; for that they were Advisers, not Dictators; and therefore the great St. Augustine, (who might justly challenge as great a Regard as any) freely tells us, *Neminem velim sic amplecti mea omnia, ut me sequatur, nisi in eis, quibus me non errare perspexerit*, De persever. Sanct. cap. 21. Tom. 7.----I would have none embrace all my Opinions, so as to follow me, unless only in those Things wherein he shall find me to follow Truth. And elsewhere, de Origine Anim. cap. 1. he candidly acknowledges, That as in his Manners, so in his Writings many Things might justly be taxed. And in his 19th Epist. Tom. 2. he most excellently delivers his Opinion, (which is also ours) *Solis eis Scripturarum libris qui jam Canonici appellantur, didici hunc honorem deferre*, &c.----This Reverence and Honour have I learn'd to give to those Books of Scripture only which are call'd Canonical; that I most firmly believe none of their Authors have erred in their Writing. But others I read with that liberty, that however eminent they are for great Holiness or Learning, yet I do not think any thing to be true, because they so thought it, but because they persuade me either by Scripture or Reason, that it does not swerve from Truth.

The Papists themselves do not yield Infallibility of Judgment to the Fathers, but very often expressly, and more frequently obliquely and in Fact, reject their Opinions. This is confess'd or avowed by two of the most learned that ever wore Purple in that Church, I mean Bellarmine and Baronius: The first de Concil. Authorit. l. 2. cap. 12. tells us, *Scripta Patrum non sunt regulæ, nec habent Auctoritatem obligandi*: Their Writings are no Rules of Faith, nor have any Authority to bind. The second in his Annals, ad An. 34. saith, *Patres in Interpretatione Scripturarum non semper, ac in omnibus, Catholica Ecclesia sequitur*: The Church doth not always, and in all Things, follow the Fathers Interpretation of Scripture. And Canus, an eminent Author, Loc. Theol. l. 7. cap. 3. declares, That the antient Fathers sometimes err, and being only human, advance monstrous Opinions. So their great Canonist Gretser, de jure prohibendi libros, l. 2. cap. 10. concludes, That if the Fathers teach otherwise than the Church, (meaning the Roman) then they are not Fathers, but Step-fathers; not Doctors, but Seducers. And Mus, Bishop of Bitonto, on the 14th of the Romans, sticks not to affirm, That in Points of Faith he gives more credit to any one Pope, than to a thousand Austins, Jeromes, &c. Yet these are the Men that upbraid us for condemning the Fathers; whereas, in truth, they themselves do but use them as Merchants do their Counters, sometimes standing for Pence, sometimes for Pounds, even as they be next and readiest at hand to make up their Accounts.

3. The Fathers, though good, holy, and learned Men, were yet still but Men, and had actually their Errors, through Oversight and Affection; as St. Cyprian, and a whole Council with him, erred in the Point of Re-baptization, whilst through too much Aversion to Hereticks, they condemned the Baptism administred by Hereticks as unlawful, and would have such baptized a-new. Origen, through too much Compassion of the wicked, thought that the Devils themselves, after long and most severe Punishments, should at length be saved. Tertullian, to spite the

Roman Clergy, revolted to the *Montanists*, &c. Therefore, that we may better judge of the Testimonies and Allegations out of the Fathers, we shall do well to observe these Cautionis.

1. Not to be deceived with Counterfeits, of which the modern Papists have set up many, under Colour of antient primitive Authors, that in truth were never heard of in the World before; or at least, were written by other Persons, and at Times long after those they pretend to, and have been detected and disowned by divers most learned Men of their own Party.---Such are the spurious Treatises; intituled, *Clement's Constitutions and Recognitions*, and other Pieces under the venerable Names of *Abdias*, *Linus*, *Denis* the *Areopagite*, and many more.

2. To consider, that the Fathers Writings are either dogmatical, delivering positive Doctrines; polemical, or controversial against Heresies; and popular, as in Sermons, Orations, &c. Now in their dogmatical or doctrinal Books, they are usually very circumspect; in their Polemicks, earnest and resolute; so that sometimes through Heat of Disputation, whilst they oppose one Error, they slip into another, or into a contrary Extrêam. Thus *Jerom*, to affront such as contemn'd Virginitie, himself makes undue Reflexions on Matrimony; but otherwise in their Polemicks, whilst they keep close to the Question in hand, their Tenets are mostly sound and right. As for their Homilies and Exhortations to the People, they strive to move the Affections, and so fly out into Figures of Rhetorick: As to this sort *Sixtus Senensis* gives a good Rule, *Biblioth. l. 6. Annot. 152. The Sayings of the antient Preachers are not to be urged with that Rigour, because that Orator-like they speak hyperbolically and in Excess*; and he names *Chrysostome* as an Instance. And *Jerom*, in his second Apology against *Ruffinus*, observes, *That before Arius arose, the Antients spoke Things in Simplicity, and not so warily as they ought*. *St. Austin* makes a like Remark, *That before the Stifs made by Pelagius, the Fathers extended the Power of Free-will above measure, having then no fear of any Enemy of Grace, and Advancer of Nature: Till Pelagius began to wrangle, they took less heed to their Expressions in the Point of original Sin and Free-will; but afterwards it made them, Multo vigilantiores diligentioresque, much more diligent and watchful, in their Words on that Subject*.

3. *Bellarmino* delivers a very good Rule in this Case, (*l. 2. de Euch. cap. 37.*) and we ought to make use of it, viz. *That we must confer the Fathers one with another, and the same Father often-times in divers Treatises with himself; and by those Things that are clearly set down in one Place, or one Father, expound those Things that seem more obscure and doubtful in another.* • For Example then, those Words of *St. Ambrose* are mightily urged by our Adversaries, *Benedictione natura mutatur: By Benediction or Consecration, the Nature of the Elements in the Lord's Supper is changed*, *Ambr. de iis qui Myster. initiant. cap. 9.* Now *St. Cyril* on *John, l. 2. cap. 42.* says as much of Baptism; namely, *That the Waters are changed into a Divine Nature*; yet will they not from hence infer a Transubstantiation in Baptism; why then will they from the like Words in *St. Ambrose* infer a Transubstantiation in the Lord's Supper? Those Words of *Gregory Nyssene* are much pressed, *Panem in Corpus Christi μεταμύησιν, Bread is changed into Christ's Body*. Now let *Gregory* expound himself; in the Words going before, he saith, *Corpus Christi ad divinam dignitatem μεταμύησιν, That Christ's Body is changed or turned into a divine Excellency*; yet this is done without any Transubstantiation. In like Manner that of *Theophylact*, *That the Bread is transelemented into the Body*

of

of Christ, Theoph. in 26. cap. Matth. & 6. cap. Joan. But the same Theophylact in the same Place saith, That a Christian is transelemented into Christ: Now they will not say, that we are transubstantiated into Christ; therefore neither doth he by the Word Transelementation used of the Bread and Wine, understand any substantial, but only a sacramental Change.

4. We are to make a Difference in the Fathers Ages and Writings, and in their Gifts. St. Augustine wrote more soundly than Origen, though long after him; for Origen turned almost all into Allegories: Yet generally they are like Wines, the older the better; and the Water near the Spring-head runs clear and sweet; and the good Seed was first sown, and then the Tares. So it was for the most Part with the Fathers that wrote during the first 500 Years next after Christ: But as for others that came afterwards, as Damascene, Anselme, and the like, they were Post-nati to primitive Antiquity, and out of the Verge of the Church's Purity. And also some of them partial; for so was Damascene a Party in that Image-quarrel in the Eastern Church, and therefore in that Case his Testimony is not to be received without Care.

5. The Fathers, therefore, are more to be credited, when they conclude a Thing *de fide*, dogmatically, doctrinally, positively, purposely, by way of setting forth a Matter of Faith, than when they write by way of Disputation, or touching a Point only upon the by, as it may serve and suit the Matter they have in hand, without further Respect thereto. They are likewise more to be regarded when they speak categorically and assertively, than when only historically relating the Opinions of others, or what was done, but not delivering their own Judgment. So also they are more to be esteemed when they speak as Divines, in a professed Discourse, than when they speak as Orators, Poets, Panegyrists, and in a popular Manner.

6. We must observe what they write as of their private Opinion, and what they deliver as the Sense of the Church: when any of them go alone, it is not so safe following them; but where we have their unanimous and joint Consent in any material Point, we may more securely depend upon them. 'Tis a Rule given us by Vincentius Lyrinensis; Not whatever one or two of the Fathers, but either all (or most of them) have taught, and that manifestly, frequently, and constantly, may be more safely relied upon.

Lastly, we must not take up all such Customs as were sometimes used in the Church, and make Precedents of them, as if they had been warranted by the Church, and all the Fathers then living: for those good Men being taken up with weightier Matters, winked at many Faults, and were driven to bear with what they could not redress. Thus St. Austin complains of the Superstitions of certain Christians, that in the Church-yards would kneel before the Tombs of the Martyrs, *Contr. Faust. L. 20.* And of others that drank till they were drunk over their Sepulchres, and thought they might lawfully commit that Excess, provided they took off their Cups in such hallowed Places. Of both these Sorts, saith that Father, *Approbare non possum, I can no way allow them;* and yet, *Liberius improbare non audeo, I dare not freely reprove them;* And why? *Lest thereby I either offend some good Men, or provoke some turbulent Spirits: for it is one thing that we teach, another that we are forc'd to tolerate, and constrain'd to bear with till it be amended.* Nor is it to be wondred at, if the Learned amongst them, and such as

were lately come from the Philosophers Schools into Christian Colleges, and People new crept out of Paganism, retained something of their former Tenets and Customs.

Thus much we thought convenient to say concerning the antient Fathers and their Writings, because some Men put so great and excessive a Weight upon their Authority, as if they had been the grand Monopolizers of all Truths, and none could draw any certain Verities but from their Cisterns, which indeed sometimes prove broken, leaky, and filled with the Puddle of human Traditions, rather than the pure *Waters of the Sanctuary*."



A N



A N

ABSTRACT, with IMPROVEMENTS,
OF THE
History of P O P E R Y.

P A R T II.

P A C K E T I.

Pars supereſt, noſtri pars eſt tranſacta laboris.

An introductory Diſcourſe to this Second Part. An Account of all the Popes from the Year 600 to 700. Their remarkable Acts, Decrees, &c.

“**W**E have in our *First Part* preſented you with a Draught of the Church's Face for the firſt 600 Years, as to the moſt notable Occurrences then happening, that might any way relate to the Points in Difference between us and the Church of *Rome*. Of which Period, the firſt three *Centuries* muſt be acknowledged to be the very Flower of the primitive Church, becauſe then the Truth of the Goſpel was firſt infallibly taught by Chriſt and his Apoſtles in their own Perſons, and afterwards by holy Men, that had Opportunities of hearing and converſing with thoſe bleſſed Diſciples of Jeſus: And though in that Space the Church was ten ſeveral times moſt cruelly *perſecuted* by Tyrants, and almoſt continually aſſaulted by Hereticks; yet in the end, Truth prevailed againſt Error, and Chriſtian *Patience* overcame the Pagan Fury. Nor could any of thoſe upſtart Tenets which now chiefly conſtitute the *Romiſh* Religion, get any ſure footing in any of thoſe firſt 600 Years. Their Papal *Indulgences* were yet unhatch'd; their *Purgatory-fire* unkindled, and made not (as afterwards) their Pot boil, and their Kitchen ſmoak. Their *Maſs* was yet unmoulded, *Transubſtantiation* unthought of, and the *Treafury of Merits* unminted.” The Pope's high Pretenſions

Pretensions to Power since the Year 606, were not yet thought of. Ecclesiasticks, altho' they pretended to claim an Exemption from secular Justice, were far from obtaining it. "Nor did any *Roman Bishop* then ever so much as dream of *deposing of Kings*. The Lay-people were not yet defrauded of the *Cup*; nor was it known, that Prayers were usually and publickly made in a Tongue *unknown*. They did not then adore either any *wooden* or *'broaden God*, but worshipp'd God only, and that in Spirit and in Truth.

But now both the Golden and Silver Ages are past; and those that follow are only of glaring Brass and rusty Iron: for here we proceed to behold the Church in her declining State, when Knowledge being decay'd, Superstition usurp'd the Place of Zeal, and Princes, Prelates, and others, were more busied in building or beautifying material Temples and Chapels, than in gathering together of *living Stones*, and edifying God's spiritual *Temples*, the Hearts of true Believers. The only Devotion now in fashion, was, to erect an *Abby* or a *Nunnery*, wherein the worst Livers were generally most profuse. Instead of the right Administration of the Sacraments, the idolatrous *Mass* was piece-meal brought into the Church; and the People instead of the *pure Milk of the Word*, were entertained with feigned *Legends* and *Miracles*; and their Consciences loaded with an almost innumerable Number of unprofitable *Ceremonies*, and unwarrantable Traditions. Now was there much Confidence put in hallowed *Beads*, *Agnus Dei's*, and such Bawbles; the Honour due to the Creator, being given to the Creature; nay, even the foolish Works of Mens Hands. Now the People made many fond *Vows*, went many merry *Pilgrimages*, and beheld many pompous Processions. Now they were taught, that Abstinence from certain Meats and Drinks was meritorious: That the *Opus operatum*, the *Work done*, was sufficient in the Sacraments and their Devotions. Now the *Crowns of Martyrdom*, wherewith the first Bishops of *Rome* were honoured, became changed into a *Triple Crown of Gold*; and the *Pastoral Staff* began to quarrel with the *Princely Sceptre*. And all these Things were carried by the Name of the *Church*; the People, for the most part, desiring but to believe as the Church believed; and this Church was the *Roman*, and this *Roman Church* was the *Pope*.

And if any Bishop did send to make a Conquest, or Conversion, as they called it, of some far Country, as *Gregory the Great* into *England*, it was not principally to preach the Gospel, but to broach their own Ceremonies, their Mode of keeping *Easter*, their *Singings*, their *Latin Service*, *Canonical Hours*, *Organs*, *Altars*, *Tapers*, and such like Trifles; stirring up Princes to inforce their Subjects to the Use and Practice of them, who would fain have kept themselves to the first Institution of the Church, in the Purity of the Gospel: And the more to win unto themselves Credit in foreign Parts, wherever they saw any Bishop of ambitious Spirit, thirsting after some Pre-eminence over the rest of his Brethren, presently their Fashion was, to send him their Pall, either as a bare Token of Honour, or as a Livery of their Vicarship, and to use Means to draw all Causes to be heard and determined by themselves.

This shall suffice for a general Character of those Times; we come now to a particular Relation of the Pope's Usurpations and Impieties, proceeding in order, according to the Series of Time wherein they happened.

You may remember, the last Pope we gave you an Account of, was *Boniface III*, who by flattering a *Rebel* and *Murderer* obtained the Title of *UNIVERSAL BISHOP*.

This

This was an evident Discovery of Antichrist; and hence-forwards we shall see him appear more and more in his Colours. We shall only give you some of their more notable Atchievements very briefly, from their own Historian *Platina*, or other approved Authors.

To the said *Boniface III*, succeeded the Fourth of the same Name, *Anno 606*. He caused a Heathen Temple called *Pantheon*, because built to the Honour of all the Gods, to be dedicated to the Virgin *Mary*, and all Saints: And likewise instituted that Festival, called *All-Saints-Day*, on which the Pope himself must read Service. He had a mighty Kindness for the Monastick Life, and therefore gave to the *Monks* equal Honour with the *Clergy*, in Privilege of preaching, administering the Sacraments, &c. Thus were Monks associated with the Tribe of *Priests*, who before were esteemed but as *Lay-men*. Then came *Deus-dedit*, *Anno 614*. He made that worthy Ordinance, *That no Man should marry a Woman to whom his Father had been Godfather in Baptism*; because, forsooth, this was to be counted Spiritual Consanguinity.

Next was *Boniface V*, who made a notable Invasion on the Rights of Princes, by ordaining the Privilege of Sanctuaries in favour of Villains and Malefactors, viz. *That no Man, who ran for Safety to a Church or Religious Place, should be taken out from thence by Violence, how heinous soever his Crime might be.*

Honorius, that succeeded, was an Heretick, and condemned as such by the Sixth Synod of *Constantinople*. Where was then the Pope's Infallibility?

After him, came *John IV*, who kept a great Stir about enshrining the Relicks of divers Saints. And then Pope *Theodorus*, who going to excommunicate *Pyrrhus* Patriarch of *Constantinople*, that he might be sure to send him to the Devil completely, resolv'd to do it after a new and insolent Manner: For he infused certain Drops of the consecrated Cup into Ink, and therewith wrote the Sentence of Cursing against him. Whether it prov'd ever the more effectual for that, we know not; but sure it was not of such ill Consequence to the Writer, as another Sentence of like Nature was to his Successor, Pope *Martin*, who about the Year 650, excommunicating the Patriarch of *Constantinople*, and behaving himself insolently to the Emperor *Constans*, the said Emperor sent one to *Rome* who took him Prisoner; and being brought to *Constantinople*, caused his Tongue to be pluck'd out, and his right Hand cut off, and so banish'd him. Hereupon the Holy Chair stood empty for Fourteen long Months, and then *Eugenius* was chosen Pope, who was the first that ever ordain'd Bishops should have Prison-houses for correcting the Enormities and Contumacy of the Clergy. You see the Arms of the Church, Exhortations, Censures, &c. were already grown too blunt for their turn, and their Chaps began mightily to water at Temporal Power as well as Spiritual. But the next Pope, *Vitalianus*, *Anno 669*, was of a more blith and jolly Temper; he provided not Goals, but Musick, adding to the singing of Psalms in the Church, the Melody of Organs.

Then came two Chips in Porridge, *Adeodatus* and *Donus*, of whom there is little recorded more considerable, than that one was Pope Four Years, and the other Five." Only we are told, that *Donus* paved St. *Peter's* Porch with Marble, and wished he could have done it with the Sculls of Hereticks. *Gordon's Chron. Hist. of the Popes.* "But *Agatho* that succeeded them, *Anno 677*, did, or at least said enough for himself and them, and all other Popes of *Rome* before or since: For in an Epistle to the sixth General Council, (holden at *Constantinople*) he thus vents his Antichristian Pride and Arrogance: *That the Chair of Rome* (he means the Bishop there,

there, and consequently his own Infallibility amongst the rest) *never erred, nor can err in any Point; and every Soul that is to be saved, must profess the Roman Traditions; and all the Constitutions of the said Roman Church are to be received as if they had been delivered by the divine Voice of St. Peter.* This certainly was great and brave; and what a parcel of Fools were those old Fathers (had they believed this Doctrine) to meet a matter of 150 of them from so many remote Parts of the World, to find out Truth and suppress Errors, when two or three Lines from this unerring Judge, without more ado, would have done the business as effectually?

The next Pope save one was *Benedict II*, in whose time the Emperor *Constantinus Pogonatus* granted, That for the future, the Consent of the Emperor and Exarch (that is, his Lieutenant) of *Italy*, should not be necessary to constitute a Pope; but that *whosoever the Clergy, Senators and People did elect, should forthwith be counted the Vicar of Christ.* This Concession was an unadvised Act, and proved very mischievous in its Consequence: For thereby the following Popes quite shook off that Dependance their Predecessors formerly had on the Emperors, and much incumbered the Affairs of the Empire.

Then followed *John V*, and *Conon I*; but neither continued above a Year in the Chair. And after the Death of *Conon*, the Election of his Successor was like to be decided by Arms and bloody Noses, rather than by Suffrages or Voices: for some favour'd one *Theodorus*, and others *Paschalis*, who being a cunning ambitious Blade, had bestow'd abundance of Money, that he had cheated his Master the last Pope of, amongst the People; who for that reason bawl'd so loud, as would have rent their Throats, if they had not before been well liquor'd, *A Paschal! A Paschal!*

Things being in this Confusion, and the Parties just ready to go to *Loggerheads* to determine which should carry it, some prudent Citizens thought it expedient to reject them both, and chuse a third Person; and accordingly elected one *Sergius*, and carried him on their Shoulders to the Church of *Lateran*; where he was generally acknowledged for Pope. In his time the Emperor *Justinian II*, gathered again together the Council at *Constantinople*, to perfect and finish the Work which his Father had begun. Here were made divers Constitutions; but two especially, which much displeased the *Roman Church*: For,

1. They gave leave to the Priests of Greece to marry; which was directly opposite to what the Bishops of Rome had enjoin'd.
2. They placed the Patriarch of Constantinople in equal Authority with the Pope of Rome.

For which Causes the said *Sergius* (that would not bate an Inch of his Predecessors Usurpations) refused to subscribe the Acts of the said Council, tho' his Legates, in his Name, had subscribed them at *Constantinople*." This *Sergius's* true Name was *Bocco di Porco*, or *Swine-snout*; but not liking his Name he introduced the Custom of the Popes changing their Names, which has continued since. He was a profligate Creature. *Gordon's Hist. of Popes.*

"Thus have we given you a brief Prospect of the remarkable Adventures of all the Popes in one hundred Years Space; wherein you may observe, that Step by Step the Mystery of Iniquity was working apace, and Superstition and Tyranny growing up mainly in the Church. In our next (to use the Words of the Prophet in a like Case) *We will shew you yet greater Abominations.*

P A C K E T

P A C K E T II.

*Sæpè mihi Babylon Paterâ propinat & Auro,
 Ingeminâtq; meis Auribus, Euge, Bibe.
 Non faciam, vel si Cælum miscebitur Orco;
 Non faciam, Meretrix impia, non faciam.*

The grand Quarrel about Images. Childerick King of France deposed by the Pope, and Pepin a Rebel establish'd in his stead, &c.

IN the eighth Century, *John VI.* succeeded *Sergius* in the Popedom: concerning his Acts Historians are silent. But some write, that he suffered Martyrdom, tho' they are not able to name under whom, or on what account; and therefore we conceive there is little credit to be given thereunto. For indeed the Bishops of *Rome* by this time were grown to that height of Pride, as to be more apt to make others Martyrs, than to be so themselves.

The next was *John VII.* in the Days of the Emperor *Justinian II.* who sent Messengers to him, for procuring an Union between the Eastern and Western Churches, because they differed about the Canons of the 6th General Council, concerning allowing Ecclesiastics to marry, and equalling the Patriarch of *Constantinople* with the Bishop of *Rome*. But the Pope would not afford them any Answer; for it seems he look'd upon himself in possession of a Superiority, and scorn'd to submit to any Arbitrement. There are some Popish Authors that tell Stories of a Donation made in this Man's time, by the King of the *Lombards*, to the Church, of several Territories; but honest *Platina* rejects it as a Fable, and saith there is *Nihil certi*, no Certainty of any such thing; and therefore he sticks not to call it, *Paleam Juris Pontificii*, The Chaff or Rubbish of the Pontifical Law: Much such another vain empty Figment, as that pretended Gift of *Constantine*, which we have formerly refuted.

Sisinnius continued Pope scarce long enough to warm his Chair; for 21 Days after his Election he died. Then followed Pope *Constantine I.* He had a Quarrel with *Felix* Bishop of *Ravenna*, an Episcopal See that for some Ages would not acknowledge that the *Roman* Bishops had any Jurisdiction over it: and tho' the latter had before this time forced her to submit, yet it seems she used what Endeavours she could to shake off the Yoke. For this *Felix* being consecrated by *Constantine*, refused to subscribe the Form of Obedience, and pay the Money required. For it should seem, even in those Days, *Rome* did not confer Holy Orders gratis. For this Contempt, for so he called it, the Pope instigated the Emperor *Justinian*, who presently sent his Admiral, who fought with and destroyed the People of *Ra-*

venna with an horrible Slaughter; and taking *Felix* Prisoner, burnt out his Eyes. A notable Example both of the Pope's proud Cruelty, and the Bigotry of the Emperor, in revenging so severely his Quarrel; as if the Emperor should be the common Hangman to execute whatever Butcheries the Pope should contrive under Pretence of Religion: Which is more evident from what follows in the History, that the said Emperor and Pope having an Interview at *Nicomedia*, the former, out of pure Veneration *kissed the Feet* of the latter. The first Example that we meet with of that Kind, and which succeeding Popes have improved as a Ceremony due to them of Right from the greatest crowned Heads.

Justinian being dead, *Philippicus* was made Emperor; and Pope *Constantine* having a mind to rid himself wholly of the Emperor's Power in *Italy*, which he had already so far weakened, finding this Man not so tractable as his Predecessor, picks a Quarrel with him for pulling down of Images in the Church of *St. Sophia* in *Constantinople*, and ordains Images should be set up in other Churches; which *Philippicus* opposing, this pert Bishop makes no more ado, but deposes him; decreeing, *Ne Hæretici Imperatoris nomen, &c.* That his Name, being an Heretick, should not be used in any publick or private Writings, but ras'd and defaced in all Charters and Coins. This Exploit *Onuphrius*, the Pope's Champion, seems to applaud, telling us, *Primus omnium Romanorum Pontificum, &c.* He was the first of the Roman Bishops that had the Courage to resist an Emperor to his Teeth. And here we may observe, that the first time any Pope had the Impudence to offer to depose a Prince, it was in the Quarrel of Images: It being but suitable, that Idolatry should be promoted by Rebellion. Nor was this Contest quickly appeas'd; for after *Constantine* succeeded Pope *Gregory* the Second, between whom and the Emperor *Leo Isaurus* the same was more fiercely bandied than ever before; the Emperor commanding the pulling down of Images in all Churches, and the Pope commanding them to be set up. At last the latter excommunicated the former, declaring him (forsooth) an Heretick; and that his Heresy might not want an hard Name to render it odious, he and his Followers were called *Iconomachists*, or *Image-opposers*; a Title in itself far from being reproachful to any true Christians, who know it to be their Duty, by the Law of God, to oppose such Superstitions, and to hold them accursed that worship Graven Images.

But besides his Spiritual Thunder of Excommunication, the Pope proceeded to persecute the Emperor in his Temporalities also, withdrawing his Subjects from their Obedience, and forbidding them to pay him any Tribute; directly contrary to that Command of our Saviour, *Matt. xxii. 21. Render unto Caesar the Things which are Caesar's*, which is expressly spoken of paying of Tribute.

Nor was *Gregory* the third less pragmatical than his Predecessors; for as soon as he came to the Popedom, he and his Roman Clergy by a solemn Sentence, *Accepi Imperio simul & Communione Fidelium privat*, Deprives the said Emperor *Leo* both of his Empire, and of the Communion of the Faithful; and withdraws more of his Territories from their Duty: And all this because he would not admit of Images, which in a pack'd Council at *Rome* were now ordain'd to be worshipp'd. Where we may observe how fast Superstition ripens into Idolatry; it was but the other Day they pleaded only to have Images in their Churches for Commemoration, but now they proceed to adore them; so apt is one Error to beget a worse.

After

After Gregory the Third, succeeded Zacharias the First, and continued in the Papal Chair above ten Years:” He excommunicated *Virgilius* as a detestable Heretic for asserting that there were Antipodes. “In *Antichristian Pride* he surpassed all his Predecessors; and the *Collusion* between him and *Pepin of France* is so remarkable, that we cannot pass it over, without an Asterisk or special Note of Observation.

Childerick being lawful hereditary King of *France*, but a Prince of a Nature somewhat easy, and much addicted to his Pleasures, had an eminent Officer under him named *Pepin*, the Son of *Charles Martel* a famous Commander: This *Pepin* was Major-Domo, or Master of the Household to *Childerick*, and by him entrusted with the Management of the chief Affairs of State; wherefore being ambitious of the Title, as well as the Power of a King, he very gravely sends Messengers to *Rome* to Pope *Zachary*, to be resolved in this weighty Query, viz. --- Whether he that had the Name and Title of a King only, being given to Sloth and Voluptuousness, or he that was active, and exercised the Office and Power of a King, deserved to wear the Regal Diadem? Which in plain Terms was this: Whether *Childerick*, descended from the ancient Race of Kings, having out of Respect to his own Ease, entrusted the Management of Affairs with his Servant *Pepin*, might not be turned out of that Throne, which his Ancestors had so long enjoyed, by his said Servant, whom he had unadvisedly raised to a Capacity of doing it if he would. The good Pope was not ashamed of this ridiculous Question, nor needed he to be instructed how profitable it was to judge for the strongest; his Business was utterly to expel the Eastern Emperors Power out of *Italy*, and get the Sovereignty of those Provinces himself; to which Purpose the *Lombard* must likewise be crush’d; and for both these Uses, he concluded *Pepin* a fit mettlesome Tool. He therefore proceeds, and by his Spiritual Authority deposes *Childerick*; and the Reason given for it in *Gratian* is, *Quia fuit tantæ potestati inutilis, because he was unfit or unprofitable for so great a Power*; which the Gloss interprets, not insufficient in Body or Understanding, for then it tells us, he might have had a Deputy; but *inutilis*, that is, *molliis, effæminatus, & Mulieribus deditus*; soft, luxurious, effeminate, and given to Women. Now if the Pope should depose all Princes that love to kiss a pretty Lady, sure the *Roman* Catholick Religion would soon grow out of Fashion. But hereby Matters were ordered so, that King *Childerick*’s Head was shaven in a Monastery, and his Man *Pepin*’s wore the Crown; who having made use of the Pontifical Authority to cheat the poor *Franks* of their King, and invade the Temporal Sovereignty, did out of Gratitude recompence the Pope with a Spiritual Jurisdiction throughout his Dominions. Nay further, when *Desiderius* the *Lombard* infested Gregory the Third, *Pepin*, out of a tender Regard to that See, which had been so kind to him, not only by his Aid delivered the Pope from the Fear of being besieged in *Rome*, but gave him, as the *Italian* Writers say, the *Exarchate*, with several other Territories taken from the Emperor.

Thus it plainly appears, tho’ many other Circumstances did very much embroil the Church-Affairs, and laid them in a Tendency to Papal Encroachments; yet that general Authority, which the Pope acquired over the Western Churches, owed its very Rise and Being to the notorious juggling between the *Roman* Bishops, and the Usurpers of the *French Merovingian* Crown. The Treason of *Phocas* gave him the Title; that of *Pepin*, the actual Jurisdiction of Universal Bishop, at least in these Parts: For by this Quarrel about Images, there was such a Fraction
made,

made; that the *Greek Church* would never hold Communion with him, from that time to this.

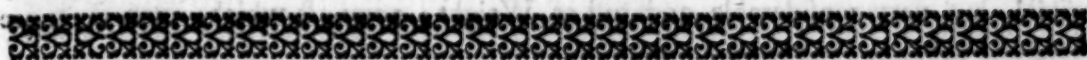
Well therefore may the *French Kings* be entitled, *The eldest Sons of the Papal Church*; yea rather, let them be styled the *Fathers thereof*; there being no Appearance in History of a general Submission to the Pontifical See, until the Days of *Pepin*, and the Emperor *Charlemagne's* Son. But then you may perceive a Bargain struck up for mutual Assistance between the Pontifical and *French Tyrants*; the Pope's Authority and Countenance is made use of by *Pepin*, for the deposing his Master, and invading the *French Crown*; and by *Charles's* Son, for the obtaining of the *Western Empire*. Who on the other Side, in lieu of their *Secular Kingdoms*, settle upon the Popes an *Ecclesiastical Sovereignty*: Nor content to gratify them only so, they must needs be giving them very fair *Temporal Demesnes*, the Taste whereof did so please their Palates, that they have been ever since hankering to be Lords Paramount over all the World in *Civil*, as well as *Ecclesiastical* Affairs.

Now as the victorious *Charlemagne*, having the same Reasons that sway'd with his Father to indulge the *Roman See*, confirm'd whatever his Father *Pepin* had granted to the Pope: So, the firmer to twist their Interests, *Leo the Third*, with the People of *Rome*, disposed by his Influence, elected the said *Charles*, *Roman Emperor*. Hence it came to pass, that as far as the *Conquests* made by *Charlemagne* did reach, so far also did the *Papal Jurisdiction* extend: Just as the *Mahometan Absurdities*, (broach'd not above an hundred Years before this time) were spread far and wide, by the victorious Arms of *Ottoman*.

The before-mentioned Intrigue of *Pepin's* assuming the *French Crown*, happened in the Year of our Lord 753. and is briefly, and somewhat partially told by *Platina*, in these Words—*Pepinus regnandi cupidus*, &c. *Pepin* being greedy of a Crown, sent to the Pope, desiring him to confirm (so he minces the Matter) the Kingdom of *France* upon him, by his Authority; to which Request the courteous Pope consented, being mindful of some good Turns that *Pepin* had formerly done him, and so by his Authority did adjudge the aforesaid Kingdom unto him, being anointed by *Boniface* the said Pope's Legate. So that we see by this their own Pontifical Historian, it was not any Pretence of Right, but only Ambition, and Treason, countenanced and encouraged by the Pope for his own Ends; who likewise farther to gratify the said *Pepin*, and render him more absolute, forced *Carolemannus*, the said *Pepin's* elder Brother, to become a Monk of the Order of *Benedict*.

The Towns and Territories got by the Pope from *Pepin*, on the Consideration aforesaid, were these: *Imprimis Ravenna, Bononia, Imola, Faventia, Pompili-Forum, Livii-Forum, Cesana, Ferraria, Ficeolas, and Gabellum*: All these having before been under the Dominion of *Ravenna*. And in *Pentapolis, Ariminum, Pisaurum, Ancona, Mons Feretri*; together with all the Castles and Lands of the Provinces called at this Day *Romandiola*, and *Marca Anconitana*. Thus we see, what a rich Reward the Chair of *Rome* obtained for their Defection from their rightful Prince the Emperor of the East, and doing *Pepin* a Kindness, whose Posterity were bound in Interest of State, to keep up the Reputation of *St. Peter's* Successor, since his Authority was all the Right they could shew to their Crowns.

Si jus violandum est, Regnandi causa violandum.



P A C K E T III.

Non est dubium quin Religio nulla sit, ubicunque Simulacrum est : Nam si Religio ex divinis rebus est, divinum autem nihil est nisi in cœlestibus rebus : Carent ergo Religione Simulacra, quia nihil potest esse cœleste in eâ re quæ sit ex Terrâ.. Lactant. Divin. Instit. Lib. 2. Cap. 8.

The Condemnation of Image-worship in one Council, and the Commanding it in another. How Images came to be Adored in England by a silly Monk's Dream. The Council of Frankford condemns Worshipping of Images. The Idolatrous Doctrines and Practices of the present Romanists therein.

“ OUR last acquainted you with the Beginnings of the great Feud between the Bishops of Rome and the Emperors concerning IMAGES, and their being worshipped ; and how insolently Pope Gregory the Third, not only excommunicated *Leo Isaurus*, but deprived him of his Crown and Empire. What his Crime was, we may learn out of *Platina*, in the Life of Gregory the Second, where he tells us, that the said Emperor *Phanatico Spiritu incitatus*, &c. Being possessed with a PHANATICK Spirit, had commanded all Statues of Saints, Martyrs, and Angels to be removed out of the Churches, for preventing Idolatry. The Progress and unhappy Success of this Quarrel is our present Task.

After the said *Leo's* Decease, succeeded in the Imperial Dignity his Son *Constantine*, (commonly called by the fluttish Nick-name of *Coproninus*, from the Greek *κοπρος*, *stercus*, or *Ordure*, because at his Baptism in his Infancy, being according to the Custom, as it should seem, in those Days, dipp'd in naked, he happened to defile the sacred Font ;) and he being likewise very averse to the *Worshipping of Images*, superstitious Writers have since dipt their Pens in Gall and Wormwood to asperse his Name. Though we do not find any Matters of Fact concerning him, in authentick Historians, which might not become a good and courageous Prince. For suppressing the before-mentioned growing Idolatry, in the thirteenth Year of his Reign, and from the Birth of our Lord 754, he assembled a general Council, consisting of no fewer than 338 Bishops, who after a grave Consultation, condemned the *Worshipping of Images*, and did forbid the placing them in Oratories and Churches, where the Divine Majesty is worshipped, as being an inconvenient and dangerous Custom ; 'tis thought, borrowed from the Pagans, who having no Hope of the Resurrection, were therefore wont, first, to solace themselves with the pictured Similitudes of their Friends, as if they had been bodily present with them, and after fell to honour them with various Ornaments, and

at last to worship and pray to them. Nor were the Causes for which this famous Assembly proceeded to Anathematize the Worshippers of Images, slight or trivial, but very considerable and full of Weight; amongst which, these three are the principal.

1. Because such worshipping of them is contrary unto Holy Scripture.
2. Because the Divine and Human Nature being inseparably united in Christ, and that the Divine Nature cannot be represented by an Image, therefore it is not meet to represent his Human Nature by an Image, lest we should seem to separate the two Natures in Christ.
3. Because the Writings of the antient Fathers, as *Epiphanius*, *Eusebius*, *Athanasius*, &c. do utterly disallow such Image-worship.

After the Decease of this *Copronimus*, *Leo* his Son reigned five Years; who following the Footsteps of his Father in Zeal against worshipping Images, punished several Courtiers and Grooms of his Chamber, as *Papias*, *Strateius*, &c. for the same; who therefore by the superstitious Recorders of this Age, *Zonaras* and *Paulus Diaconus*, are reckoned in the Catalogue of *Holy Confessors*. But let ancient or our modern *Romanists* deceive themselves and the People as they please, with Conceits of Martyrdom, &c. *Christ* will be so far from owning them, that they must rather expect a *Go ye Cursed into the Lake prepared for Idolaters, Murderers, Traitors*, &c. For he will never count them his *Martyrs*, who fight obstinately against the *Truth*, even unto the Death. Nor will he esteem them to be his *Confessors*, who suffer justly-inflicted Punishment for the Contempt of the Laws of the *Magistrate*, being agreeable to the Law of God.

After this came *Constantine*, the Son of the last-named *Leo*, to the Empire; who being but a Child, his Mother *Irene* was for ten Years Empress-Regent. This Lady was a most superstitious Stickler for Image-worship, and therefore in the Year 786, she called another Council, first at *Constantinople*, but thence translated to *Nice* in *Bythinia*, hence call'd the second *Nicene Council*. Here, partly by the Arts and Influence of the Empress, who was of a crafty violent Temper, and partly by the Tumults of the Idolatrous Rabble, and somewhat by the Importunity of *Adrian* then Bishop of *Rome*, who sent thither his Deputies and Letters full of foolish lying Miracles, which he affirm'd had been performed by Images, the Bishops were prevailed with to make a Decree for the restoring of Images, that they should be set up in Churches and worshipped. Thus far are Councils from being Infallible, that they are frequently over-bias'd with Fear, seduced with trivial Reasons, and brought to establish things contrary to each other. The Tenor of their Canon runs thus: *That the Image of Christ, and those of the blessed Virgin Mary, and of the Saints, should not only be received into Places of Adoration, but also should be adored and worshipped: For the Honour done to the Image, is thought (say they) to redound to him [or her] who is thereby represented, according to the Words of Basilus Magnus; whereas, in truth, that Saying of Basilus is wretchedly misapplied: For he is writing in that Place [cont. Eumonium, Lib. 1.] of Christ the invisible Image of God (as the Apostle calls him) and not of Images made with Mens Hands.*

But to come nearer home, 'tis said that this Kind of Idolatry had almost in the Beginning of this eighth Century, gotten too great Root amongst our Ancestors the Saxons and other Inhabitants of *England*: For we find, that *Anno 712*, a Synod was assembled at *London*, where was present *Bonifacius* (an indefatigable Slave and Solicitor

Sollicitor for several successive Popes; and who for 36 Years trotted up and down the World, endeavouring might and main to bring *England, France, and Germany* to Subjection to the Roman Bishop, and to a Conformity with the Superstitions of that Church.) In this Assembly was canvass'd the said Business of worshipping of Images; and though no Disputations were heard whether the same did agree with the *Word of God* or not, for that was a Way of Discussion grown much out of Fashion, especially with *Bonifacius* the *Dominus fac-totum* in this Affair, yet it was counted a sufficient Warrant for bringing Images into Places of Adoration, and for worshipping them (especially the Image of the Virgin *Mary*) that one *Eguvinus*, a brain-sick Monk of the Order of *St. Bennet* (who afterwards got to be made a Bishop for this good Service) affirmed and swore it to boot, *That the Virgin Mary appeared unto him in a Dream, and declared, That it was her Will and Pleasure, that her Image should be set up in Churches and worshipp'd.* This notable Proof presently satisfied the wise Council in the Point; and truly such a sleepy Story was much about as substantial a Reason as that waking Dream which prevailed with the *Lateran* Council under Pope *Stephanus* the Third, who allow'd the worshipping of Images, because, forsooth, they humbly conceiv'd, *That God and the Saints would otherwise be in worse case than mortal Princes, since the latter had their Images up and down in all their Dominions.* And therefore they did most *Theologo-logically* conclude the other ought to have their Images also to be worshipp'd, though never so much against God's own repeated Commands.

But yet still there must be another tug for't: *Anno 794, Charlemagne*, (that is in *English, Charles the Great*) King of *France*, summoned a grand Council for adjusting the now every-where fierce Contests about this Business; where not only the *French* Bishops, but those too of *Germany* and *Lombardy*, together with *Theophylact* and *Stephanus*, Pope *Adrian's* Legates, and the great *Charles* himself (who ought first to have been named) were present. The Matter coming to debate, Pope *Adrian's* Emissaries produced the Canons of the said second Council of *Nice*, hoping thereby to have smothered all further Examination, as being a thing already determined; but the Fathers of this Council comparing the same with the preceding Acts of the before-mentioned Council of *Constantinople*, resolv'd, since Truth is said to consist in a Medium, to see if they could hit upon her by steering a *middle Course between them both*: For as they disallow'd that *strict Prohibition* of the *Constantinopolitans* to have any Images or Pictures at all in Churches, so they utterly condemned the Resolutions of the *Niceans* in prescribing Worship due to Images, or any honouring them with Incense, Candles, or Bowings before them; counting the said Canon that ordain'd such Idolatries so impious, that the Council in which it was concluded, was neither worthy to be called *Catholick* or *Oecumenick*.

But so wedded were the Bishops of *Rome* to their dear Image-devotion, so apt the depraved Nature of Man to hatch a Religion of their own, though directly contrary to the Commands of the Divine Majesty; and so industrious is that common Enemy of God's Glory, and Man's Salvation, to prompt, instigate, and confirm them in the same, that notwithstanding this honest Decision of the Controversy, Idolatry still prevailed; and how far it is since augmented and maintained, may appear by the Differences that are at this Day between us and the Papists concerning it.

1. They affirm, that it is not forbidden to make, or rather feign an Image of the Blessed Trinity; as of God the Father, in the Shape of an old Man, holding

a Globe in his Hand, to signify that he is Creator of all Things: Of the Holy Ghost in the Form of a Dove, &c. See Bellarmine, *de Ecclesia Militante*, l. 2. cap. 8.

2. The Bull of Pope Pius IV. containing the Form of the Oath for professing of Faith, dated at Rome, in the Year 1564, makes Image-worship absolutely necessary to be believed by all Men, as an Article of Faith,—*And most firmly I avouch, that the Images of Christ, and the Mother of God, always a Virgin, and other Saints, are to be had and retained, and that to them Honour and Veneration is to be given.*

3. But yet their admired Schoolman Thomas Aquinas, and the far greater Part of their Authors, treating on this Subject, go yet farther, asserting, That the same Honour and Worship is due, and ought to be paid to an Image, as to the Person or Thing thereby represented,—*Idem honor debetur imagini & exemplari, ideoque Christi Imago est adoranda cultu latriæ*, Tho. Aquin. par. 3. Quest. 25. *The Image of Christ is to be adored with the same Manner of Worship, as Christ himself is to be, if personally present.*

4. Though Bellarmine himself in some Places goes not so far, but endeavours to amuse us with Distinctions, yet he avers, cap. 21. *Imagines per se & propriè venerandas, ita ut ipsæ terminent venerationem*: That Images of Christ, Saints, &c. properly, and of themselves, are to be worshipped, so as to terminate our Veneration in them.

Lastly, the Practice of the common Papists in this Case is notorious; take it in the Words of Cornelius Agrippa, *de Van. Scient.* cap. 57. *We bow to them, we kiss them, we offer Lights to them, we dedicate Gifts, we apply Miracles, buy Pardons of them, go on Pilgrimage to them, make Vows to them; nor can it be expressed how great Superstition (if I may not say Idolatry) is nourished amongst the rude and ignorant People by Images, the Priests winking thereat, and thence reaping no small Gain to their Purses.*

Though Cornelius, being himself of their Communion, (for I have seen a Letter from the Pope to him, styling him, *Dilectissime Fili*) dare scarce call this Practice by the right Name; yet that it is plain and down-right Idolatry, of which the Church of Rome is guilty in this Point, shall (God willing) be sufficiently proved in our next, and following Sheets."

P A C K E T

P A C K E T I V.

*Deus omnem similitudinem vetat fieri, quanto magis imaginis suæ?
Non amat falsum Author veritatis. Adulterinum est apud illum
omne quod fingitur. Tertul. l. de spectaculis, cap. 23.*

Farther Proofs of Papists worshipping Images, from their own Authors. Their leaving out the Second Commandment. Texts of Scripture, and Arguments proving Image-worship to be unlawful and idolatrous, &c.

“**T**HOUGH a main Part of Popish Devotion consists in worshipping of Images, yet when the same comes to be scann'd, it appears so grossly unwarrantable, and evidently idolatrous, that some of their more crafty Advocates will often amongst Protestants seem to deny, that Roman-Catholicks do at all religiously worship any such Images; or at least they cloud the Matter with so many nice and different Distinctions, as renders it difficult, if not impossible, to understand what it is they mean, or would maintain: Therefore to silence such Deceivers, and shew the Reader, that whatever Niceties they pretend, the establish'd Doctrine and common Practice of their Church is quite otherwise, and does prescribe a real religious Worship to the very Pictures of Christ, the Virgin, Saints, &c. we shall, to the Testimonies alledged in our last, add these that follow.

Zacharius Boverius, the Spanish Frier, in his Consultation directed to King Charles I, when Prince, and in the Spanish Court, [Part 2. Reg. 1. p. 189. Edit. Madrit. Anno 1623.] says expressly, *That the Images of Christ and of the Saints ought with pious RELIGION to be worshipped by Christians.* And Azorius the Jesuit, in his *Moral Institutions*, Tom. 1. lib. 9. cap. 6. avers, *Constans Theologorum, &c.* 'Tis the constant Judgment of Divines, that the Image is to be honoured and worshipped with THE SAME HONOUR AND WORSHIP wherewith that is to be worshipp'd whereof it is an Image. And Frier Pedro de Cabrera, on that Place of Aquinas's Sums, cited last Number, *That an Image of Christ is to be worshipp'd with Latria*, (their highest Sort of Divine Worship) *as well as Christ himself*; the said Frier, I say, thereupon makes these Conclusions: 1. *That it is simply and absolutely to be believed, that Images are to be worshipp'd in Churches, and out of Churches, and that the contrary is an heretical Doctrine.* 2. *That Images are truly and properly to be ADORED, and with an Intention to them themselves, and not only the Prototypes or Originals that are represented in or by them.* And this he affirms to be the Doctrine not only of the said Thomas and his Disciples, but of the Schoolmen in general; and he there musters up no less than nineteen of them for Vouchers in the Point, viz. Cajetan, Capreolus, Paludamus, Ferrariensis, Antoninus Soto, Alexander of Hales, Albertus Magnus, Bonaventure, Richardus de Media Villa, Dionysius,

Dionysius, Carthuganus, Major, Marsilius, Thomas Waldensis, Turrecremata, Augustus, Clichtoveus, Turrian, and Vasques; a jolly Company! and all eminent approved Doctors of the *Romish Church*. And if any little wheedling Priest shall after such Evidence deny this to be the Doctrine of their Church, does it not roundly follow, that either he deceitfully imposes on us with a wilful Lie, or else, that their Church (which boasts so much of Unity) is so divided in Opinion, that none can tell what she holds or asserts? But as to Practice, *Polydore Virgil*, one of their own Authors, in his Treatise *de Inventionem rerum*, l. 6. cap. 13. ingenuously acknowledgeth, that there are many which worship the very Images of Wood or Stone, Brass or Marble, or Pictures painted upon the Walls, not as Figures, but as if they had verily Sense; and do put more trust in them, than they do in Christ, or the Saints to whom they are dedicated. Nor is there any modest intelligent Man that is acquainted with the Usages and Devotions of vulgar *Romanists* towards Images, Crucifixes, *Agnus Dei's*, &c. but must with Grief bear Testimony of, and bewail their Superstitions and Idolatries in this behalf."

Memorable to this Purpose are the following Words of Dr. Middleton, among many others, in his Letter from Rome, shewing an exact Conformity between POPERY and PAGANISM, p. 69, 70. 'For whilst we see the present People of Rome worshipping at this Day in the same Temples; at the same Altars; sometimes the same Images; and always with the same Ceremonies, as the old Romans; they must have more Charity, as well as Skill in distinguishing, than I pretend to, who can absolve them from the same Crime of Superstition and Idolatry with their Pagan Ancestors.'

"Now how diametrically opposite are such their Doings to the express Law of God, and Current of Scripture! Can any thing be more plainly, fully, and explicitly prohibited by the Second Commandment, *Exod. xx. 4. Thou shalt not make unto thy self any graven Image, or the likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth; thou shalt not bow down to them, viz. with thy Body, nor worship them, viz. with thy Soul?*"

Here observe, that no Words could possibly be chosen more comprehensive and emphatic; nor could any Law be more positive and clear, more pointed and particular. We are not only forbidden to WORSHIP any Representation of that which hath no Existence in Nature, but to make, for that End, any graven Image, or THE LIKENESS OF ANY THING, that is in Heaven ABOVE, (as of THE EVER BLESSED TRINITY, the Sun, Moon, Stars, Angels, and Saints departed) or in THE EARTH BENEATH, (the Likeness of Male or Female, or of any Beast that is on the Earth, of any winged Fowl that flieth in the Air, of any Thing that creepeth on the Ground) or in THE WATERS UNDER THE EARTH, (the Likeness of any Fish or Aquatile) Deut. iv. 16,—20. We are not only prohibited the worshipping of GRAVEN IMAGES, but any Similitude, Representation, Figure, or Likeness of any Thing in Nature, infinite or finite, rational or irrational, animate or inanimate, whether it be the Work of the Statuary, Smith, Limner, or Painter. We are expressly commanded not to bow down our selves, or shew any religious Reverence TO THEM, no, nor BEFORE THEM, 2 Chron. xxv. 14. For these two Phrases, are, in the present Case, of much the same Import. *Εὐσεβειῶν μοι, if thou wilt bow down UNTO ME*, Matt. iv. 9. and *εὐσεβειῶν ἐμπάν μιν, Luke iv. 7. bow down BEFORE ME*, are the very same. Nor are we to serve them with our Souls or Bodies, in any religious Act whatsoever. So very explicit is this Command, that
it

It is plain, the blessed God would hereby discover the Heinousness of the Sin of *Image-worship*, and how odious and provoking it is, in his Sight; and, at the same time, leave Men, whom he knew to be in this their corrupted State *exceeding prone to this Wickedness*, without all Pretence and Shadow of Excuse, if they should dare to commit it, when he has thus cut off from them all possible Evasions and Ex-tenuations of their Guilt. How awful also are the Reasons annexed! *I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers upon the Children, &c.* Therefore thou shalt not *religiously worship them*, either externally or inter-nally. "Whereas 'tis most apparent Papists do, and by the Doctrine of their Church are obliged to do both. She indeed doth *tautly confess* her Guilt herein, but to colour such her Sin of *Idolatry*, adds thereto that other grievous Offence of *diminishing the Law of God*, liable to a Punishment no less severe than *blotting out of the Book of Life*, Rev. xx. 19, viz. *quite leaving out and endeavouring to suppress this Commandment*. As if a Malefactor, to avoid being condemned according to Law, should steal away the Statute-book. Thus generally in their Catechisms, and particularly in one in *English*, intitled, *A Catechism, or Summary of Christian Doctrine, Printed for T. D. 1673.* many Thousands of which have of late Years been spread abroad, and given away, to poison ignorant unwary Protestants with their pestilent Heresies; and great Numbers of them ready prepared, to be publish'd on the *expected Turn and Massacre*, * have since the Discovery of the late horrid Popish Plot been seized, and deservedly *burnt*. In this Popish Catechism, I say, p. 23. the Second Lesson begins thus.

Q. How shall we make it appear that we love God?

A. By obeying his Commandments.

Q. How many are these Commands, and what are they?

A. 1. You shall adore one God, and love him perfectly.---[Then leaving out the second, they skip to the third thus.]

2. You shall not take his Name in vain.

3. You shall keep holy the Sabbath Day, in serving God devoutly.---[And so in Order, till you come to that which in truth is the tenth Commandment; which (knowing People will not be satisfied without Ten in Number) they most absurdly divide and make two of one, thus.]

9. You shall not covet your Neighbour's Wife, nor any Thing that is against Chastity.

10. You shall not covet your Neighbour's Goods of any kind.

Where, besides their *Impudence* in varying the Phrase, and leaving out what they please of each Command, as if they could find out Expressions more comprehensive and significant than those which were written by the *Finger of God*, their aforesaid Impiety of omitting the *Second Commandment* wholly, is manifest; and that the same is *designedly* done, to keep the poor People from startling at their *idolatrous Image-worship*, which they must needs do, if they should be suffer'd to know that the same is so expressly condemned." But, what astonishing Assurance was it, to think to impose this upon *Englishmen*, in their own Language, who had been taught

* This refers to the Apprehension which many were under of a Massacre about that Time.

taught it in their *Catechisms*, and read it in THEIR BIBLES, from their Infancy! "Now if these wicked *Jugglers*, to support their Abominations, dare thus openly make bold with God's holy Law, and suppress and alter even the Ten Commandments at their Pleasure, what *Forgeries* may not we expect in Fathers, Councils, and other Monuments of Antiquity that have pass'd their sacrilegious Hands? Or indeed where, or in what, can we hope for any Sincerity or Fair-dealing from them?"

But besides this Commandment, the Scripture abounds with Precepts of the same Tenor, as *Deut. iv. 15, 16. Take ye therefore good heed unto your selves, (for ye saw no manner of Similitude on the Day the Lord spake unto you in Horeb, out of the midst of the Fire) lest ye corrupt your selves, and make a graven Image, the Similitude of any Figure, the Likeness of Male or Female, &c. And Deut. xxvii. 15. Cursed be the Man that maketh any graven or molten Image; an Abomination to the Lord. With many other Texts to the same Purpose," as Exod. xxxiv. 17. Lev. xxvi. 1. Deut. v. 8. See also Isa. xl. 18.—28. xlv. 9.—21. Jer. x. 3.—6, &c.*

"Though this be sufficient to shew how odious Image-making on a religious Account is to the Divine Majesty; yet for full Satisfaction to all weak or wavering Protestants, and Conviction to the most obdurate Papists, we shall further offer to make good these two Particulars.

1. That it is utterly unlawful to make any counterfeit, as it is impossible to frame any true Image of God the Father, the Son, or the Holy Spirit.
2. That it is Idolatry to worship any Image of our Lord and Saviour, the blessed Virgin, or any other Saints.

As to the first, It is solemnly forbidden that any one should represent God in, or by an Image. For Proof of this, read and compare, *Deut. iv. 15.—23. Isa. lx. 18. Rom. i. 21. 1 Kings xii. 28. Acts xvii. 29, &c.* Therefore it is absolutely unlawful.

2. God is incorporeal, invisible, infinite, incomprehensible, &c. So that the most glorious of Creatures, or all of them put together, cannot represent him as he is, much less Images made by Men: Ergo, it is impossible; and consequently unlawful to be attempted.

3. The making of Images, whereby to represent God, hath often been the Cause of Idolatry, and many and dreadful Plagues on those that did it, as *Exod. xxxii. 1 Kings xii. 26.—33. and often elsewhere.—Ergo.*

4. God cannot, and therefore ought not to be represented by that which is nothing like him: But in any Image there is nothing like to God; for we ought not to think that the Godhead is like unto Gold, or Silver, or Stone graven by Art and Man's Device, *Acts xvii. 29.—Ergo.*

5. Making of Images of God, is vain and unprofitable: So saith the Prophet, *What profiteeth the graven Image, the molten Image, a Teacher of Lies, that the Maker thereof trusteth therein to make dumb Idols? Woe unto him that smiteth unto the Wood, Awake; to the dumb Stones, Arise, it shall teach. Behold, it is laid over with Gold and Silver, yet there is no Breath in the midst of it: But the Lord is in his holy Temple: Let all the Earth keep silence before him, Habakkuk ii. 18, 19, 20.*

6. We have the Testimonies of our very Adversaries in this Matter: For *Damas. Lib. 4. de Fide Orthodoxa, cap. 17. saith, Christianos nullam, &c. That Christians retain no Image of God, because he is incorporeal and invisible, And Bellarmine himself,*

himself, who yet pleads for them with all his Might, confesses, that many Papists hold it unfit to make any Image of God, and that it is rather tolerated than approved of by the Church.

The Truth is, the Attempt to represent, in any Manner, THE INVISIBLE and INCOMPREHENSIBLE GOD, by any visible Image, or Likeness, is so manifestly absurd, and so evidently contrary to natural Reason, that it is very amazing any should be found so bereft of Sense, and so void of Shame, as to excuse, and much more to defend it, since it is well known that many of the wiser Heathens abhor'd it.

As to the second Particular, That the Images of Christ, or any Saints, are not to be worshipped; to all that has been said we argue further,

1. If God alone is to be adored with a religious Worship, then not the Images of Christ and Saints. But the first is true, as appears, *Exod. xx. 4, 5. Deut. v. 9. vi. 13. Matt. iv. 10, &c. Ergo.*

2. If we are not to make the Image of any Things that are in Heaven above, to bow down to and worship them, then not of Christ and the Saints, who are in Heaven. But the first are the very express Words of the second Command of the Decalogue. — *Ergo.*

3. If the Images which the Papists worship are Idols, then their worshipping of them is Idolatry, and so utterly unlawful. But the first is true: — *Ergo.* The Assumption we prove thus: All Images that are made by Men, when they are adored and worshipped, are Idols, *Gen. xxxi. 30, 34. Judges xviii. 30, 31. Hosea iv. 12, 17. Acts vii. 41, &c.* But the Papists Images are adored and worshipped: And to them all those things agree which are said of Idols, *Psal. cxv. 4. Their Idols are Silver and Gold, the Work of Mens Hands: They have Mouths, but speak not; Eyes they have, but see not, &c. — Ergo.*

4. That which the Apostle reproves and detests in the Heathen, is much less lawful in Christians: But he reproves and detests the adoring of Images representing God, in the Heathen, *Rom. i. 25.* where, contrary to the Popish Distinction, he calls the Idols of the Gentiles Images, *ver. 23. — Ergo.*

5. If to worship an Image which was made by God's own Appointment, which was instrumentally a Cause of great good to the People, and a Type of our Lord and Saviour Christ, were unlawful, then much more unlawful is it to worship those Images which he hath not commanded, but explicitly forbidden, as *Deut. iv. 15.* But the first is true, as appears in the Case of the brazen Serpent, *2 Kings xviii. 4. — Ergo.*

6. If Men themselves, how much Saints soever they be, are not to be religiously worshipped, then much less are their Images; since the Men undoubtedly are more excellent and worthy than their Pictures, the Substance than the Shadow: But no Men or Angels, how holy soever they be, are to be so worshipped, *Acts x. 25, 26. Rev. xix. 10. and xxii. 8, 9. — Ergo.*

7. If to erect Images to be worshipped be a false Doctrine of Vanity and Lies, then it is not to be done. But the first is true, *Jerem. x. 8. They are altogether brutish and foolish: The Stock* [meaning the Image they worshipped, as appears by the Context] *is a Doctrine of Vanities, Habakkuk ii. 18. What profiteth the graven Image? the molten Image, a Teacher of Lies, &c. Zechar. x. 2. The Idols speak Vanity, they comfort in vain, &c. Ergo, to make and worship such Things is Vanity, because unprofitable; and Impiety, because prohibited.*

Lastly, (to shew the Irrationality and Absurdity of the Papists Practice) if there are as many different Images of Christ and the Saints, as there are Painters who make them, as Experience witnesseth; then either those Images, because they are not Images or Likenesses of Christ and the Saints, are not at all to be worshipped, or that is to be worshipped which is not truly the Image of Christ and the Saints; and so you may worship any Image in the World, for the Image of Christ, &c. Or else you must say, That Christ and the Saints may truly have infinite, divers, and different Images. To say either of which is superlatively and monstrously absurd.

As for the Papists Objections and specious Pretensions, whereby they would varnish over their foul and loathsome Idolatries with Semblances of Truth and Lawfulness, just as they gild over their rotten Idols with Gold, &c. to make them the more inviting and awful to the Vulgar, we shall in our next, take them into Consideration, and shew their Falsity and Imposture.

PACKET V.

Cum adorant Ligna & Lapides, non vident se ea quæ illis similia sunt, calcare pedibus, & cremare? Et tamen quæ parùm absuit quin suos in usus verterent, hæc ipsa per amentiam, postquam sculperunt, colunt. Athan. cont. Gent.

A Cheat of the Roman Church concerning the second Commandment. Popish Arguments for Image-worship refuted. Their Distinction between an Image and an Idol frivolous.

IN our last we truly observed the crafty Impiety of the *Romish Church*, in suppressing and leaving out the *Second Commandment* in their vulgar Catechisms, to prevent the Ignorant from taking notice of their Idolatry in worshipping Images, thereby so plainly and expressly prohibited. Since which, we have met with some little Advocates for Popery, that have had the Confidence to deny the Truth of that Charge; though at this Instant we have by us above a Dozen several and distinct *Papish Catechisms*, and other of their Books, (some in *English*, and others in *French*) printed at different Times and Places, pretending to set down the Ten Commandments, in all which the same is totally omitted. Yet still these pretty Vouchers for *Rome* insist, they have seen other *Roman-Catholick Books*; wherein the said Precept against Images is inserted. Which we will not deny but may be true, but must desire the Reader to take notice, that this, rightly understood, is but a farther Instance of their subtle ungodly Villany; for in their Catechisms which they generally teach, and distribute amongst their People, they

they leave it out, as aforesaid. But finding that here in *England* amongst Protestants they are therefore deservedly decried, and not being able to justify such their Doings, they put it in some of their Books, which are privately kept, only with a Design, that when a Priest is pinch'd, he may deny the Thing, and affirm it to be a false Scandal raised on their Church; which to disprove, out he pulls such Book, never produced but on such fallacious Occasions: Whence still appears, that their Religion is composed of, and supported by nothing but Cheats and Juggles; whereof in this Particular we thought fit to premise this brief Detection, and now proceed to examine the Pretences whereby *Bellarmino* and other Popish Authors would justify their idolatrous Practice of Image-worship.

And certainly, if we consider how stupidly and absurdly they maintain it, we shall of a Truth find the Words of the Psalmist verified: speaking of such Stocks and Idols, that have Eyes and see not, &c. he adds, *Those that make them are like unto them, and so are all they that put their Trust in them*, Psal. cxv. 8.

Object. 1. They would distinguish between an Image and an Idol, viz. *That an Idol is a false Similitude, representing that which hath no Existence in Nature; but an Image, or Similitude, is the Representation of a Thing that truly is real and existent*: And to colour this, they cite those Words of St. Paul, 1 Cor. viii. 4. *An Idol is nothing in the World*. And hence thus they argue, That all Images held or adored for Gods, which they neither are, nor yet possibly can be, are Idols; and such were those of the Gentiles so oft condemn'd in Scripture: Whereas other Images that represent a Truth, as those of Christ and the Saints (who are truly what they are represented to be) cannot be so called, and consequently may be honoured (*worshipped* they should say, or else they say nothing to the Purpose) without any Violation of the Commandment. This is fairly the Substance of what they alledge. ---Now let us examine it.

1. As for the Words *Image* and *Idol*; on which the Jesuits found their Distinction between Image-worship and Idol-worship; if we respect the original and antient Use of them, they are all one: For εἰδωλον is derived from εἶδος, signifying the Shape or Form of any Thing. Hence *Aristotle*, in his Treatise *De Sensu & Sensibili*, calleth the Species of such Things as we apprehend by Sense, *Idola*; and *Tully de finibus* interpreteth the Word *Imagines* by *Idola*; and Cardinal *Cajetan* in his Comment on *Exodus* xx. speaking of the Images of the Angels in the Ark, termeth them *Idola Cherubimorum*, word for word, *The Idols of the Cherubins*. Yea, the Septuagint translate the original Word sometimes by εἰδωλον an *Idol*, sometimes by γλυμμα a *graven Image*, sometimes by εἰκὼν an *Image* or *Likeness*. "But if we have regard to the more common Use, the Words *Imago* and *Idolum* differ as much as *Mulier* and *Scortum*, a *Woman* and a *Strumpet*; for as such Women as are defiled by corporal Fornication are termed *Strumpets*, so now for the most part those Images only which are abused to *Spiritual Fornication* are called *Idols*; and therefore rightly says *Tertullian de Idol.* cap. 4. *Imaginum consecratio est Idololatria*. The Consecration of Images, or devoting them to a religious use, or setting them up to be worshipped, is Idolatry.

2. It is not true that all the Idols of the Gentiles were Figures of Things not existing; for they had Images of Men, as *Belus* and *Jupiter*, as also of the Sun and the Moon, and other Creatures; and sometimes Images which they made for the true God, as a Benefactor, to whom we find in the *Acts* they had an Altar." The *Golden Calf* also, which was intended as some sort of Representation of *JEHOVAH*,

is called by Stephen ἰδωλὸν an Idol, *Acts* vii. 41. "And therefore as to that Saying of the Apostle, *an Idol is nothing in the World*, it cannot possibly be understood that an Idol is strictly and absolutely *nothing at all*; but that it has no *true Divinity*, no *divine Power* in it, so as to make the *Things offered* to it either better or worse, more lawful or unlawful to be eaten. See the Place *1 Cor.* viii. 4.

3. Nor is it true that the Heathens believed that the very Images which they worshipped were Gods, for they counted them but Resemblances of them; and this undeniably is proved by that Retort of the Pagan Philosopher *Celsus* to *Origen*, *If you Christians deny Things made of Wood, Stone, Brass, or Gold to be God, we grant it; for otherwise it were a ridiculous Opinion: For who but a stark Fool did ever account them for Gods?* *Orig. cont. Cels.* l. 7. Well, but what did they do then? Just the same as the Papists do----They honoured the Image for the Sake of the Prototype; so saith the Heathen Man in *Clemens*, l. 5. *We worship the Images which we may see, in honour of that God which cannot be seen.* And the like Excuse we have from another Pagan, mentioned by *St. Austin* on *Psalms* cxiii. Concion. 2. ---*I worship neither the Image, nor the Devil; but by a corporal Figure I behold the Sign of that which I ought to worship.* How exactly agreeable is this to the Popish Practice? If there be any Difference between the Pagan Idolatries and theirs, it is in this, That they who pretend to be Christians and know God, and yet set up an Image to him, contrary to his positive Command, offend more, and with far greater Aggravations than the Gentiles, who knew him not, nor perhaps ever heard of any such Commandment. And if to worship a Creature, the *Work of God's Hands* (as they did the Sun, Moon, &c. though not absolutely, but in respect of *some Divinity*, which they conceived to reside in, move, actuate, or preside over those glorious Creatures) be flat Idolatry; how inexcusable is it to worship the *Work of Mens Hands*, and the Shadows of Creatures represented by Art, and applied by Man's vain Conceit to resemble the Creator? What saith *St. Ambrose* on *Psalms* cxviii. Sermon. x. *Gentes Lignum adorant*, the Heathens adore Stocks and Stones: But he gives you the Reason of it in the next Words, *Quia Dei imaginem putant*, because they think them Images of God. And do not they the like, when they worship the Picture of Christ in Wood, or any other Matter, because they hold it to be the Image of Christ? The *Israelites* that worshipped the *Golden Calf*, knew well enough whereof, when, how, and by whom it was made; and there could not possibly be such a *Calf* amongst them, to think it was the *true God*, who brought them out of the Land of *Egypt*. *Tertullian* in his *Apology*, cap. 10. upbraids the Pagans, *That in their own Consciences they knew well enough, that the Gods which they worshipped were but Men; that it was to be proved in what Places they were born, where they had lived, and left a Remembrance of their Works, where they were buried.* And may not the like be proved of many of their Saints, which they worship in their Church?

4. The Papists worship Images that do not truly represent the Things they pretend to be Similitudes of. For God the Father is infinitely far from being an old Man, nor are Angels Boys with Wings, nor was *Moses* horned, &c. And sometimes they worship Images of Things that never were in the World, as those of *St. George*, *St. Christopher*, &c. Nay, so far are all their Images of Saints from resembling truly the Originals, that in divers Places in Popish Countries (as we have been assured by sober and credible Travellers) the very same Images shall serve for several Saints, changing only some of the outward Accoutrements; so

as that which was *St. Peter* on one Festival, by only taking away the Keys and adding a Sword, hath serv'd very well another Day for a *St. Paul*; and the same Picture shall be worshipped as *St. Andrew* when it has a Cross, and also as *St. Laurence* when accommodated with a Gridiron." Yea, as we observed above from *Dr. Middleton*, the Papists at *Rome* do at this very Day worship the very same Images which the antient Heathen Romans worshipped. We add, that many of those whom they now call Saints, were when they lived in this World, little better than incarnate Devils.

"*Object. 2.* A second Thing, which our Papists call an Argument, is this: There are some Places of Scripture which expressly tell us of Images instituted by God, as *Exod. xxv. 18.* *Thou shalt make two Cherubins of Gold, &c.* and *Numb. xxi. 8.* *Make thee a fiery Serpent, &c.* Now if it were lawful to worship the Images of Angels, why not of Saints? And if it were lawful to worship the Image of Christ in Form of a Serpent, then 'tis lawful to do it in Form of a Man.

This absurd Stuff scarce deserves an Answer. For though we read that God commanded two Cherubims to be made, as also the Brazen Serpent, we nowhere read that they were to be worshipped; nay, on the contrary we find, when the Brazen Serpent had religious Worship offer'd to it, it was justly demolish'd, *2 Kings xviii. 4.* Nor doth it follow, that supposing it were lawful to worship Images instituted by God, therefore we are bound to worship them too, that against his Command are erected by Men: Any more than it doth, That because 'twas lawful for *Abraham*, having God's Command for it, to sacrifice his Son; Ergo, any other Man may kill his Child, without, and against it.

"*Object. 3.* *Bellarmino* insists, That the Images of the Cherubims must of Necessity be worshipped by those that worshipped the Ark; therefore worshipping of Images is lawful.

Ans. This is doubly false: For 'tis no where said that the *Israelites* were to worship the Ark; nor doth it follow, they ador'd the Ark, therefore the Cherubims upon the Ark. We adore Christ in Heaven, but do we therefore adore Heaven, and all that is therein? Withal, none can pretend to worship an Image which they do not see, nor do the Papists worship any Image which they have not just before their Eyes: But the Cherubims were not seen by the People; therefore they neither did, nor could worship them.

"*Object. 4.* *St. Austin* saith, That useful Signs of Divine Institution are to be revered, because the Honour given to them passeth to the Prototype, or Thing signified.

Ans. The Images of Christ and Saints are not of Divine Institution: Nor can any Image be made of Christ, but of something like his Body only, which is a debasing him, and apt to give but too common and low Imaginations of him; nor does any Man now henceforth know him any more after the Flesh, *2 Cor. v. 16.* Besides, the Honour of the Sign appertains to the Thing signed, only when that Honour agrees with the Will of the Person to be honoured: But the Honour bestowed on Images, doth no way pass to Christ and the Saints; for 'tis contrary to their Will, who will not have religious Worship derived otherwise than it ought.

"*Object. 5.* The Picture of a King is revered, and capable of an Injury; those that use it despitefully being punish'd for an Affront to the Prince, whom it

it represents: Therefore much more ought the Image of Christ to be revered; and those that oppose the same are to be counted his Enemies: And so indeed they generally are, as *Jews, Turks, &c.*

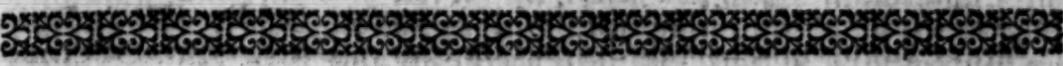
Ans. We only civilly honour the Picture of a King, to witness our due Obedience; but the religious Worship of Images is forbidden: And therefore, on the contrary, we most express our Obedience by denying it. 'Tis one Thing to dislike Crucifixes and other Images of our Saviour in Churches, out of Hatred to Christ, as *Jews, Turks,* and Infidels may do; and another Thing to disallow them out of a conscientious Hatred of Idolatry and Superstition. To stab the King's Picture, or any way deface it, out of Hatred, or Contempt of his Person (as the Popish Priests were wont to treat that of good Queen *Elizabeth*) is punishable Disloyalty: yet to take a Piece of counterfeit Coin prohibited by Law, tho' bearing the King's Image, and cut it to pieces, or nail it to a Post, is no Argument of Disloyalty, but on the contrary an Act of Loyalty, and Obedience also to the King's Laws.

Object. 6. It follows not, that the *Jews* might not adore Images, *Ergo*--- We may not: For the *Jews* might not eat Blood, Swines-flesh, nor many other Things which we may.

Ans. This is a brutish Argument, unworthy a Christian, much less a Divine: For who knows not that the Difference of Meats was a part of the Ceremonial Law abrogated by Christ, *Mat. xv. 17.* and *Acts x. 14, 15.* Let the *Romanists* shew us such a Repeal of the Law against Image-worship, and we will acquit their Church of Idolatry in this Point; but that they can never do. Nay, their great Cardinal *Bellarmino, de Imag. l. 2. c. 7.* confesses, That the second Commandment of the Decalogue is not Ceremonial, but Moral; and consequently binds us as strictly as the *Jews*.

Object. 7. If the second Commandment were Moral, and now in Force, no Person might make or have the Picture of a Friend, without Breach thereof. But Protestants do retain such Pictures; therefore they cannot without notorious Partiality urge the said Command more against our Pictures than their own.

Ans. This is a wretched Consequence. For God by *Moses* forbiddeth not simply to make any Image, but to make to ourselves any Image to be adored, or honoured with religious Worship; for so the Words immediately following do sufficiently declare the Meaning to be, *Thou shalt not bow down to them, nor worship them.* Now what a sorry Arguing is this: The Law forbids us to make any Image of God, thereby to worship him; therefore it forbiddeth us to make any Picture of Man or Woman, to remember them. The Law forbids all superstitious Use of Images; therefore, forsooth, it forbids all civil Use of them. Their Logick herein is as naught as their Divinity.



 PACKET VI.

Non sit nobis Religio humanorum operum Cultus: Meliores sunt enim ipsi Artifices qui talia fabricantur, quos tamen colere non debemus. August. de ver. Relig. Cap. 55.

Image-worship of Heathenish Original, maintained by ridiculous Fictions. The Devils, not Lay-mens Books. A sad Scandal to the Jews, &c.

“THE Practice of *Image-worship* being so eminent a Part of the Papist's Mock-devotion, as we have already mentioned, you must excuse us if we dwell somewhat the longer on that Point, because we would gladly worm such an Idolatrous Conceit out of the World; or if no *Remonstrances of Reason* however cogent, no *Authorities of the Holy Scripture* however express, no *Examples of true Primitive Antiquity* however clear, be able to convince our obstinate Romanists, yet at least we may sufficiently antidote all Protestants from embracing such an impious wooden Religion, or piece of revived Paganism.

For most certain it is, that the Original thereof was from the Heathens: One of the first Images that ever we read of set up purposely to be worshipped, being that consecrated to *Belus*, the Father of *Ninus* amongst the *Assyrians*, who were *Paynims*. And *Eusebius* witnesses as much in his *Ecclesiastical History*, l. 7. c. 17. or in the Greek the 18. The *Men*, saith he, of old, out of an HEATHENISH CUSTOM, were wont, after that Manner, to honour such as they counted *Heroes* or *Saviours*. 'Tis demonstrable, That the Jewish Church ever after the *Babylonish* Captivity, did abominate and detest, as unlawful, the making any Image of God, or setting up any Image at all in the Temple: For *Philo Judæus*, in his Treatise *De Legatione ad Caium*, when *Caligula* the Emperor had a mind to have his Statue or Image plac'd in the Temple at *Jerusalem*, thus opposeth it. ---This Temple, O *Caligula*, from the first Beginning to this Time, never yet admitted any Image. And he gives this Reason for it: The *Works*, saith he, of *Painters* and *Carvers* are the Images of material Gods; but to paint the Invisible God, or to feign any Representation of him, our Ancestors have always accounted it an horrible Wickedness. And herein he is seconded by that other learned *Worthy* of his own Nation, the famous *Josephus*, in his *Antiquities*, l. 18. c. 11. They intreated him (saith he) that he would not defile the holy City with Images forbidden by the Law; and for their own Parts resolved rather to die, than suffer such Erection of Images amongst them.

And as for Christians, the holy Scriptures are the Rule they are to walk by; and even *Fisher* the Jesuit confesses,---In the Scripture there is no express Practice

or Precept of worshipping the Image of Christ; but (saith he, fairly to colour his Church's foul Practice) there are Principles, which (the Light of Nature supposed) do convince the Adoration thereof to be lawful. See Dr. White's Reply, p. 226. So that from the Law of God, and the State of Grace, we are at last turned back to the Law of Nature; and from the Light of Nature, an Article of Faith (for 'tis no less with our Romanists, as before hath been proved) must be deduced and imposed, than which nothing could possibly be more absurd.

But even this too is false: For we read of Varro an Heathen Philosopher, who from the very Dictates of Nature had learn'd and professed the contrary Doctrine—*Castius. Dii observantur sine simulachris.* The Gods (saith he) are better and more purely served without Images: As we find him cited by St. Augustine *De Civitate Dei*, l. 4. c. 31. Which famous Father in the same Place conceives this Tenet of his to be so good a Principle in Nature, that he condescends to such his Opinion, and testifies thus much in his Behalf, saying thereupon, *Although Varro attained not to the Knowledge of the true God, yet how near he came to the Truth in this Saying, who doth not see?*

Many other remarkable Proofs of this may be gathered from antient History. Herodotus in his first Book, assures us, that the Persians had no Statues or Images of the Gods; and that they thought those who made them mad, because they did not, as the Greeks, believe, that the Gods were descended or sprung from Men. Plutarch also, in his Life of Numa the second King of Rome, declares, That he forbade the making of any Sort of Images of God, like to Man or any living Creature. —And that tho' for many Years they built Places for publick Worship, yet they had no corporal Representation, or graven Image of God, judging it unlawful to resemble Things more excellent, by Things unworthy of, and far below them; *nec Deum aliter nos attingere posse quam sola mente*; nor can we any other way resemble God, or approach to him but with the Mind alone. A golden Saying indeed! and worthy of a rational Creature, yea, of a Christian of the first Rank! What would this Pagan King of Rome say, were he to return and behold the numberless Number of Images of all Sorts wherewith that City is now filled, and the gross and stupid Idolatry of Men who pretend to receive the Bible as the Word of God, and yet presume to do all this in the Face of the Sun, and that in a direct Contradiction to many of its most solemn Commands?

“Our Adversaries having neither Precept nor Precedent in Scripture for this Matter, but positive Commands to the contrary, fall a telling Stories to persuade us to it, according to their usual Manner of preferring their doting Legends, old Wives Fables, and Apocryphal Romances, before the only unerring Word of God. Thus a bold notorious Scribbler of theirs, masking himself under the Letters T. F. in a Book Intituled—*A Defence of the Catholick Cause*, said to be Imprinted with License, Anno 1602. p. 39. tells us, That Nicodemus, that came to Christ by Night, made an Image of him crucified; and that before his Death he gave it to Gamaliel, who delivered it to James Bishop of Jerusalem, and he to Simeon, and Simeon to Zacheus, and Zacheus to his Successors; and that so it passed from one to another [we recite his very Words] until the Christians were forced to remove from thence to Beritus, a City of Syria; where afterwards the Jews finding it, used it most opprobriously, and pierced it with a Lance, out of which issued great Abundance of Blood that did many Miracles. [Sure 'twas from this Ocean of Blood that they have got so many Hogheads full as they shew up and down Europe.]

Europe.] And again, he tells us, *That the Woman which was cured by our Saviour of a Flux of Blood*, [*Veronica* they say her Name was, though 'tis somewhat strange how a Jewish Woman should come by a Latin Name; but 'tis all one in telling Popish Miracles; when once one's Hand is in, they must be accommodated with such small fictitious Circumstances as Names, Place, and Time] *did set up in the City of Cæsarea, in Memory of the Benefit, a Brazen Image of our Saviour; and that there grew an Herb at the Foot thereof, which when once it touched the Hem of his [that is, the Image's] Garment, had the Virtue to cure all Diseases; and cites several Authors to support it.* But if he had cited all the *Seven Wise Masters of Rome*, *Lucian's true History*, and *Catholick Tom Thumb* to boot, we should not have thought it worth while, to *mis-sp*end our precious Time in serious Refutation of such palpable ridiculous Lies.

We rather hasten to animadvert on their remaining Pretensions which carry any Colour of Argument; amongst which (for want of better) is

1. That which they are beholden to their Saint-Pope Gregory for, *That Images are Lay-mens Books*, or Motives whereby the Unlearned are taught the Christian Doctrine, and to love God, &c.

In answer to this (tho' it scarce deserves one) we say,

1. That this is but the very Pretence of the old Heathens, who, as *Athanasius cont. Gentes* tells us, accounted their Images *ὡς γράμματα ἢ ὅτι δίδωσι διδασκαλίαν*, as Letters whereby to spell and speculate their imaginary Deities.

2. That 'tis a most impious Cheat, and a daring Sacrilege of their Church to rob the Laity (that is, the People in general; for the Word signifies no less) of the Book of God, as they do, and then allow them only insignificant Books of Stocks and Stones.

3. We are no where commanded to learn the Mysteries of Salvation from Images, but from the Scriptures, *John v. 39. 2 Tim. iii. 14.* God's People are to be instructed by such Books as he hath appointed, not by such as he hath forbidden, and which are lying Vanities, as Images are, *Jer. x. 8. Zach. x. 2. Habac. ii. 18.* God will not be worshipped but as he hath commanded, *Luke xvi. 29.* But he hath no where prescribed Worship by Images.---Ergo, They are the Devil's Books, rather than Christians.

2. They object, That God, by the Images of Christ and the Saints, works many Miracles: Therefore they are well-pleasing to him.

Answ. The Miracles brought by the Papists to this Purpose, are either absolutely false, the delusive Cheats of their Priests, or the lying Wonders of the Devil and Antichrist, *2 Theff. ii. 9.* Besides, we are not to credit Miracles against God's Word, *Deut. xiii. 1.--6.* And many things there are whereby God works Miracles, that are not to be adored with religious Worship: As God, by his true Prophets, by Aaron's Rod, by the Waters of Jordan, yea, even by false Prophets, hath sometimes wrought Miracles; but none of all these were to be worshipped: Therefore not Images, if ever any Miracles had been (as in Truth never were any) wrought by them.

Most lamentable it therefore is, that any calling themselves Christians should be thus seduced; especially if we consider how great a Stumbling-block this Worship of Images is at this Day to the Jews, and an Hindrance to their Conversion: So that (as the judicious Sir Edw. Sands, in his Description of the Religion

in the West, observes) when they come to the Christians Sermons, (as in Rome they are enjoined once at least in every Year) so long as they see the Preacher direct his Speech and Prayer to a little wooden Crucifix that stands on the Pulpit by him, to call it his Lord and Saviour, to kneel to it, to embrace it, to kiss it, to weep upon it (as 'tis the Fashion in Italy;) this is preaching [backwards] sufficient for them, and persuades them more with the very Sight of it, to hate the Christian Religion, than any Reason such Preachers do alledge to love it." Nor are we to forget, That *this* is a Matter of infinite Scandal to the *Mahometans* at this Day, as it gave great Advantages to their Predecessors over the superstitious and idolatrous Christians in former Ages, when the Followers of *Mahomet* over-ran and laid waste so great a Part of Christendom, compelling numberless Numbers of ignorant and barren Professors to renounce the Faith, and embrace the *Dreams* of that scandalous *Impostor*. It should also be carefully observed, and often and seriously inculcated upon *all Christians*, that the History of the Church in *Old Testament* Times, and in all Ages ever since, confirms this sad Truth, That *Image-worship* has been both the Mother and Nurse of all Manner of Wickedness in Heart and Life, and has paved the Way for Irreligion, Polytheism, and Atheism.

"But *Demetrius made Silver Shrines*, and they brought no small Gain to the Craftsmen, and thereupon he bluster'd for them, and cried out, *Sirs, by this Craft we have our Wealth*, Acts xix. 24. This is the very Case of the *Roman Church*; she causes Images to be made, and prescribes Worship to them, because thereby she sucks no small Advantage. Witness the immense Wealth at *Loretto*, our Lady of *Hales*, and formerly near home, of *Walsingham*, &c. Nor that only; but if they should now quit or condemn such Worship, since 'tis published for an Article of Faith, they lose their main Anchorage, grant their Church hath err'd; and then farewell to all their new Doctrines, Grandeur, Pomp, and Reputation. To this dreadful Pass are Things brought among Papists!

Since therefore the *Worship of Images* is so expressly, solemnly, and frequently prohibited by God in his *Word*, unknown to the *Primitive Church*, borrowed from the *Heathens*, absurd to *Reason*, contrary to the pure Dictates of *Nature*, scandalous to *Christianity*, the Source of all Manner of *Evils*, introduced and supported by *Lies*, and maintain'd only for *filthy Lucre*; St. *Austin's* Profession (to borrow the Words of a worthy Protestant Gentleman) shall be our Conclusion for this Article of the *Romish* Faith: *If we or an Angel from Heaven preach unto you any thing [touching Image-worship] besides that you have received in the Scriptures, LET HIM BE ACCURSED.* August. cont. Liter. Petil. Lib. 3. Cap. 6. Tom. 7.

PACKET

P A C K E T VII.

Meliùs ad ædificationem Ecclesiæ est Orationes publicas, quæ audiente Populo dicuntur, dici Linguâ communi Clericis & Populo, quam dici Latinâ. Cajetan. in 1 ad Cor. cap. 14.

Of Prayers in an unknown Tongue. The Original of that Practice, and the horrible Absurdities that follow thereupon.

“WE are not yet, in our historical Remarks, past the eighth Century; in which, and for some Time before, amongst many other Superstitions and absurd Innovations, *Prayer in an unknown Tongue*, (we mean, not understood by the People praying) was grown to be very commonly practised; which to this Day is used and enjoined by the Church of *Rome*.” The Council of *Trent* say, (Sess. 22. cap. 8.) *Tho’ the Mass contain great Instruction, yet it did not seem convenient to the Fathers that it should be publickly celebrated in the vulgar Tongue; and (Can. 9.) If any one shall say, that the Mass ought to be celebrated only in the vulgar Tongue, let him be accursed.* “And therefore before we proceed, it may be convenient to bestow some Reflections on that Subject; which undoubtedly is one of the most gross and ridiculous Errors that ever infected the Church: For as *Velleius* the Epicure, in *Tully*, (and some unhappy extravagant Wits of late amongst us) would go about to maintain, by *Reason*, that it had been better for a Man not to have been indued with Reason, than to be indued with it; so in this Argument our Adversaries in good earnest do strive *cum Ratione insanire*, to prove by *Reason*, That it is best to exhibit to God an unreasonable Service: To speak understandingly by speaking without Understanding; and that in the publick Worship of God: To persuade civil Men, that in their Prayers the Priest ought to be a *Barbarian* to the People, and the People to the Priest: And, in a word, to force the People, instead of offering the *Calves of their Lips* to God, (as the Scripture-Phrase is) to offer him the *Lips of Calves*, bleating and bellowing without Understanding.

How abhorrent this is from the Practice of the Apostles, and the Faithful in their Days, the 14th Chapter of *St. Paul’s* first Epistle to the *Corinthians* may abundantly satisfy us. Nay, ’tis confess’d by Popish Authors themselves, to have been unknown in the purer primitive Ages: For so testifies *Lyra* on that Text, *In primitivâ Ecclesiâ, &c.* In the primitive Church, the Blessings, and all other Common Prayers were performed in the vulgar Tongue.” And, on 1 Cor. c. 14. he says, *Si populus intelligat, &c.* If the People understand the Prayer, or the Blessing of the Priest, they will be brought the nearer to God, and more devoutly answer, *Amen*. “So *Gretzer*, *Def. cap. 16. Lib. 2. Linguâ auditoribus non ig-*

notd, &c. All Things were dispatch'd in a Language not unknown or unintelligible to the People; and the Custom was, that the whole Church, Priest and People, did sing together. So a Multitude of their Authors, as *Aquinas, Cassander, Erasmus, Bellarmine*, all acknowledge that the publick Prayers in the first Ages were in a Tongue that the People understood; and give a special Reason for it, *viz. That it was so done, for the better Instruction of the Heathen and ignorant People in the Doctrine of Christianity.* See *Harding, apud Jewel, pag. 134.*

But if so then, why not now? Does not that Reason still hold good? Who hath made this Change? Who hath sown these new Tares in the Church? How crept in this false Doctrine? How grew up this corrupt absurd Practice? Certainly from no other than that *abominable Root*, which gives Being to the whole Body of *Popery, viz. Pride and Usurpation*: For when the Bishops of *Rome*, by the *ill Arts* before-mentioned, had mounted themselves to such an eminent Degree of Grandeur in the World, and by their external Lustre obscur'd their *Fellow-Bishops*, then nothing would serve their Turns, but they must be giving *Laws*, and prescribing *Rules*, though never so irregular and unreasonable. And as *Conquerors* usually bring in, and oft-times impose their *own Language* on those they have subdued, and intend for their *Slaves*; so the Popes made it their business to *obtrude* and plant their *Roman Rites, Ceremonies and Language* in what other Churches they could, that the same might afterwards serve as an Argument of their *Jurisdiction*, and the others *Dependence*.

That the *publick Prayers* at *Rome* in the primitive Times were in *Latin*, is not to be doubted, because *that* was then the vernacular, common, or *Mother-Tongue* of that Country, which all its Inhabitants understood, and usually spoke. But afterwards, by the Intermixture of barbarous Nations, the Irruptions and Cohabitation of the *Goths and Vandals*, and other Accidents, their *Speech*, like their *Church*, degenerated; and both became *embased*, the one with such a Crowd of new superstitious *Ceremonies*, the other with so many *uncouth Words*, that neither of them appeared to be *the same* it was formerly. However, for the *Sweetness and Elegance* of the old pure *Latin*, and especially for the Sake of the many excellent *Books* that had been therein written, during the flourishing of that Empire, it was thought fit still to keep up the Knowledge thereof; which then began, and is since continued, to be learn'd only in *Schools*, and by *Rules and Books*, being not at this Day (nor for many hundred Years past) *generally spoken* in any Nation (that we know of) in the World. When the *Latin Tongue* was so corrupted, and degenerated into several Languages, as *Italian, Spanish, and French*, that the People did not understand it; then God stirred up in these *Western Parts* many religious and learned Men, who turned the holy Bible and the publick Prayers into the vulgar Tongue: And the Bishops of *Rome* were very much to blame, that they did not cause the same to be done throughout all their *Jurisdiction*.

But they had *another Game to play*: For, designing to establish to themselves an *universal Tyranny* in the Church, they could not think of a fitter Expedient to facilitate their Attempt, than by introducing a *general Ignorance*; and therefore not only lock'd up the Scriptures from the People, but likewise enjoin'd them to *pray* in a Language which they did not understand. For one reason of this Alteration, some of their Authors, as *Honorius and Cassander*, tell us a ridiculous Fable, That when the Canon of the Mass in the primitive Times was publickly read in vulgar Tongues, and understood of all, certain Shepherds having learn'd the Words of Consecration,

Consecration, and pronouncing them over their Bread and Wine in the Fields, suddenly the same were transubstantiated into Flesh and Blood; and the Shepherds likewise, for their Presumption, (in using the Words of Consecration) were struck dead by the Hand of God. These Gentlemen are not pleased to tell us when or where this dreadful Business happened; but 'tis plain, by the Miracle pretended, that this legendary Story was forg'd since the Times we are upon; for then Transubstantiation was not known or heard of.

And as for Prayers to be celebrated in an unknown Tongue, the first Pope that establish'd it was *Vitalian*; and 'tis observable, that as *Irenæus*, who flourish'd about 200 Years after Christ, affirm'd, that the Number of the Beast 666 was contained in, and signified the Name *Lateinos*, the numeral Letters of which Word in *Greek* make up that Number; so it was in the Year of our Lord 666, that the said Pope *Vitalian* commanded the *Latin* Service generally to be received in the *Western* Church, though at that Time, in most Parts, few of the People understood it." But 'twas not thus in the early Ages of the Church. *Justin Martyr* in his *Second Apology*, toward the Close of it, says, *That on the Day commonly called Sunday, there were Congregations of all that lived in Cities, and in the Country; when after the reading of the Writings of the Apostles and Prophets, and Exhortations to the People, they all rose and pour'd out their Prayers; and when they had done praying, Bread and Wine were brought forth, and the Minister, to the utmost of his Ability, pour'd out Prayers and Thanksgivings, and the People proclaim'd their Consent, saying, Amen.* And *Origen*, in his 8th Book *contr. Cels.* says, *Christians in their Prayers don't use the very Words of Scripture, (meaning as they lie in the Original) but the Greeks use the Greek Tongue, and the Romans the Latin, and so every one in his own Language prays to God, and praises him according to his Ability; and he that is the Lord of all Languages hears the Prayers that are offered up to him in every one of them.*

And a Practice, contrary to this, is "so absurd, that the great *St. Austin* counts it even an inhuman or unmanly, as well as an unchristian Thing, and will not allow of it, so much as in our singing of Psalms or spiritual Hymns: For in his Exposition on the 18th Psalm, he tells us,—*Vult ut quod canamus intelligamus, &c.* God requires, that we understand what we sing, like Men indued with Reason, and not chatter like Birds: For Parrots and Pies, and other Birds, are often taught by Men to sound out that which they know not; but to know what they sing, or sing with Knowledge and Understanding, is by God's Will peculiar to Man. Much more then ought we to regard this in our Prayers, and not to presume to offer the Sacrifice of Fools, and come under that severe Reprehension of our Lord, *Mark vii. 6.* *Well hath Isaiah prophesied of you Hypocrites, this People honoureth me with their Lips, but their Heart is far from me.* For Prayer in a known Tongue is commanded first in general, in all those Texts of Scripture which require us to come near unto God, and pray unto him with our Heart; for by the Heart, the Understanding, as well as the Will and Affections, is meant; as appears by that Prayer of *Solomon*,—*Give me an understanding Heart:* And then particularly, and in express Words, *1 Cor. xiv.* through the whole Chapter it is enjoin'd, in a solemn Disputation, as if the Holy Ghost had purposely designed to arm us against this Popish Wickedness and Folly: From whence we thus argue:

1. If it be better in the Church to speak five Words with Understanding, that by our Voice we may teach others, than a thousand Words in an unknown Tongue;

Tongue; then certainly the publick Prayers of the Church ought to be in a known Tongue: But, *It is better in the Church to speak five Words with Understanding to instruct others thereby, than a thousand Words in an unknown Tongue, ver. 19.* Therefore the publick Prayers ought to be in a known Tongue.

2. If all Things ought to be done in the Church to Edification, then ought the publick Prayers to be in a known Tongue: (for he that speaketh in an unknown Tongue, edifieth not, ver. 5.) But in the Church all things ought to be done to Edification, ver. 26. Ergo, the publick Prayers ought to be in a known Tongue.

3. If in the Prayers of the Church, the People are to join with the Priest, and testify their Consent with him, by saying *Amen* to his Prayers and Thanksgivings; then ought the publick Prayers to be in a known Tongue: But in the Prayers of the Church, the People ought to join with the Priest, and testify their Consent, by saying *Amen* to his Prayers and Thanksgivings, ver. 16. Ergo, the publick Prayers ought to be in a known Tongue.

4. If in our publick Prayers and Praises we ought to pray and sing with Understanding, then ought Church-Service to be in a known Tongue: (for if we pray in an unknown Tongue, our Spirit prayeth, but our Understanding is unfruitful, ver. 14.) But in our publick Prayers and Praises, as well as private, we ought to pray and sing with Understanding, ver. 15. Ergo, our publick Prayers and Praises ought to be in a known Tongue.

Neither can our *Popish* Adversaries shift off these Passages with a *Wish*, saying, That St. Paul indeed *advise*th and *wis*eth, that when any Prayer is made in an unknown Tongue, there should be some to interpret; but that he required no such thing as a divine Precept: For ver. 37. he addeth, *If any Man think himself a Prophet or Spiritual, let him know that the Things which I write unto you, are the Commandments of God.*

To conclude: When St. James commandeth that whosoever prayeth shall ask in Faith, nothing doubting but that he shall receive what he asketh, James i. 6. he necessarily implieth, that we ought to pray to God in a known Tongue: For what Faith or Assurance can he have, that he shall receive what he prayeth for, that knoweth not what himself saith in his Prayers, or what another prayeth for him, to whose Prayers he saith *Amen*? The People in such Prayers know not what they ask, nor whether the Words they speak, or hear, contain Confessions, Petitions, or Thanksgivings. How then can their own Hearts be suitably affected with the Prayer? As far as they pretend to join in it, 'tis turning a natural Duty into a Mockery of God, and taking his Name in vain, "as our *Papists* generally do; amongst whom it would make any Man's Heart tremble, to see such Multitudes of silly People, calling themselves Christians, so far seduced, that they know not how to pronounce or say their daily Prayers; or so to pray, as that all who hear them shou'd burst out into Laughter. And while superstitiously they refuse to pray in their own Language with Understanding, they speak that which their Leaders may blush to hear. As for Example, in saying their Creed, which they poor Souls esteem a Prayer, the Learned and Reverend Dr. White assures us, on his own Knowledge and Observation, abundance of their common People thus mumble it over.

Creezum zuum Patrum Onitentem Creatorum ejus anicum, Dominum nostrum qui cum sops, Virigina Mariz: Crixus fixus, Ponchi Pilati audubitiars, morti by son-day,

day, Father asernes, sceler est un Judicium, suis à mortibus. Crezum Spiritum Sanctum, Ecli Catholi, remissum peccatum, Communiorum Obliviorum, bitam and turnam agen.—White's *Safe Way*, in the Preface.

This is a Specimen of Roman Catholick Devotion! this the Fruit of *Latin Prayers*!

P A C K E T VIII.

Oratio ipsa fit pinguior, dum Mens recenti Lectione saginata per divinarum Rerum, quas nuper audiuit, Imagines currit.

Isidor. de Eccles. Offic. Lib. i. cap. 10.

The Nature of Prayer opened. The Text 1 Cor. xiv. against Service in an unknown Tongue, explained. Popish Objections answered.

“**W**HAT we delivered in the last Packet against the Practice of the Roman Church, in commanding and using Prayers in *Latin* amongst People that do not generally understand that Language, will appear more certain, reasonable, and necessary, if we consider the *Nature, requisite Qualifications, Ends, and Benefit of Prayer* in general.

First, *Prayer* (as their *Thomas of Aquine*, quest. 83. artic. 1. defines it) is an *Act of practical Reason, unfolding the Desire of the Will, and requesting something of another*. Whence by the way we may note, that according to this their own great Doctor, and the Truth itself, neither the *Creed*, nor the *Commandments*, nor the *Evangelical Salutation*, commonly called the *Ave Maria*, are Prayers, though as usually as ignorantly esteemed and repeated as *such* by poor deceived Papists.

Secondly, The internal and perpetually necessary Adjuncts or Qualifications of Prayer are, that it be done with

1. Faith: *How shall they call on him, in whom they have not believed?* Rom. x. 14. *Let him ask in Faith, nothing wavering*, Jam. i. 6.
2. A certain Hope of being heard, *Heb. iv. 16.*
3. Charity, and the Love of Righteousness, *1 John iii. 21.*
4. Humility, with a true Sense and Acknowledgment of our Misery, *Luke xviii. 10.*
5. Sincerity of Heart, without Hypocrisy, or any Opinion of our own Merit or Worthiness, *Gen. xxxii. 10. Dan. ix. 18.*
6. A serious Meditation of what we are to ask, and a devout fixed Attention of Mind; for God will not accept wandring Affections.
7. An Heart purged from Malice, and ready to forgive our Brethren, *Matt. v. 25.*
8. Perseverance, and patient waiting for a gracious Answer of our Petitions, *Eph. vi. 8.*

Thirdly,

Thirdly, The Effects and Benefits of Prayer are, that it helps forward, and occasions

1. Increase of our Faith, and Hope or Trust in God, *Psal. xxiii. 1.*
2. Reverence towards God as our Father.
3. Patience.
4. Meditation on the Mercy and Benignity of God.
5. Peace of Conscience.
6. Our being heard, and the obtaining of all good Things, as well spiritual as temporal, as far as is expedient.
7. An Habit of flying to God in all our Distresses.
8. The Sanctification of all the Creatures that we have need of.
9. It inflames our Charity, and renders the Mind more capable to receive greater Gifts.
10. It increases in us the Fear of God.
11. It begets in us a Contempt of temporal Things, by fixing our Thoughts continually on Things above.
12. It brings an incredible Sweetness and Delectation to the Soul, making us to taste how wonderfully good the Lord is.
13. It augments the Dignity and Honour of the Person praying; for as *Chrysostom, Lib. 1. de Deo orando*, saith, *The very Angels cannot but honour him whom they see so familiarly and frequently to be admitted to the Audience, and, as it were, to a Discourse with the divine adorable Majesty.*

Now we appeal to the Reason and Experience of all Christians, whether these essential Ingredients, these excellent Advantages are like to attend, or be attain'd by, those dull formal Prescriptions of the *Romanists*, when themselves understand not so much as the very Meaning of the Words they make use of." Christ, and his Apostles, and all the holy Prophets of old, pray'd in a known Tongue; and when all the World had but one Language, before the Confusion at *Babel*, there was no unknown Tongue to pray in; and therefore primo-primitive Antiquity must certainly be on the Protestants Side, and run full-stream against the Papists. Besides, the End of Prayer cannot be answered in an unknown Tongue; for that is not to inform God of what we want, but to affect our own Hearts with a Sense of our Wants, to give vent to a holy Importunity for a Supply, and to fit us for the Reception of it. But how can Prayers, which are not understood, be of any use for such Purposes as these?

"But because in our last we especially urg'd *1 Cor. xiv.* as indeed no Enemy the Church of *Rome* hath can more fully condemn Prayers in an *unknown Tongue*, nor in more effectual Terms speak against it, than the Apostle there doth; it will therefore be fit to take notice of the little shameless Evasions which *Bellarmino* and others have contrived to escape that Text. The Substance of all they say, is this:

1. *Objection.* That Paul there speaks not concerning the Service of the Church, but of a certain sort of *spiritual Singing*, Exhortations, and Conferences then used; wherein one did open to another, and to the Assembly, miraculous Gifts and Graces of the Holy Ghost, and such Canticles, Psalms, secret Mysteries, sorts of Languages, &c. as it pleas'd God to bestow upon them. And that he requires not, That all the People understand what is prayed and sung, but only, that he understood

stood it, who supplied the room of the unlearned, or answered for the People, that is (say they) the Parish-Clerk.

We answer,

1. It may be granted, That the Apostle speaks not concerning their Service of the Church, *viz.* the idolatrous Mass, because then, and for many hundred Years after, there was no such thing; nor can it be proved that the Church of *Corinth* had at that Time any *set Form*, or publick Liturgy at all: But whether they had a *set Form* or not, they had undoubtedly a Form of Service, at least Prayer and Reading, and Words at administering the Sacraments, at the choice and liberty of the Pastors; and *these* 'tis certain the Apostle speaks of, as well as of their Psalms and Canticles: For he expressly distinguishes between these two, I will *sing*, and I will *pray*. And *Bellarmino* confesses, that in some Part of this Chapter, he speaks of Prayer and Church-Service. Now *whatever he speaks of*, and *whatever was in practice* then in the Church, he commands that *all things* be done to *Edification*, and consequently forbids their unedifying unintelligible Prayers.

2. As for their Conceit, that by him that occupieth the *Place of the unlearned*, is meant only the *Clerk*, the same is a most miserable Shift: For how absurd is it, and against all Antiquity, to bring the Pedigree of such a Clerk up to the Church of *Corinth*, in *St. Paul's* Days, who was not *known* in the Church for several Ages afterwards? Or is it not as absurd for any other Men to pretend to join in Prayers which they understand not, as for the Parish-Clerk? Undoubtedly, *to occupy the room of the unlearned*, signifies here no more than to *stand by*, or be present at any publick Prayers, or Thanksgiving, or Sermon, in an unknown Tongue: And to say *Amen*, in the Apostle's Sense, is not only to utter the Word, which a Parrot may do, but to join in Prayer with the Minister, and give assent to every Clause; which none can do, unless he understand the Language." Accordingly *Jerome* (in loc.) and many others of the Fathers, by the *unlearned* understood the *Layman*; and in his Commentary on *Gal. vi. 16.* he says that *Amen* signifies the *Consent of the Hearer, who can't answer that what is said is true, unless he understands it.* And as it was customary for the People among the *Jews*, at the Conclusion of publick Prayers, to say *Amen*, *Neh. viii. 6.* this Practice was translated to the Christian Church; insomuch that he elsewhere says, *In the Churches of the City of Rome the Voice of the People was like heavenly Thunder, when, at the Close of their publick Prayers, they answer'd aloud, Amen.*

“ 3. As for the true Scope and Meaning of the Apostle in this Chapter, it seems to be thus: Coming to compare the Gift of Tongues and Prophecy together, he condemneth neither, but preferreth the Gift of Prophecy; and in prosecution of the Comparison, takes notice of some Believers, that in those Days being indued miraculously with the Gift of Tongues, did unseasonably and ostentatiously exert those Gifts in Assemblies where they were not understood. As for Example: At *Corinth*, where *Greek* was the vulgar Language, instead of praying, exhorting, singing, and other Christian Exercises then in use, in the *Greek* Tongue, they would do it in some other strange Language: Which Abuse he here at large reprehends, requiring, that if such would so omit the ordinary common Language, then there should be one to interpret. Now if the Apostle reproved the use of the miraculous Gift of Tongues (which redounded so much to the Honour of God) in the Church without an Interpreter, saying, *ver. 28. If there be no Interpreter, let them keep*

Silence in the Church; how much more, may we conceive, would he have forbidden the use of an unknown Tongue acquired by human Industry?

2 *Object*. The Text of St. *Paul*, where he asketh, how he that understands not the Prayers shall say *Amen*, cannot be meant of the publick Prayers of the Church, which no Man can doubt of, either for the Truth or Goodness, and therefore he may confidently say *Amen* to them; but must be intended of particular Prayers made by private Persons and Lay-men *extempore* in an unknown Tongue.

Ans. Admit this were true, yet the Reasons he there useth against Prayer in an unknown Tongue, are as forcible against publick as private Prayers: For if we may not pray without Understanding, or *speak into the Air*, (as the Apostle phrases it) in our private Devotions, much less in our publick. But the Truth is, the Apostle speaks evidently of publick Service, and all the Parts thereof. First, of Petition, *ver. 15*. Secondly, of Thanksgiving, *ver. 27*. Thirdly, of Prophecy-ing or Interpreting of Scripture, *ver. 4*. Fourthly, of singing of Psalms, *ver. 15*. And all this when the whole Church be come together in one Place, *ver. 23*. Yea, he expressly speaks of Prayers made in the Church, *ver. 19*. Of the Edification of others, *ver. 12, 26*. And of Blessings also, wherein the People were to join with the Minister; which Prayers, Hymns, Benedictions, Thanksgivings and Expositions, did constitute the Exercise of their publick Worship in those Days. And whereas our Adversaries alledge, that none can doubt of the Truth or Goodness of their Prayers, and therefore may confidently say *Amen* to them; we must note, the Apostle here speaks not like a *Papist*, of confidently saying *Amen*, but understandingly saying it. And however none of the *Colliers* implicit circular Faith can make any doubt of the Truth or Goodness of the Prayers said in the Mass; yet those whose Eyes are not put out with *Romish Coal-dust*, may very well doubt of them. As, 1. Whether the Church of *Rome*, which appoints them, may not err, as other Churches have done, especially considering what the Apostle saith particularly and expressly of that very Church, *Rom. xi. 22*. *That if she continued not in her Goodness, she should be cut off*. 2. He may well doubt, Whether all those Corruptions and Abuses which the Fathers in the Council of *Trent* complained were crept into their Mass, be reformed; the rather, for that *Espenceus* on *2 Tim. iv.* avers, That in one of their Hymns, besides silly Sentences, he found no less than at least 24 downright Lies. 3. He may doubt whether the Priest's Book may not be somewhere false printed, or whether the Priest always reads true; since many of them are so grossly ignorant, that as their Prayers are *Latin to the People*, so they are *Greek to the Priests* themselves. And lastly, How can he but doubt, that such a Manner of praying contrary to God's Word, without Understanding, without Affection, without those Sighs and Groanings, that Meditation, that Attention and Fixedness of Mind necessary in all Prayer, will be so far from being acceptable, that it will rather be an Abomination to the Lord?

3 *Object*. But our Jesuits have another Plea for their *Latin* Service, and that is *UNIFORMITY*. The Unity of the Catholick Church (say they) is excellently declared, and much maintained by this Unity of Language in the Church Office.

Ans. We are not so to regard Uniformity in the Church Service, as to neglect Conformity to the Will and Word of God, which requires People to pray with the Spirit, and with the Understanding; and that all things be done to Edification; which cannot

cannot be done where Prayers not understood are mumbled over. Besides, as a Diversity of Instruments tuned together marreth not the Musick, but makes it sweeter; so Diversity of Languages wherein the same or agreeable Prayers are said, breeds no Deformity at all, but rather Uniformity: For it is not the different Sound of Words, but of Sense, that makes a Difference either in the Belief or Practice of the Church. There was never more Unity than in the Apostles Time, for then all Believers were of one Mind, Acts ii. 46. Yet then they praised God in a vast Variety of Languages, ver. 9.

4 *Object.* Another Colour for their corrupt Practice in this Matter is, That Divine Service might indeed be performed at the Beginning in a vulgar Tongue, because the *Latin*, *Greek* and *Hebrew* were then the most vulgar, which were dedicated on the Cross of Christ; but the same is not now to be done in any other vulgar Language, because they never had that Honour.

Answer. This is a pitiful, ignorant, false, and foolish Allegation: For if publick Prayers may be indifferently said in *Hebrew* and *Greek*, as well as *Latin*, Why do they confine us only to *Latin*? *Balsamon*, Patriarch of *Antioch*, proposing the Question, Whether the Orthodox *Syrians* and *Armenians* should celebrate in their own Language, or must be constrained to perform their Service in the *Greek*, which they understood not, honestly answers,---*The Apostle saith, Is God only the God of the Jews? Is he not also the God of the Gentiles? He is verily. Let them therefore which hold the true Faith, if they be ignorant of the Greek Tongue, do their Divine Service in their own Language*,---*Jus Græcorum*, Lib. 5. Resp. 1. And as for *Latin*, *Greek* and *Hebrew*, being hallowed or dedicated more than others to God's Service, by being set on the Cross; 'tis certain *Pilate* had no End therein to honour those Languages, but to dishonour our Saviour thereby more publickly, and put a general Scorn upon him; and therefore that Inscription in the three Languages, should rather be a Pollution than a Dedication of those Tongues. Nay, we have the positive Authority of a Pope against this Conceit, viz. in Pope *John's* Letter to the King of *Moravia*, recorded by *Baronius*, Tom. 10. Anno 880. *Litteras Sclavonicas*, &c. We deservedly commend the *Sclavonian* Letters, found out by *Constantine* the Philosopher, whereby those of that Country set forth due Praises to the Lord; and we command that the Preaching and Works of Christ our God be declared in them. For we are taught by Divine Authority, saying, *Praise ye the Lord all ye Gentiles*, not to praise the Lord in three Tongues only, but in all: For he who made the three principal Languages, *Hebrew*, *Greek* and *Latin*, created also all the rest for his Glory."

P A C K E T IX.

Lucri dulcis odor.----

Of the original Donation of Peter-pence in England; the Nature and Manner of Payment thereof, &c.

“OUR late Discourses have been concerning *Image-worship*, and *praying in an unknown Tongue*; Subjects agreeing no less in the *Propriety*, than in the *Time of Invention*; for what can be more suitable, than to petition *Stocks and Stones* in the Language of *Idiots and Barbarians*, or to pray to *Gods* that cannot apprehend any thing we say, in a Speech which we ourselves do not understand? We have already had, and often shall have just Occasion to observe, That most, nay, we think, without injuring Truth, we may say all the Points controverted between us and the *Romanists*, arose either from *Ambition* or *Avarice*, and were at first only the *private Opinions* of certain Fanatical Heads, sprung up in *Times corrupt*, and *Ages of Ignorance*; which being found to make well for the base *Interests* of what they called the *Church*, those mercenary *Hucksters of Divinity* were concerned, and accordingly made it their Business, to bring them into Credit with the People. Thus *Transubstantiation* was advanced for the *Honour* of the Clergy; *Confession*, for their *Power and Authority*; *Worshipping Images*, to bring in *Oblations and Gifts* to the *Sacerdotal Mill*; *Purgatory*, for the Profit of *Masses* to the lower Priests; *Indulgences*, for the Advantage of the *Superior Clergy*; *Plenary Indulgences*, for filling the Pope's own *Coffers*, &c.

Amongst the rest of these *pious Cheats*, that of *Pilgrimaging*, which began to be much in Vogue in this *eighth Century* (for we hope the Reader forgets not to keep pace with us in time-reckoning) was none of the least; of which, in general, we shall e'er long give you a farther Account. But at present (because our Nation was therein more particularly concerned) shall only take notice of one Effect of such a superstitious Ramble, and that is, the Grant of *Peter-pence*, made in this Age we are now treating of, and under which this Kingdom groan'd, even till the Reformation knock'd off that, and other more burthenfome Shackles.

There are few antient Things more talk'd of, and less understood, than these *Peter-pence*; and therefore we judge it may be some Satisfaction to the Commonalty to give a true, though brief Account of them.

First then, as to the Name: They are usually, in our Latin Historians, called, *Denarii Sancti Petri*, agreeing with our modern Denomination, *St. Peter's Pence*: In the Saxon or old English Tongue, *ROMEFEOR*, the Fee [or Rent] of Rome, and sometimes *Rome-penny*: Being a certain *Alms*, conferr'd by the *Devotion*, shall we say? or rather *Superstition*, of the antient Saxon Kings on the See of Rome,

Rome, viz. *A Penny for every House in which was Eighty Pennyworth of any Kind of Goods*, to be paid yearly on *Lammas-day*, celebrated by the *Roman Church* as a Festival, by the Title of *Sancti Petri vincula, Peter's Bonds*.

This whimsical Donation is said to be first granted by *Ina*, King of the *West Saxons*, about the Year 726; and the *Occasion* was very suitable to the Thing, it being but reasonable that an Act of *Folly* should be introduced by the Legerdemain of a *Cheat*: For thus it is related by *Father Cressy* in his *Church-History* (that modern *Legend of Lies* lately wrote in English, and impudently dedicated to her Majesty King *Charles* the Second's *Queen*) fol. 571. The said King *Ina* having reign'd very happily thirty odd Years, had to Wife one *Ethelburga*, a Lady (says our forenamed Author) of Royal Blood, and Royal Mind, who frequently instill'd into the Ears of her Husband Motives to induce him to bid farewell to all worldly Vanities; which he often promised, but always delay'd: At last she attempted to overcome him by Subtilty (whether the cunning Knave her *Father-Confessor*, if Queens had any such Tools in those Days, had not a Hand in it, we cannot say, but done it was) in Manner following.

Being once upon a time at their Country-Palace, where a Royal Court was kept with extraordinary Magnificence, when they removed from thence, as soon as they were gone, the Keeper of the House, by her private Order, remov'd the best Furniture, and defiled all the Rooms with *Rubbish and Dung* of Cattle; yea, in the Bed where the King and Queen had lain just before, he put a *Sow with her Pigs*. Things being thus finely order'd, the Court had not gone above a Mile or two, but she would needs have the King return; on what Pretence, our Historian is silent; but so importunate she was, that she pretended she should die, if they did not go back; (where we may note by the way, that a little pretty Lie breaks no squares, when 'tis told in order to so excellent an End, as making a Monk of a King.) His Majesty, who was very *good-natur'd*, and apt to be rul'd, as appears by the Story, was willing to please his Lady, and back they troop'd; but when he saw his Palace so suddenly transformed into such an ugly and nasty Pickle, the good Gentleman stood like one Planet-struck, wondering at the Business: But his Queen, to improve the Opportunity, looking upon him with a lovely Smile, said, *Sir, where are now the rustling Tumults and Noises, the magnificent Purple Tapestries, the many Vessels of Gold and Silver, the luxurious Banquets for which Sea and Land were search'd? Woe to those that fix their Minds on such Vanities, which, like a Torrent, make haste to lose themselves in the Abyss, &c.* For so our Ecclesiastical Romancer makes her preach most notably on this worthy Occasion to her admiring Husband; who it seems, was so devout, and withal so wise, as to conclude, that his Goods were carried away, and his House thus spoil'd, by Miracle: and therefore presently flings away his Crown, and, *aspiring* (saith our Author) *to the supreme Perfection of Piety*, undertook a Pilgrimage to *Rome*, and afterwards retir'd into a Cloister. So that *Madam Sow and her Pigs* might, for ought we know, still continue their Lodging in the Bed-Royal.

Whilst he was at *Rome* upon this Pilgrimage, to make the same more meritorious, (for without *Money* all signifies very little there) he gave the Pope this constant *Rent-charge* out of his Dominions, being all the Western Parts of *England*." *Holinshead* in his *History of England* tells the Substance of this Story, with most of its remarkable Circumstances and Effects; and particularly observes, that

that the King's beholding this Change in his pleasant Palace, wherein so lately he had taken great Delight, wrought such an Alteration in his Mind, that he resign'd the Kingdom to his Cousin *Ethelard*, and went to *Rome*, as a poor Pilgrim, and there ended his Life; and his Wife became a Nun in the Abby of *Barking*, where she was made Abbess, and there ended her Life. What a curious Device was this to set on Foot such a comfortable Tribute to the Pope, and to make him, as *Fuller* calls it, the General Receiver of the God of Heaven?

"About fifty Years after, this his Example of Liberality was imitated by *Offa* King of the *Mercians* (or Midland People of *England*); and the Occasion that made him do it, was much more lamentable than that which prevail'd with King *Ina*, viz. *Ethelbert* King of the *East-Angles*, a virtuous Prince, being persuaded by his Council to marry against his own Inclination, went to King *Offa's* Court with an honest Design to obtain his Daughter *Athilrid* to Wife; but King *Offa's* Queen, called *Quindride*, being a cruel mischievous Woman, and very averse to the Match, in a treacherous Manner caused him to be slain. To expiate this base and barbarous Act, and make an *Atonement* to divert Vengeance from his Family, *Offa*, according to the wretched Blindness of those times, thought no way so safe and facile, as to bestow a *Largefs* on the Pope; and thereupon ordered *Peter-pence* to be paid throughout his Territories. And so at last, in the Days of *Adelwolve*, this tributary Alms was imposed and paid throughout the whole Kingdom. And amongst King *Edward's* Laws there is a strict Constitution for the Payment of them. See *Lambert*, fol. 78. So that in time it was esteemed *Consuetudo quasi Apostolica* (as *Matthew* of *Westminster* calls it) *half as good as an Apostolical Custom*; yet for a long time was accepted and reputed, as indeed it was, only a *Tribute of Alms*, being frequently in the *Saxon* Laws stiled *Regis Eleemosyna*; and in those of *Canutus*, *Larga Regis Benignitas*, the King's free Alms, or large Bounty: Whereby it appears, that misplac'd Charity was the first Foundation of it, and the Pope to have been the King's *Beadsman*, as it were, and not the King the Pope's *Homager*. But give the See of *Rome* an *Inch*, and presently they'll take an *Ell*. What was at first but a voluntary Offering, they ever after claim as a due Debt, and challenge it under the Notion of an absolute Tribute: Yet upon Distastes our Kings would sometimes adventure to deny Payment; as King *Edward* the Third, because the Pope sided with his Enemy the *French* King: Which Prohibition continued all his Reign; but under his Successor, *Richard* the Second, a weak unhappy Prince, was again yielded unto, and so continued till the Days of King *Henry* the Eighth; in whose time that noted *Polydore Virgil*, an *Italian*, came over in the Quality of the Pope's Collector of *Peter-pence* in *England*, as himself acknowledges in his History, fol. 90. But in the five and twentieth Year of the Reign of the said King *Henry*, this Burthen was totally taken off the Subjects. See the *Stat.* 25. *Hen.* 8. cap. 21.

And though Queen *Mary* endeavour'd to put all the Concerns of *Rome* in the same Posture as they were at the Beginning of her Father's Reign, and Pope *Paul* the Fourth particularly urged to her Ambassadors the Payment of these *Peter-pence*, with this most Pope-like Argument, That they could never hope *St. Peter* would open the Gates of Heaven to them, so long as they usurp'd and detain'd his Goods and Rights upon Earth; yet by reason of that unhappy Queen's happily-short Reign, and other Impediments, they were never restored; and so *Peter-pence*

pence vanish'd. Only whereas some Monasteries antiently gathered them in such a Circuit, and then answered so much to the Pope's Collector, in time 'twas look'd upon as a fixed Rent to the said Monasteries; which, with all Profits and Appurtenances, being now vested in particular Hands, they may still perhaps be paid in some Places as appendant to Manors which belonged to such Houses, and are often called by the Name of *Smoak-money*.

As for the yearly Value or Sum of these *Peter-pence*, what they might amount to throughout the whole Kingdom, the very Manner of their Duty and Collection speaks them uncertain." It was a Penny for every Chimney that smok'd in England. Indeed, before the Conquest, such only paid *Peter-pence*, who were worth *thirty Pence* in yearly Revenue, or *half a Mark* in Goods; but afterwards it was collected generally of all solvable House-keepers, and that on most heavy Penalties. Fuller's Ch. History of Britain, p. 197. "And upon a reasonable Computation, it could not be less than seven Thousand five Hundred Pounds *per Annum*: Which though it seems but a small Matter out of a whole Nations Purse, yet considering it was a constant Issue, the same, during the whole seven hundred Years that it was paid, amounts to *five Millions, two Hundred and fifty Thousand Pounds*." A prodigious Sum in those Days, when Money was so exceeding scarce! "And if Rome could drain so much Wealth away out of England by this means, what *incredible Sums* did her *Horse-leeches* continually suck from thence by a thousand other of their more burthensome Devices?

We shall conclude this Subject with these two Remarks.

1. We may here see what gross Ignorance, and strange *Veneration* towards the See of Rome, the Pope's Agents had imprinted on People's Minds; all the real Duties and Graces of Christianity were buried or neglected, and nothing esteem'd *Piety* or *Devotion*, but running to Rome, filling the Pope's Coffers, building Monasteries, or cloistering one's self up in them. How does *Cressy* and other Papalins magnify this King *Ina*, and others that turn'd Monks? But we know not by what Warrant a Prince can wilfully neglect the Calling that God hath set him in, to hide himself up in such a lazy useless Retirement. Sure we are, *David* was far superior in true Piety to any of these formal Pretenders; yet he lived and died a King, the swaying of his Sceptre not hindring the tuning of his Harp, nor was his Dignity any Impediment to his Devotion. And whilst these Kings, turning Monks, pretended to go out of the World, a World of spiritual Pride and Superstition went into them, if (as 'tis too palpable) they had a Conceit thereby to atone for their Sins, or merit Heaven.
2. By this we may be warn'd what we are to expect, if ever the Pope's Power should again be establish'd among us: How lamentably ourselves and Posterity should be oppress'd, *spung'd*, rack'd, and continually tormented, as well in Purse as Conscience, by these *Babylonish Harpyes*: And therefore if there be any whom the Consideration of their Souls cannot awaken, methinks Regard to their Estates should animate them against these vile Superstitions and Usurpations; since it so highly concerns us all, as *English-men* as well as *Christians*, with our last Breath and Blood, to oppose the Tyranny of Popery, wherewith we are so eminently and imminently threatned.---*Dirum Omen misericors (qui solus potest) averruncet Deus*,

P A C K E T X.

Indulgentiæ autoritate Scripturæ non innotuere nobis, sed autoritate Ecclesiæ Romanæ & Romanorum Pontificum, quæ MAJOR est Autoritas.—Silvester Prierias cont. Luth. pro Indulgent.

Of the Nature and Original of Indulgences. Their Operation, Extension and Effects, according to Popish Authors.

“THERE is scarce any Protestant but has heard talk of the *Indulgences* allowed, and highly esteemed in the Church of *Rome*; but many there are who understand very little of their true *Meaning*; so that when they happen to fall into Discourse on that Subject, they are frequently in danger to be imposed upon by any crafty Priest, or Popish Emissary, who either conceal or justify their Church's Practices, as it best suits with their own Conveniencies, the Juncture of Time, or Humour of the Party they converse with. For if he is ingenious, perhaps they will deny that they own any such things as *Indulgences*, *Pardons*, or *Dispensations*; if he is ignorant they will acknowledge the same, and by feigned Arguments will endeavour to prove the Lawfulness and Usefulness of such Devices. We shall therefore, for the Reader's entire Satisfaction in this Point, faithfully and impartially set forth the Sentiments which the *Romish* Church has concerning Indulgences. And to that End we shall make use of a Popish Treatise of *Indulgences*, printed in *English*, A. D. 1617, and said to be translated out of *Italian*, for the Benefit of all Catholick People. In this Book, p. 25. we find an Indulgence thus defined: *An Indulgence, as it is ordinarily taken in the Catholick Church, is a Remission or Forgiveness of Sins, either in part or in whole; yet not of the mortal Crime, or Guilt itself, (which is remitted otherwise in the Sacrament of Penance) but of the Pain (not eternal, but temporal) due to Man for his Sins, after they are forgiven by Sacramental Confession. Which Forgiveness springs and flows from the infinite Merit and superabundant Satisfaction of Christ, and of the blessed Virgin his Mother, and of other holy Saints and Martyrs, which is deposited as a common Treasure; and thereof the Church, that is, the Pope, has the Disposal, and so may at his Pleasure bestow so much out of the same to any Person, as shall discharge in full, or in part (as he thinks fit) the Punishment due to his Offences, and which he must otherwise have suffered in Purgatory.*

And Bellarmine, de Indulg. l. 1. c. 5. *Indulgentia propriè est Absolutio judiciaria, annexam habens Solutionem ex Thesaurò.* An Indulgence (saith he) is properly a judicial Absolution, having annex'd thereunto a Payment and Satisfaction made out of the Treasure of the Church.

But

But for clearer understanding of the Church of *Rome's* Doctrine herein, we shall briefly transcribe some Conditions laid down by the Author of the said Treatise of Indulgences, as necessary thereto.

1. He tells us, p. 27. who are the Distributors of this precious Treasure; and asserts, that they are either unlimited, or limited; the unlimited Distributor, is only the Pope himself; the limited are his Legates, who by special or general Commission may grant them in those Countries to which they are sent; Archbishops and Metropolitans within their own Provinces; Bishops in their respective Dioceses; as also Religious Men and Secular Priests, as far as they are entrusted by his Holiness with such Authority.

2. He says, That Indulgences do extend as well to the high *Forum*, or Tribunal of our Saviour Christ, as to the internal *Forum*, or Court of Holy Church, p. 28.

3. To obtain this special Treasure, or any part thereof, there is required a fit Disposition in him that is to receive the same; that he truly perform all and every Precept which he that grants the said Indulgence shall appoint, or so much of it as shall be necessary, according to the Intention of the Giver; who commonly allows the Choice of two, three, or more things which are to be done, as every Man's *Estate*, Opportunity, and other Circumstances require; and without accomplishing these, the said Indulgences cannot be obtained, p. 29.

4. He asserts, That Indulgences do *only* profit and avail such as obtain and get them, and not others; so that we cannot procure Indulgences for another, except the Bull whereby they are published expressly specifies the same; which is very seldom, and not without extraordinary Cause, p. 31. [*This you must note is a Limitation contrived to increase the Pope's Market, and bring more Grist to the Mill.*]

5. However these Indulgences profit the *Dead*; for as the Suffrages of the Living advantage them by way of Impetration, so Indulgences avail them by way of Satisfaction and Application, p. 31.

6. But, p. 57. he tells us, they are given *one way* to the *Dead*, and *another way* to the *Living*. To the latter by way of *Absolution*, as being immediately subject to the Pope; to the former, by way of *Suffrage*, so that the Pope dispensing the *spiritual Treasures* of the Church, for the Debt of Punishments due for Sins, *satisfies God* therewith in such a way, that he accepts the same. And this he illustrates by this *Example*: Suppose the Pope, of his *good Nature* and Charity, would release all those that are imprison'd in his City of *Rome* for Debt, paying for them so much as every one owes to his Creditor, then may he with *just reason*, and without any more to do, lawfully *discharge* out of Prison those which are his *own Subjects*, having absolute Jurisdiction over them; but if he has a mind to deliver *others*, imprisoned for the like Debt in the Territories of any other Prince of *Italy*, *juridically* he cannot do it; but by disbursing the Money, and paying their said Debts, he might *intreat* such Prince in their Behalf to accept the Money, and so release the Debtors out of Prison: And in that Case it may be said, that the Pope, by way of Intreaty, *delivered them*, altho' it was in their Prince's Power to accept the same or no. Even so (says our wise Catholick Author) it falls out in this dispensing of the Treasure of *Indulgences*, which is, as it were, *Money* given us by the Pope to satisfy the *Debts we owe to God for our Sins*, (and which must one way or other be paid, before we are released.) Now when this is bestowed upon us that are *Living*, and immediately subject to his Holiness, we thereby are *juridically* (or in

due Form of Law) absolved thereof. But for the Dead, seeing he prays for them also, he is to intreat for them by way of Suffrage, trusting to the Goodness of God, &c.

7. He proceeds, p. 60. to shew the rare *Virtues* of these Indulgences, and affirms, That a Man having done what was injoin'd for gaining a Plenary Indulgence, if at that Instant he chances to die, *he may be assured to go to eternal Glory, without passing through the Fire of Purgatory.* But when his Confessor, at Point of Death, has not granted him a Plenary Indulgence, or when after such Grant he has committed some *venial Sin*, or a *mortal* one, of which he is confessed, but has not made *Satisfaction* for the same, he cannot then assure himself of being exempted from some Punishment: And therefore it is good [*that the Priest may get double Fees, first for his Indulgence, and afterwards for his Masses,*] to help the Soul of the Deceased by way of Prayer and Suffrage, presently after his Departure.

8. After all these excellent Properties ascribed to Indulgences, as not only Remission of Sins, but additional and higher Degrees of Glory in Heaven, &c. would not any Man be inquisitive to know what those Things or Duties are, which usually are enjoined to be done for the obtaining such wonderful Privileges? The same Author gives us a variety of Instances. As for Example, p. 81. That Pope *Adrian VI* granted, That whoever, lying at the Point of Death, should hold in his Hand an *hallowed Wax Candle*, and depart out of this Life holding the same, shall obtain a *plenary Indulgence* of all his Sins, if so be that before his Death he has *but once* recited the *Psalter* or *Rosary*. P. 63. Whoever shall go on a *Christmas-Day* in the Morning, and say his Prayers in the Church of *St. Anastasia* in *Rome*, shall have a like compleat Indulgence. P. 99. He tells us how Pope *Gregory XIII*, at the Request of the *English Seminary*, having *consecrated* certain Grains, Beads, and other Baubles, did annex thereto *very large Indulgences*; but none may obtain them, but such as devote themselves to *restore the Catholick Faith* in England, or labour in that Cause. Now whoever so qualified, having one of those Grains, being contrite, with a full Purpose to confess and communicate so soon as he can commodiously, shall recite the *Corone* or *Rosary* of our blessed Lady, or shall read the *Passion* of our Saviour, or the *Seven penitential Psalms*, or the *Litany*; praying for the Pope's Holiness, for the State of the Catholick Church, the Propagation of the Catholick Faith, and the Conversion of *England, Scotland, and Ireland*, shall gain, as often as he does this, a *plenary Indulgence*. Nay more, p. 112. He that at the *Point of Death* shall once say *JESUS* in Heart, if he is not able to pronounce it, and shall have about him, or shall kiss one of these hallowed Things, obtains a *full Indulgence* of all his Sins. P. 104. Whoever shall be in great *Danger* of his Life, or to be seiz'd for the Catholick Faith, or being apprehended, shall expect Torture, Stripes, or any kind of *Scorn*, by saying then *one Pater Noster*, and *one Ave*, he shall obtain *full Remission* of all his Sins. P. 107. He has yet a more ridiculous Piece of Folly, granted by the said *Gregory*, and confirm'd by *Paul V*, in these Words: *Whoever, having one of these Grains, shall devoutly fast, according to the Custom of the Church, the Eve of all the Feasts of our blessed Lady, (that is, four or five times a Year) shall gain an hundred Years of Indulgence; but if he FASTS THEM IN BREAD AND DRINK ONLY, he shall obtain a thousand Years Pardon.*

We are weary with reciting this horrid Trash, but knew not how to expose their base Frauds, and blasphemous Devices, better than in their own Words; which we protest we have in all these Particulars sincerely set down, without injuring the Sense

(or,

(or, if you please, *Nonsense*) of the Author. Nor is this one Doctor's Opinion, but their general Tenet and daily Practice, imposed to be believed as an Article of Faith by their Trent-Conventicle, in these Words, Sess. 25, *Whereas Christ left the Power of granting Indulgences to the Church, and the Church used that divine Power in antient Times; therefore the sacred Council teaches and commands them to be retained in the Church, and condemns all them with a Curse which either term them unprofitable, or deny the Church's Authority to grant them.*

But notwithstanding such their Boast of *antient Times*, 'tis very well known, that the primitive Ages were wholly unacquainted with such Trumpery. *Durandus*, 4 Sent. Dist. 20. q. 3. *Little can be said of any Certainty touching Indulgences; for neither the Scriptures nor the antient Fathers do speak of them.* The common Opinion is, That they were hatch'd, together with many other superstitious Innovations, by Pope Gregory I. about the Year 600. who, to allure the People of his Time to the chief Temples of the City of Rome, and that they might frequently visit them, promised them that repaired thither at such and such solemn Festivals or particular Days, a Plenary Remission of their Sins. And these Assignations were called *Stationes*, Stations, either because they were celebrated on certain Days limited and prescribed by Statute; or from *Statio*, a Port or Road for Ships to ride safe in, because here getting rid, as they fancied, of all their Sins, they were now, as it were, in an *Haven of Security*. But indeed it was but as the Poet says, *Statio malefida Carinis*, a very treacherous Refuge, as in the Process of this Argument we shall fully demonstrate; concluding at present with that ingenuous Acknowledgment of *Tho. Aquinas* (as recited by *Gregory de Valentia de Indulg. cap. 2.*) *That Ecclesiastical Indulgence of itself can remit no Punishment, nec in foro Ecclesiae, nec in foro Dei, neither in the Judgment of the Church, nor in the Judgment of God; but that it was a pious kind of Fraud, whereby the Church promising such Remission, might allure Men to Piety, and those Works of Devotion which were required in the Form of Indulgence; even as a Mother moves a little Child to run, by promising him an Apple, notwithstanding she afterwards does not give it him.* This is but a very bad Shift, if it were true; but in reality this Step-mother to Christianity, the *Romish Church*, has a far worse Design in the Business, viz. To empty her Children's Purses, and fill her own Coffers; which we shall prove to be the true Scope of all these her inshaming Liberalities.

P A C K E T

P A C K E T X I.

*Si quid Roma dabit, NUGAS dabit; accipit Aurum,
Verba dat. Heu Romæ nunc SOLA PECUNIA regnat!*
Mantuan. in Candido.

A further Account of the Rise of Indulgences. The Difference between the Acceptation of the Word in the primitive Times, and the modern Popish Use. The latter fully refuted and condemned by the Holy Scriptures, and Testimonies of Antiquity.

“**E**RROR is generally the *Ape of Truth*, and *Superstition* is the degenerate Off-spring of *Antiquity*, a kind of *Resemblance* of some just and innocent Rite, or at least *masking* itself under the Name of some antient, lawful, and pious Custom. This is evident in our present Subject of *Indulgences*. The Word we sometimes meet with in the Writings of the Fathers, and thence they would obtrude their Meaning and Practice as an Apostolical Tradition; as one of their Bigots, seeing at the End of some of St. Paul's Epistles, in a *Latin Testament*, these Words, *MISSA fuit*, [this Epistle was sent to, or from such a Place, by such and such,] boasted he had found *the Mass* expressly warranted in the Bible, and that it was said by St. Paul. 'Tis true, in the primitive Church, when the Christians had committed any grievous or scandalous Offence, through human Frailty, or fear of Persecution, either in denying the Faith, sacrificing to Idols, or the like; such Delinquents were excommunicated, and for a long time excluded from the Fellowship of the Faithful, till their Repentance might appear, and till by outward Behaviour of Sorrow and humble *Confession*, they had made some sort of Satisfaction to the Church. The Rigour of this Punishment, or *Duration* of such Exclusion, the Bishops or Pastors, in their respective Congregations, had Power (if they saw Cause) to mitigate, at their *Discretion*; which Mitigation, or Relaxation of the Sentence, was called an *Indulgence* or *Pardon*, (especially when being first appointed to continue for such a *Term*, it was before the *Expiration* thereof obtain'd by the *Mediation* of some holy Men, and such as had well deserved of the Church, who often would intercede for some Favour to Penitents, under Canonical Censures.) Which Doctrine was derived from St. Paul, who having commanded the *Excommunication* of the incestuous Corinthian, 1 Cor. v. 3. upon his Humiliation and serious Repentance, lest Satan should prevent him, by destroying him whom he designed to save; he, in 2 Cor. ii. shews, that it was time to reconcile the said penitent Offender, and therefore presses the Church to release him.

1. Hence

1. Hence it appears, that a *Christian Indulgence* is not, as Papists dream, a Remission or Pardon of *temporal Punishment* due to God for Sins by God forgiven; but either a *Declaration* and Assurance of God's Remission of Sins most *freely* for Christ's Sake, to all them that are truly penitent; or else a Release of the *Censure of the Church*, to them that have shewed Tokens of Repentance and Sorrow for their Sins, sufficient for the Satisfaction of the Church, which by their evil Example was offended.

2. Therefore the *Difference* herein, between the primitive Practice, and that of the *Romish Church*, is vastly great: Those Indulgences were *Mitigations* of Church-Censures, these are private *Satisfactions* to God's Justice; those were Releases of the Living, sometimes granted at the Request of the Living; these are generally Discharges to such as are Dead, and supposed to be rendered effectual by the Intercession or Application of the Merits likewise of the Dead. 'Tis one thing to absolve *living* Penitents from Sentence of Excommunication, at the Suit or Request of *living* Persons, that have well deserved of the Church, or have an Interest in our Love; and quite another thing to release the *Dead*, out of a feigned Purgatory, by imputing the Surplus of other Mens Merits and Satisfactions to them. And that this *last* is a pernicious Error, craftily maintained by them, to whom *Gain* is *Godliness*, will appear if we consider,

1. That there are *no such Merits, or superabundant Satisfactions* of Saints: For our Lord Christ expressly tells his Disciples, *When you have done all, you are unprofitable Servants*, Luke xvii. 10. *Shall a Man be just with God?* (says holy Job) *If he contend with him, he cannot answer him for one of a thousand*, Job ix. 3. *Who knows how often he offends?* says the Man after God's own Heart, *Psal. xix. 12. Who can say, I have made my Heart clean, I am pure from my Sin?* says the wisest of Men, *Prov. xx. 9. Does not that most illuminated Prophet Isaiah affirm, That we are all as an unclean thing, and all our Righteousnesses are as filthy Rags, Isai. lxiv. 6. And does not the Apostle teach us, That in many things we offend all? James iii. 2. Or, (if Streams be more grateful to our Romanists than Fountains, and they will rather choose to hear the Echo of the Fathers, than the Voice of God) Does not St. Basil say, De Pœnitentia, Vol. i. p. 533. Ed. Paris. οὐκ ἄγγελοι ἐσμὲν, ἀλλ' ἄνθρωποι, καὶ πῶμεν καὶ ἐγερθεύμεθα, καὶ πάλιν ἡ αὐτὴ ὥρα. We are not Angels, but Men; we fall, and rise again, and that oftentimes in one and the self-same Hour. And Ambrose, Apol. David. cap. 2. cries out with Wonder, *How often does every one of us sin! Even every Hour!* But yet more fully St. Bernard de Quadrap. *Who shall grumble and say, We labour too much, we fast too much, we watch too much, seeing no Man can answer the thousandth, nay not the least Part of his Debt?* And again, yet more appositely to this Point, in *Serm. de Virgin.* where commenting on that Text, *Matt. xxv. 8. Give us of your Oil; This, says he, was in truth a foolish Petition; the Righteous themselves shall hardly be saved, the Oil of their own Righteousness scarce suffices the Saints to Salvation; how much less then will it serve both them and their Neighbours?* If these Words of holy Scripture be true, as no Christian doubts; if these Testimonies of the Fathers be to be credited, as sure no Romanist will deny, then where are these Surpluses of Saints Merits and Satisfactions? How shall Bankrupts become Lenders? Or which way can the Indigent relieve the Needy? *God hath laid Help on One alone that is Mighty: Why will you lean on Reeds of Egypt? Christ is the sole Well of the Waters of**

Life, from which all Satisfaction and Reconciliation with the Father flows; and why will you hew out to yourselves broken Cisterns that will hold no Water?

2. Had Saints any such extraordinary Stock of Merit, yet it could not be applied or imputed to any other Men, for their Advantage in the next World. For the Apostle teaches us, *That every Man shall receive according to that which he himself hath done in the Body, whether it be Good or Evil*, 2 Cor. v. 10. And God hath set it down in his Law expressly, *That as the Sin of the Sinner, so the Righteousness of the Righteous shall be upon himself*, Ezek. xviii. 20. When we say that Christ's Merits are applied to us, our Popish Adversaries impiously deride us, holding it for a Doctrine absurd, That the Merits of one should be imputed to another. [See *Bellarmin. de Justificatione*, lib. 2. cap. 7.] Yet what they deny to Christ, they attribute to Saints; and that which they will not ascribe to God, they concede to the Pope. They will by no means hear, that God imputes to us the Merits and Sufferings of his Son, altho' the Scripture is expressly for it; and yet they teach, That the Merits and Satisfaction of the Saints may, by the Pope, be applied to us; and that they satisfy for our temporal Punishments. Is not this the Height of gross, perverse, and obstinate Folly?

3. We know the Saints, though never so great Sufferers here in their Pilgrimage, are already abundantly rewarded when taken to Glory, and that far above their Desert, as the Apostle witnesses, *Rom. viii. 18. I account that the Afflictions of this present Life are not worthy the Glory which shall be revealed*. And again, 2 Cor. iv. 17. *Our light Affliction, which is but for a Moment, worketh for us a FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY*, [*καὶ ὡς ἐλαφὴν ὁ πόνος ὁ ὀλίγος αἰώνιον ἔσθ' ὁ βῆλος*.] The Apostle seemed transported with contemplating the exceeding Greatness thereof, so that he could not find any Words fully to express it. Wherefore the Saints Sufferings being so superabundantly over-recompenced already, can be of no value to help towards the Expiation of the Sins of others.

4. The Roman Church hereby most highly injures the infinite Bounty of our Redeemer, when in Derogation of his all-sufficient Merits, they go about (as it were) to eke them out by the imaginary Excess and Superabundance of Saints Satisfaction. We profess, *Effusio justī sanguinis Christi*, &c. *That the Effusion of Christ's righteous Blood is so rich in Price, that if all the Captives did believe in their Redeemer, none could be detain'd in Satan's Bands*. The Apostle tells us, *There is no Condemnation to them that are in Christ Jesus*, Rom. viii. 1. If no Condemnation, then no proper Punishment eternal or temporal, to appease God's Justice, already satisfied by that one inestimable Sacrifice on the Cross. And as for Sickneses and other temporal Scourges, wherewith God chastizes his Children for their Reformation, (not for satisfying his Justice) all the Pope's Pardons that ever were, are not able to release one Fit of an Ague, much less any Arrears of Punishment due for Sin in the other World. *As the Tree falls, so it lies*, says the Declaration of holy Writ: And there is but one Mediator between God and Man, even (the adorable *Θεοῦ παῖς*,) Jesus Christ. Whatever therefore they arrogate to Saints in this kind, they derogate from our Saviour, who will not have his Glory given to another. We acknowledge with most humble Gratitude and Veneration, his Merits to be a most rich and inexhaustible Treasury, an Exchequer never shut up to any that approach it; and according to the Institutions of his blessed Gospel, containing in it many Millions of purest Gold, infinitely beyond the bewitching Dust of Ophir or Potosi. But to add thereto the Sufferings or Merits of any Saints

or

or Martyrs, is no better than to take away *Gold* seven times refin'd, and instead thereof (to fill up the Room, not the Sum) to lay a few *Brass Tokens*, and then to endeavour to put off the whole for current Sterling. This is to *embase* the Coin of Heaven, and give it an unlawful counterfeit *Stamp*, and is no less than *high Treason* against the *King of Kings*.

5. This now commonly received Notion, and establish'd Practice of the *Roman Church*, seem'd so *absurd* to several of their *acuteſt Schoolmen*, that they could not but *disown* it, *excluding all Saints Satisfaction*s out of this *Treasury*. See *Durandus à Sancto Portiano*, in 4 *ſent. diſtinct.* 20. q. 3. *Angelus de Clavatio Verb. Indulg.* num. 9. and *Mayro in Tract. de Indulg.* Their *Reasons* (amongſt others) are theſe:

1. Becauſe nothing needs, or indeed can be *added* to that which is of *infinite Value*: But ſuch are *Chriſt's Merits* and *Sufferings*: *Ergo*.

2. The *Intention* of him that merits is moſt neceſſarily required to this, that the *Fruit* or *Reward* of ſuch his *Merit* redound to another: But ſuppoſing that the *Saints* were ſo rich in *Merits* and *Sufferings*, that they had any to *ſpare* and beſtow upon others, yet it cannot be proved, that the *Saints* had ever any ſuch *Intention* to transfer the *Benefit* of their *Paſſions* upon others: *Ergo*.

3. If the *Saints Sufferings* could any way *expiate* our *Sins*, then might they in a certain *Senſe*, or in ſome part, be accounted our *Redeemers*: But this *Aquinas* himſelf bluſh'd to ſay, and therefore affirmed the quite contrary; and we wiſh our modern *Romaniſts* would be content to acquieſce in the *Opinion* of that famous Doctor, whoſe Words are theſe, in his *Sum. part.* 3. q. 48. art. 2. *Paſſiones Sanctorum proficiunt Eccleſiæ non quidem per modum Redemptionis, ſed per modum Exempli*: The *Sufferings* of *Saints* profit the *Church* not by way of *Redemption*, but by way of *Example*.

6. Were there any ſuch *Theſaurus Eccleſiæ*, or *Treasury* of *Saints Merits*, what *peculiar Power* has the *Pope* to diſpoſe thereof for *Remiſſion* of *Sins*? ſince whatever be the *Foundation* of the *Pardon*, our *Saviour*, *Matt.* xviii. 18. and *John* xx. 23. confers the ſame *Power* indefinitely on all the *Apoſtles*, which, *Matt.* xvi. he allows to *Peter*, under whom alone the *Pope* (though moſt falſly and impertinently) claims.

7. Had the *Pope* any ſuch *Stock*, and ſuch ſpecial *Power* of granting *Indulgences*, yet could it not extend to the *Souls* in *Purgatory*, according to their moſt learned Doctors *Opinions*: For ſo *Gerson*, *Serm.* 2. de *Defunct.* concludes, *Quia non ſunt de Foro Papæ*: *Becauſe they are not ſubject to the Pope's Court*. Which is likewiſe confeſs'd by *Flood*, (a *Jefuit*, in his *Answer* to *Sir Humphry Lynde*, intitled, *A Pair of Spectacles*, p. 328.) And this *Confefſion* to us ſeems not a little to ſhake his *Un-Holineſs's* *uſurped Triple Crown*: For the Word *MYSTERIUM*, antiently engraven on the *Pope's Mitre*, (happily interpreting that Text, *Rev.* xvii. 5. *MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH*) was wont to be mythologiz'd, that the three *Crowns* encompassing it ſignified the *Rule* he bears in *Heaven*, *Earth*, and *Purgatory*. Now if the *Souls* in *Purgatory* are none of his *Subjects*, where is his *third Kingdom*? Why wears he a *Triple Crown*? What *Power* can he then have to mitigate their *Fine*, or release their *Mulct*, or abate their *Fire*?"

We may see with what Keenes our admirable *Chaucer* fell upon this Practice of selling Indulgences.

They takin to ferme ther Sompnors
 To harm the Peple what they may,
 To Pardoners, and false Faitours
 Thei sell their seles I dare well say,
 And all to holden gret Arrai,
 To multiplie 'hem more Mettall,
 They dride full litil dom' is day,
 Whan al suche Falsshed shall foule fall.
 Such Harlottis shul Men disclaunder
 For that thei shullin make them gre,
 And bin as proud as *Alexander*,
 And sain to the Poor, Wo be ye?
 By yere ech Priest shal paie his Fee
 For to encrese his Lemmans call,
 Suche Herdis shuld well ilvil thee
 And al suche false shal foule befall.
 And if a Man be falsely famed
 And wol ymake Purgacioun,
 Than wol th' Officers be agramed
 And assign him fro Town to Town,
 So need he must payin Ranfounne
 Though he be elene as is Chrystal,
 And than have an Absolutioun;
 But all suche false shall foule befall.
 Tho he be giltie of the dede,
 And that he maie the Money paie
 Al the while his Purse wol yblede
 He maie use it fro Daie to Daie.
 The Bischopes Officers gone gay,
 And this Game thei use ovir all,
 The Poor to pill is all their Prey;
 But al suche false shull foule befall.
 Alas God ordained no suche Lawe,
 Nor no such Crafte of Covetise;
 But he forbad it by his Lawe,
 Suche Rulers mowen of God agrise,
 For al his Rulis been rightwise,
 These new Pointis been pure papall.
 And Goddis Lawe thei al dispise
 And all such Faitours shull foul fall.
 They sain that *Peter* had the Key
 Of Heven and Hel, to have and holde:
 I trowe *Peter* toke no Money
 For no Sinnis that he ysolde:
 Such Successors yben to bolde,
 In wining al, ther Witse they wrall.

Their

Their Conscience is waxin colde,
 And al such Faitours soule 'hem fal,
Peter was nere so grete a Fole
 To leave his Key with such a Lorell,
 Or take suche curfid soc, or tole,
 He was advifid nothing well,
 I trowe they have the Key of Hell,
 Their Maistir is of that Marshal,
 For there thei dressein 'hem to dwell,
 And with fals *Lucifer* to fall.

The Plowman's Tale, p. 181. Ed. Urry.

P A C K E T X I I .

*Hic datur exponi Paradisus Venditioni;
 Hic si largè des, erit in Cælo tua sedes;
 Qui serit hic parçè, parçè comprehendit in Arce.*

Chemnit. in Exam. Conc. Trident.

The Form of an Indulgence found buried with a Gentleman's Corpse in Paul's. The true Design of such Knacks discovered, viz. to cheat People of their Money, &c.

“OUR two foregoing *Papers* have set forth the Nature of *Indulgences*, as the Popish Doctors pretend to justify them, and shew'd how contrary the same are to the Holy Scriptures. We now come to reflect upon the *Policy* of the Invention. Their Power of *drawing Souls* out of Purgatory has been already considered. Here we shall only take notice of their Efficacy to *draw Money* out of the Peoples Pockets.

For which Purpose there could not have been started a more neat Contrivance; and therefore *Rivet* most properly in that respect calls them *EMULGENCES*, [*Purse-milking Devices*] and by the *Romanists* themselves they are stiled in the truest Signification, *The Treasury of the Church*: For indeed they were designed for no other end, but *Romanorum Loculos imprægnare* (as *Matth. Paris* in *Hen. 3.* speaks) to *cram the Coffers of the Romanists*.

For seeing the *Monopoly* or sole Power of granting them was vested in the Pope, who could dispense them as warily or *amply* as he thought fit; whenever therefore he had Occasion or a mind to *amass Money*, it was a Way no less sure than ready, on pretence of blowing a Trumpet for a War against *Turks* or *Hereticks*, or even against his proper Sovereign the Emperor, or any Neighbour-Prince

Prince or State, with whom his Holiness was at odds, to send out into all Kingdoms, and proclaim Markets and Fairs for vending such his *Spiritual Small-wares*, and propose Sales of these *Indulgences* upon Terms, that those who would disburse any Sums of Money for the Purposes aforesaid, should have Pardons and Indulgences for such a Number of Years proportionable to the *Pence* they could deposit. So our ancient Historian *Henry de Knighton* honestly and plainly tells us, Col. 2671. *Aliter non absoluebantur: There was no Absolution to be had, except they did disburse as much as their Ability would afford, and according to their Estates.* And therefore, as for the Poor, sad and forlorn was their Case: For so the *Tax of the Apostolical Chamber* (a Treatise composed by the Pope's Authority, fixing the Rates of all kind of Sins, and the precise Sums for which you may have them pardoned respectively, lately published in English) roundly lays down the Law---*Nota diligenter quod hujusmodi Gratia non conceduntur Pauperibus, quia non habent; ergo non possunt consolari. Taxa Cam. Apost. Impress. Paris.* You are to observe or note diligently, that such *Grates* or *Favours* (speaking of Indulgences, &c.) are not granted to the Poor, because they have not *where-withal*; and therefore cannot be comforted. 'Tis but fit and reasonable, that they which partake of so great a Benefit, should extend an helping Hand (as their crafty Doctors mincingly phrase it, when they mean, an Hand, or rather *both Hands* filled with *Silver or Gold*;) For one good turn deserves another; and a little *Ease* to the Soul, is worth a good *Lining* of the Purse.

Now for those People that were conscious to themselves of the Guilt of many Sins, and persuaded they should lie frying in *Purgatory* many thousands of Years to purge and fit themselves for Heaven, who would not presently *unstring*, and give even almost all be were worth in the World for such Advantages? especially when if they would come to the Price, they got not only all their own Sins pardoned, and everlasting Life into the Bargain, but likewise were made capable of delivering the Souls of others out of Torments. Nor was there in employing the Money raised by these Indulgences, any regard had to the End for which they were given, but frequently the same, by way of Anticipation, was assigned to some other Purpose; as to carry on the Pope's *Revenge*, pay his Debts, gratify a Friend, enrich a Nephew, marry a Niece, wage a War to subdue an *Antipope*, or the like; as is testified in the Piece called *Centum Gravamina Germaniae*, as by most Histories of those Times.

But as these Indulgences were often delivered and sent abroad by *Wholesale*, so there were some wary People that fancied it a safer way to purchase them as it were by *Retail*, singly, and by Name appropriated to themselves: Nay, some thought they were not sure enough, without they had them under Hand and Seal, and the Pope's general *Warrant* to them. Of this Sort we shall present you with a true Copy of one granted to Sir Gerard Braybrooke, Knight, and Elizabeth his Wife, buried in St. Paul's Church in London, about the Year 1400; and in the Year 1608, the said Sir Gerard's Bones lying in a Coffin of Lead cased with Wood, being digg'd up at the East End of the South Isle, siding the Choir, with them was found an *Indulgence* from Pope Boniface IX. which no doubt was esteem'd by the Purchasers of no small Value. The Words of it are recorded by the learned Mr. Dugdale in his History of St. Paul's Cathed. fol. 45. *Bonifacius Episcopus, &c.* which thus we render into English.

“ Bishop

“ Bishop *Boniface*, Servant of the Servants of God, to our beloved Son the
 “ noble *Gerard Braybrook* the younger, Knight, and to our beloved Daughter in
 “ Christ *Elizabeth* his Wife, of the Diocese of *Lincoln*, Greeting and Apostolical
 “ Blessing. So it is, that by reason of the Affection of your Devotion, where-
 “ with you reverence Us and the *Roman Church*, We have admitted your Peti-
 “ tions (those especially which regard the Salvation of your Souls) to the Grace
 “ of being heard. And hence being inclined to favour your Supplications, We
 “ do by the Tenor of these Presents, by our Apostolical Authority, indulge and
 “ give leave, That any Confessor whom either of you shall chuse, shall once only
 “ at the Point of Death have Power to grant to you, persisting in the Sincerity of
 “ the Apostolick Faith of the holy *Roman Church*, and in Obedience and Devot-
 “ ion to Us and our Successors Popes of *Rome* canonically entring, full Remis-
 “ sion of all your Sins which you shall be contrite for in Heart, and have con-
 “ fessed with your Mouth. Provided always, that the said Confessor, as to those
 “ things where Satisfaction is to be made to another, shall enjoin the same to be
 “ made by you, if you shall survive; or by your Heirs, in case of Decease;
 “ which you or they shall be bound to perform. And to the end that you may
 “ not (which God forbid) be rendred more prone to commit unlawful Things
 “ for the future, by reason of this kind of Grace bestowed upon you; Our ex-
 “ press Will is, that if upon Confidence of such Remission, you shall happen to
 “ commit any Sins; then, as to those, the said Remission shall be void, and in
 “ no wise help you. Nor shall it be lawful for any Man to infringe this Char-
 “ ter of our Grant and Pleasure, or by any rash Attempt to contradict it:
 “ If any shall be so presumptuous, let him know, that he shall incur the Wrath
 “ of Almighty God, and the Indignation of the blessed *Peter* and *Paul* his Apostles.
 “ Dated at *Rome* at *St. Peter's*, the *Nones* of *July*, in the second Year of our
 “ Popedom, *Annoq; Domini* 1390.

To what vast Sums the Money raised by these Indulgences, and appropriated
 to *Rome*, amounted throughout Christendom, we may hence conjecture; for that
 once in the *Switzer* Country (a poor and barren Place, in comparison of other
 Parts of *Europe*) there was at one time raked up, by the Indulgences manag'd by
 one Friar *Samson* of *Milan*, no less than one Hundred and twenty Thousand
 Crowns. See Hist. of Coun. of *Trent*, lib. 1. sect. 27. And the considering how
 serviceable they wereto this Purpose, gave one Reason once to say, *That the Pope*
could never want Money, so long as he could hold a Pen in his Hand. And one of
 the Popes themselves thus profanely boasted, *Quantas nobis Divitias comparavit*
hæc Fabula Christi! What a world of Money have we got by this Fable of Christ!
 So that well might Cardinal *Cusanus* grumble in his time, as he did, at the une-
 qual Traffick between *Rome* and the rest of the World; since *Men* (as he says)
 brought thither Gold and Silver in abundance, and carried away nothing but Parch-
 ment and Lead in return. And what other Advantage could those fallacious Trin-
 kets yield to the defrauded Chapmen, except, as *Albertus Magnus* said to one
 newly return'd from *Rome* with many Bulls and Dispensations, and vapouring
 very much of his Merchandize: *You might, Friend, have gone to Hell before*
without License; but now you will go thither with Dispensation and Authority.
 In an antient English Book, intituled, *The Customs of London*, there is a Bead-
 rol of boole Pardons granted by several Popes, and amongst the rest this Story;
That in the Church of Saint John Latryneus (we give it you in his own English)
 the

the Pope Sylvester yaf thereto as many Yeres Pardon, as it reyned Drops of Water the Day that hallowyd the Chirch; and that tyme it reyned so sore, that no Man had seen a greater Reyn before that Day: And when he had graunted this, hee thought in himself whedyr hee had soe much Power or not [a Matter very well worth a little Consideration.] Then there came a Voice fro Hevyn, and said, Sylvester, Thou hast Power ynough to yeve that Pardon; and God graunted this much thereto, that and a Man had made a Vow to Jherusalem, and lacked good to do his Pilgrimage, if he go fro St. Peters Chirch to St. John Latrines, hee shall be discharged, and have Absolucyon of that Promise. Blyssyd is the Moder that beareth the Chylde that beareth Masse on Saterdays at St. John Latrynes, for hee delivereth all them that hee desyreth out of Purgatory to the Number of 77 Souls. There is the Grave that Seynt John laid himself in, when he had said Mass; and then come a grete Light over the Grave: And when the Light was gone, then fund they nooing there but hevynly Bred. In that Grave cometh every Good Friday in the Night, the holy Cream and Oyl. And hee that putteth therein his Hede, hath an hundred thousand Yere of Pardon. [But alas! Who should run his Head in an Hole for such a Busyness, when 'tis but going to the High Altar of the same Church; for there our Author tells us,] Ye have Remission of all Synnes, and of all Penaunce, and INNUMERABLE Pardons MORE than any Man NEEDETH for hymselfe.

With these lying Fables, and a Belief of such heavenly Advantages, People of all Qualities were continually drawn and enticed to Rome, at their great Charge and Expences. And farther to shew the Pope's Charity and Liberality in these gracious Indulgences, we must know, they were granted also to many Churches and Altars within this Kingdom, like Cummin-seeds to draw Woodcocks with their Offerings: You should have it writ on a Wall against an Altar, If any shall procure a Mass to be said at this Altar, he shall have a general Pardon of his Sins; or if it be for a Soul departed, the same shall immediately be released out of Purgatory. See Weaver's Funer. Monum. 121.

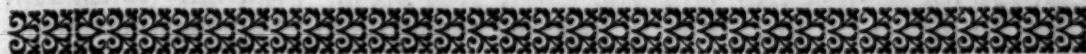
But these domestick Indulgences were never esteemed so strong and efficacious, as those which were far fetch'd and dear bought; and the Profit accruing hereby to the Court of Rome, is esteem'd one of the main Supports of the Revenues of that See. For so Cardinal Volterra told Pope Adrian the Sixth, That no Reformation could be made, that would not notably diminish the Rents of the Church; which having four Fountains, one Temporal, viz. the Rents of the Ecclesiastical State; the other three Spiritual, viz. Indulgences, Dispensations, and Collations of Benefices; none of them could be stopped, but that one Quarter of the Revenues would be cut off. Here was the Top and Bottom of the Busyness: Great is Diana of the Ephesians, for by her Shrines we get our Living.

For improving this Revenue, his Holiness had certain itinerant Publicans or Commissioners, to dispense with those in remote Countries for Money, who could not conveniently travel to Rome: And particularly Pope Leo the Tenth gave the Indulgences of Saxony to his Sister Magdalen the Wife of Franceschetto Cibo, Bastard Son of Pope Innocent the Eighth; where the Officers to whom that Affair was deputed, were so rapacious and scandalous, that Martin Luther first became offend- ed on that Account; and meeting with Opposition, from thence fell to examine others of their Antichristian Doctrines and Practices: So that God, who brings Light out of Darknes, and Good out of Evil, was pleas'd to make the Romish Infolence

Insolence in this Matter of *Indulgences*, an accidental Occasion of reviving the Gospel amongst us.

The Proceedings of Pope *Leo*, as to *Indulgences*, were highly offensive to some of the wiser Papists, and it occasion'd the following virulent Sarcastm of the noble Poet *Sannazaro*, lib. 3. *Epig.* 5. of M. *Vlaming's* Edit. (*Amst.* 1728.) for by Order of the Inquisition it is left out in all Editions publish'd in Popish Countries.

*Sacra sub extremâ si forte requiritis horâ
Cur Leo non potuit sumere: vendiderat.*



P A C K E T XIII.

*Dii, quibus Imperium est Animarum, Umbræque silentes,
Et Chaos, & Phlegeton, loca Noctæ silentia latè,
Sit mihi fas audita loqui.----Virg.*

Of Purgatory. The Belief thereof a Popish Article of Faith. An Account thereof according to their Doctrine. The Uncertainty and Disagreement about it amongst themselves. Its true Original borrowed from the Heathens, &c.

“H A V I N G dispatch'd the Business of *Indulgences*, the near Alliance that is between them and the Fable of *Purgatory* requires that *this* should in the next Place be treated of: Concerning which (according to the Plainness of our propos'd *Method*) we shall consider these *four* Things.

1. How, and in what Sense the same is maintained and impos'd to be believed at this Day in the *Roman Church*.
2. The Original thereof.
3. That the same is utterly fabulous, and contrary to the Doctrine of the Holy Scriptures.
4. The sorry Arguments brought for the same by *Popish* Authors, examin'd and confuted.

1. As to the first, the Belief of *Purgatory* is established to be received as an Article of Faith, on Pain of Damnation, by all the Members of the Papal Church: For so we find Pope *Pius* the Fourth in a Bull dated in *Novemb.* 1564. prescribing what was to be received upon Oath, as the true Catholick Faith, amongst other Things lays down this Article to be sworn unto, viz.---*I do constantly hold that there is a Purgatory, and that the Souls there detained are help'd by the Suffrages of the Faithful.*

For the clearer understanding of this Matter, we may observe;

N^o XII.

G g

1. That

1. That this Word *Purgatory* is derived from the *Latin Verb Purgo*, signifying, to cleanse, purge, refine, or separate the Filth, Drofs, or Impurities from any thing. Now in this chief and strictest Sense, the Blood of our blessed Lord and Saviour is the true *Purgatory* of all that believe in him.---*Who by himself is said to have purged away our Sins*, Heb. i. 3. And even all our Sins, for so are the exprefs Words of the Text, 1 John i. 7. *The Blood of Jesus cleanseth us from ALL Sin*. But in an inferior Sense, *Afflictions* are said to purge us also, *Malac. iii. 4.* speaking of God's Corrections on his People,---*He shall purify the Sons of Levi, and PURGE them as Gold and Silver*: And John xv. 2. *Every Branch that beareth Fruit he PURGETH it, that it may bring forth more Fruit*. The same is likewise sometimes in Scripture attributed to Faith; *Purifying [or purging] their Hearts by Faith*, Acts xv. 9. Sometimes to the Holy Ghost, as *Matth. iii. 12.* Who is therefore compared to Fire, John iii. Sometimes to the Preaching of the Word, as John xv. 3. And sometimes to Baptism, as 1 Cor. vi. 11.

But our Papists use not the Word in any of these Acceptations, but for a Place of Temporary Punishments after this Life in another World; so *Bellarmino* defines it, *Est locus quidam in quo tanquam in Carcere, &c. Purgatory is a certain Place in which, as in a Prison, after this Life those Souls are purged, which in this Life were not fully cleansed; that so being at length purified, they may be able to enter into Heaven, into which no unclean Thing can come*. Thus that mighty Popish Champion in his first Treatise of Purgatory, cap. 1." The Grounds of the Catholick Doctrine contained in the Profession of Faith of *Pius IV.* make it, "A middle State of Souls which depart this Life in God's Grace, yet not without some lesser Stains or Guilt of Punishment, which retards them from entering Heaven.

2. "As to the Place where they suppose this imaginary Jail to be, there is no Agreement amongst themselves; and the same *Bellarmino*, lib. 2. cap. 6. acknowledges the Church hath not yet defined that Point. However he musters up no less than eight different Opinions about it; viz. 1. Some say, Souls shall be purged where they have sinned. 2. Others affirm, that 'tis no corporeal Place. 3. Others fancy the Place to be the Body itself, wherein as in a Prison the Soul shall be punish'd. 4. Some say 'tis an accusing and tormenting Conscience. 5. Some judge it is in the Valley of Jehosaphat. 6. Others conclude it to be a dark State of the Soul without the Body; because unless she be admitted to Bliss, she cannot out of the Body see any thing. 7. Others humbly conceive it to be some gloomy dismal Region of the Air where the Devils are conversant. Lastly, most good Catholicks think, that Purgatory is within the Bowels of the Earth; and of this last Opinion the learned Cardinal declares himself to be: And then gravely proceeds to tell us from abundance of School-men, as wise as himself, That in the Earth there are four Cells or Dungeons, or at least one huge great one, divided into four Apartments. The first and lowest is Hell, where there is eternal Pain both of Loss and Sense. The second, Purgatory; in which there is Pain of Loss and Sense, but only Temporary. The third is *Limbus Infantum*, [the Sucklings Lobby] in which there is everlasting Pain of Loss, but none of Sense; because (forsooth) 'tis so remote from Hell, that its Fire cannot reach so far. The fourth is *Limbus Patrum*, the Mansion of the old Patriarchs, in which was

was only temporary Pain of Loss; which Mansion now stands empty, because Christ descending released the captive Fathers from thence.

3. Concerning the Persons liable to be committed to this Jail of Purgatory, *Bellarmino* will have them to be only such as die in Venial Sin, or depart under the Debt of Punishment, when the Guilt is already acquitted: Yet in truth, the *Popish* Doctors are as much together by the Ears about the Persons, as the Place: For there he reckons seven several Opinions likewise, *viz.* 1. Some hold that All, as well Good as Bad (except only Christ) must be purg'd, or at least pass through Purgatory; which Sentence, he says, he dares neither approve nor condemn [*so that it seems 'tis an even lay.*] 2. Others maintain that all the Wicked, *Devils and all*, shall in time be purified by this Fire. 3. That *all MEN only* have that Privilege. 4. That only *all Christians*, whether Hereticks or Catholics. 5. Some aver that *only Catholics* may have the Benefit. 6. Others limit it only to *Catholics persevering* in the Faith. And lastly, there are such as contend, that all *those only* may go thither that have done Alms-deeds in this Life, though never so wicked. Thus we see *one Absurdity* being embraced begets a Thousand." In the Grounds of Catholick Doctrine, &c. They declare the Persons to be such as die guilty of lesser Sins, which they call Venial, before they have repented of those ordinary Failings; and such as having been formerly guilty of greater Sins, have not made full Atonement for them to the divine Justice.

4. "As to the *Duration* of Purgatory, *Bellarmino*, *cap. 9.* says, 'tis a thing most *uncertain*, and not to be defined without Temerity; and therefore rejects the Notions, 1. Of some that would extend it beyond the Resurrection, to purge *Bodies* as well as Souls. 2. Of those who think that all the *Relicks of Sin* are purged by *Death*: For though he confesses sometimes they are, yet he says too, sometimes they are not; and especially that in those that die against their *Wills*, or without the Use of Reason, *sleeping*, distracted or by sudden *Casualties*, the Matter is very doubtful, nor indeed can be known: [Where note by the Way, that according to this great Doctor, 'tis uncertain whether *any at all but mad Folks*, and the rest just now mentioned, do go to Purgatory.] 3. Of those that maintain that none lie in Purgatory above the Space of *ten Years*. (Of which Opinion was *Dominicus à Soto*, as appears in his Comment on the fourth Book of Sentences, *Dist. 19. v. 4. Art. 2.*) But this Conceit the Cardinal rejects for two *worthy Reasons*. 1. Because there will be many Souls to be ransom'd out of Purgatory at the Day of Judgment, though divers be before released by the Prayers and Alms of the Living, especially by the Mass. 2. Because the Church often celebrates Masses for People dead above two hundred Years before.

5. As touching the *Pains* to be suffered in Purgatory, they are at no more *Certainty*. The before-mentioned *Bellarmino*, *cap. 10.* describes them only not to be *desperate*, or with any Fear of Hell, but only a Want of the *Beatifick Vision* [that is, Enjoyment of th. Sight of God] accompanied with *Pain of Sense*, and that to be inflicted by FIRE; but whether properly, or metaphorically so called, he knows not; nor whether such Fire be tended, and the poor Souls tormented, by *good Angels* or by *bad ones*, or how *great* the Pains may be: For these things (he says) are Secrets to be revealed another Day. Nor are we yet sure whether *Fire only*, or *Fire and Water together*, be the Means of their Torture: For though *Bellarmino* here, and *Sir Tho. Moore* held the former, and though he prov'd it notably by that Text, *Zach. ix. 11. Thou hast delivered thy Prisoners out of the Place where*

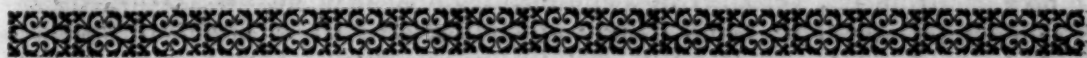
there was NO WATER; yet *Fisher* (quondam Bishop of *Rochester*) maintain'd the latter, viz. That there is good *Store of Water* in Purgatory, and vouch'd for the same altogether as pertinently the Words of the Psalmist, *We have passed through Fire and Water*. And Pope *Gregory* the Great (who may deserve some Credit in this Case, being one of the first Discoverers of this unknown Region) tells us in his *Dialogues* (if at least they be his) lib. 4. *That some are purged by Fire, and some by Baths*. As to the Extremity of the Pains, though *Bellarmino* says he knows not how great they are, we are told a most terrible Story by another of their Books, [viz. *Discip. de Temp. ser. 160. B.*] *That once upon a time, a good Fellow who had lain thirty Years, having a fair Choice given him, Whether he would lie there one Day longer, or return to the Earth and be bound for an hundred Years together, to walk upon sharp Iron Nails which would pierce his Feet, and to eat nothing but Bread baked on the Embers, and to drink nothing but Vinegar mingled with Gall, and to wear nothing but that which was made of Camels-hair, and to lie always upon God's cold Earth with a Stone under his Head instead of a Pillow, made choice to abide all this, rather than continue one Day more in Purgatory*. And yet after all this, we meet with others that present us with a more pleasant Landskip of the Place: For venerable *Bede*, in his *History of England*, lib. 5. tells us how a Ghost appeared, and did credibly report, That it was only *Salva Custodia*, and not any such dreadful House of Correction; assuring People, That there was an infernal Place where Souls suffered no Pain, where they had a Brook running through it. And *Bellarmino*, somewhat forgetful of what he said before, says it is nothing improbable, that there should be such an honourable Prison, which is a most mild and temperate Purgatory.

This is the true and best Account the Papists do or can give of the Nature of their Purgatory, which makes such a Figure in their Mock-religion; and we have chosen to borrow the Description chiefly from the Treatise of *Bellarmino* on that Subject; not but that a Multitude of their Authors might be cited to the same Purpose; but because he was undoubtedly one of the best learned of their Party, an eminent Cardinal, living but in the Days of King *James I.* and his Works so universally applauded by the *Romanists*, that it cannot but be supposed he as punctually as might be delivered the Sentiments of their Church in that behalf.

The bare reciting these Dotages is sufficient to refute them: For how absurd is it to impose that as an *Article of Faith* on the common People, which their profoundest Doctors neither understand, nor are in any tolerable Measure agreed about. That they had not the least Countenance from holy Scripture, nor any Mention made thereof amongst Christians for several hundred Years in the purest primitive Times, we shall demonstrate in the Progress of this Discourse. Whence then, will you say, should such Conceits arise? Truly from the same Fountain whence many other puddled Streams of *Rome's* new Faith do spring, viz. from the Heathens originally, and from certain antient but justly condemn'd and exploded Hereticks, at second hand. The Pagan Poets and Philosophers first hatch'd the Notion: For we find *Homer*, in *Odys. lib. 11.* telling long Stories of *Ulysses's* descent into Hell, the Dialogues of Ghosts, the Punishments of departed Souls, and the Sacrifices to be offered to relieve them; wherein he is imitated by *Virgil*, who in the Sixth of his *Aeneids* brings in *Anchises* discoursing at the same rate. Nor were their Philosophers less fanciful than their Poets; for *Plato*, *de Anima*, broaches the like Doctrine; and *Cicero*, in *Scipio's Dream*, harps upon the same String.

This

This *Platonick Idea* was very taking with some Christians newly come out of the *Pagan Schools*, and retaining still a Smack of the old Leaven; amongst whom was first *Clemens Alexandrinus*, *Stromat. lib. 6.* who asserted, *The Punishments of the Wicked, after this Life, should in time cease and be determined: Whose Error Origen* advanc'd further, even to the *purging of the Devils themselves*, after some vast Space of Torture. The *Montanists* and *Carpocratian Hereticks* likewise held certain odd Fancies tending to such a Purpose: And *St. Ambrose* himself seems a little tainted, when in his Comment on the 118th Psalm, *Serm. xxi.* he says, *That all must pass through the Flames, even John the Evangelist.* But as these were only certain Resemblances and *preparative Errors* for the Fancy of Purgatory, as 'tis now held by the *Roman Church*, so can we not find any thing thereof positively preached up with any Pretence of Certainty by the *Fathers*, till the time of *Gregory the Great*, about the Year of Christ 600; who first of all plainly pronounc'd, *That there was a Fire in the Bowels of the Earth*, wherein the *smaller Sins* were punished and purged by a temporary Pain. And this upon no better Proofs than certain frivolous Stories of the Apparitions of Ghosts, the Dreams of doting Monks and fanatical old Women.



P A C K E T XIV.

*Ergo exercentur pœnis veterumque malorum
Supplicia expendunt, aliæ panduntur inanes
Suspensæ ad ventos, aliis sub Gurgite vasto
Infectum eluitur scelus, aut exuritur Igne, &c.*

Virg. *Æneid. 6.*

Arguments against the Popish Fable of PURGATORY.

"H A V I N G stated the Doctrine maintained at this Day by the Church of Rome concerning *Purgatory*, and given a true Account of the *Pedigree* thereof; whereby it appears, that the same was first *hatch'd* by Pagans, *nurs'd* by Hereticks, a *Stranger* to the Household of Faith in the primitive Times, and only admitted in an Age of lamentable *Ignorance*, and even then credited by none but the silly and *superstitious*; till at last, being found a very serviceable *Fire* for the Pope's *Kitchen*, it became to be enjoined and imposed as an Article of Faith, in one or two of those Conventicles, which they ridiculously call, *General and most Sacred Councils*; the first time it was thus denizon'd in their Church, being at the Council of *Florence*, which was held *Anno Dom. 1439.*

We

We now come to lay down positive Arguments from the Holy Scriptures against this *imaginary Place of Torment*, which are abundantly sufficient to satisfy any Person not obstinately partial, with how much Justice, and on what solid Grounds the *Reformed Churches* do explode the same. But first these four Points in Controversy are to be noted: 1. *We* believe that Christ hath made *full Satisfaction* for the Sins of all that believe in him; the *Papists* add thereunto *human Satisfaction*s. 2. *We* maintain, that *only Christ* doth purge from Sin; *they* pretend *other things* do it likewise. 3. *We* assert, that *all Sins* are purged by Christ; *they* say, only *mortal Sins*. Lastly, *We* hold, that we are purged by Christ most *perfectly*; *they* say, not perfectly, for still there may remain *temporal Punishments* to be paid in Purgatory. These things being thus premised, thus we argue:

1. If Christ hath perfectly satisfied for all the Sins of Believers, and fully purged them; then there is no Purgatory after this Life: But the first is most true, and expressly affirm'd by the beloved Apostle, 1 John i. 7. *The Blood of Christ purgeth from all Sin.* And ver. 9. *He is faithful to forgive us our Sins, and cleanse us from all Unrighteousness.*

2. If after the Guilt is forgiven there remains no proper Punishment, then there is no Purgatory wherein such Punishment is to be inflicted. But St. Paul, Rom. viii. 1. witnesseth, *That there is no Condemnation to those that are in Christ Jesus.* If no Condemnation, certainly no Punishment temporal or eternal. And ver. 33. *Who shall lay any thing to the Charge of God's Elect? It is God that justifieth.* So saith the Lord by his Prophet, Isaiah xlv. 22. *I have blotted out as a thick Cloud thy Transgressions, and as a Cloud thy Sins.* And promises, Mic. vii. 18. *that he will cast our Sins into the Depth of the Sea,* [surely there is no Fire there to purge them] *That they shall be remembered no more,* Ezech. xviii. 22. *That the Iniquity of Israel shall be sought for, and there shall be none; and the Sins of Judah, and they shall not be found: For I will pardon them whom I reserve,* Jer. l. 20. Now if our Sins shall not be so much as mentioned, why should we think they will be so terribly punish'd, or what need is there of a Purgatory? If all their Sins whom God pardoneth shall be found no more, then certainly not to be purged any more after this Life.

3. Where there is no Spot, there needs no purging or cleansing; where there is no Imputation of Sin, there needs no Punishment for Sin: But in the Faithful there is no Spot or Wrinkle, no Imputation of Sin, Isai. i. 18. Ephes. v. 27. And therefore Tertullian, in his Treatise of Baptism, saith right, *When the Guilt is taken away, the Punishment is also taken away.* And Jerome, on Psalm xxxii.----- *Quod tegitur, non videtur; quod non videtur, non imputatur; quod non imputatur, non punitur: That which is covered, is not seen, not imputed, and consequently is not to be punished.* And if God remit, and Christ hath satisfied for the greater; how absurd is it to think the same God hath not remitted, and the same Christ satisfied for the lesser?

4. If Men in any kind, by doing or suffering, could in any Part make Satisfaction to God for Sin, then is not Christ's Satisfaction perfect; for that only is perfect, to which nothing can be added: Nor is Remission of Sins gratuitous, nor is only Christ our Redeemer, &c. Which to say, is against the Analogy of Faith, and contrary to the Scriptures, Hebr. x. 14. Isai. liii. 5, 10. Rom. iv. 4. and xi. 6. Ephes. ii. 8. Titus iii. 5. Col. i. 14.

5. All the Faithful that die in the Lord are said to be blessed, because *they rest from their Labours*, Rev. xiv. 13. But what Rest is it to lie in such excessive Torments as these People fancy to be undergone in *Purgatory*?

6. Our Life is compared in Scripture to a *Race*, or *Pilgrimage*; and when we come to lay down this earthly Tabernacle, we are said to have finish'd our Course, to have fought a good Fight, and to cease from Afflictions and Combats, to enter into Possession, receive our Crown, and take our Rewards. But is all this true, if we must yet endure most violent Tortures, for we know not how long Time, after Death?

7. The Word of God being most perfect, hath undoubtedly taught us all the ways of *purging* that God requires for our Sin; but it no where holds forth such a *Purgatory* as *Papists* have fram'd to themselves; but rather in Opposition thereunto, whenever it speaks of the State of Souls after this Life, mentions only two Places, *Heaven* and *Hell*, as *Mark* xvi. 16. *Luke* xvi, &c. And tells us, that *as the Tree falls, so it lieth*, Eccles. xi. 3. Which if there were any Place of purging after this Life, to put away our Sins, and make us more fit for Heaven, would in no sort be true.

8. This Notion of *Purgatory* dishonours our glorious Saviour and Mediator, by supposing his Mediation imperfect; dishonours God the Father, as if he exacted Payment twice for one and the same Debt; and seems to be repugnant to that Article of our Faith, *I believe the Remission of Sins*: For how are they remitted, if I myself must after this Life make Satisfaction for them by enduring most grievous and no less tedious Torments?

9. All Persons when they die, are either justified or not justified; if justified, *Then they have Peace with God*, Rom. v. 1. and therefore are not to be cruciated with any Pains; if they are not justified, then they are *damned* eternally.

10. If every Sin in its own Nature be *mortal*, and none *venial*, then *Purgatory*, which is invented to purge Souls from such *venial* Sins only, stands upon a false Foundation; but the first is apparent, *Rom.* vi. 21. *1 Cor.* xv. 56. Besides, there ought to be some Proportion between the Satisfaction made, and the Majesty of God offended; but the Majesty of God offended by every Sin committed, is *eternal and infinite*, so therefore ought the Punishment to be; but such no Man can bear: Whence we may conclude, there is no such Place for Satisfaction to be made for any Sin, by our Sufferings after this Life.

Lastly, as the *Scripture* owns not any such *Purgatory*, so the antient *Fathers* of the Church knew it not. *Justin Martyr*, *Quæst.* 75. *Post mortem statim fit Bonorum & Impiorum distinctio, & boni ducuntur in Paradisum.*---That immediately after Death there is made a Separation between good and bad Men, the Sheep and the Goats, and that the good are carried unto Paradise. *Irenæus*, l. 1. cap. 2. *Mittentur Impii in Ignem æternam*: The wicked shall be cast into eternal Fire. *Cyprian* in his Sermon of Mortality, *Vocantur iusti ad refugium*: The *Just* when they die are called to a Place of Shelter and Rest. *Gregory Nazianzen* in *Encomio Cæsaris*,---*Credo Animas bonorum*, &c. That the Souls of good People, when they are freed from the Shackles of the Body, do FORTHWITH perceive or enjoy an incredible Pleasure, and joyfully fly unto their Lord. *Cyril*, l. 12. in his Comment on St. *John's* Gospel, denies that the Souls of the Faithful are to pass any Place of Pain or Torment; and avers, that they are perpetually with Christ. But *Chrysostom* speaks out yet more plainly, in his second Homily *De Lazaro*,---as we find

find it in the *Latin Version*: *Cum hinc discefferimus, non est in nobis pœnitere, neque commissæ diluere*: When we shall be departed out of this Life, there is then no room for Repentance; nor will it lie in our Power to wash out any Spots we have contracted, or to purge away any of the Evils which we have committed. So *Ambrose de bono mortis, cap. 2. Qui hic non accepit remissionem peccatorum, illic non erit in patriâ beatorum*: He that before he goes out of this World hath not received Remission of his Sins, shall never in the other World be admitted into the Country of the Blessed. *Jerome in Epist. ad Galat. cap. 6. Hic Orationibus & Consiliis, &c.* In this Life we may be assisted with Prayers and good Christian Counsels, but afterwards, when we are summoned to appear before the Tribunal of Christ, the Prayers of *Job* or *Daniel* will not be heard, nor can avail in any one's Behalf, but every Man must bear his own Burthen.

Augustin seems indeed by one Passage to have been a little favourable to the Opinion of Purgatory, but he does it with much Caution and Reserve. Whence we may take notice, that in his Time it was but a weak and new-broached Notion: 'Tis in his *Enchiridion ad Laurent. cap. 69.* (if that Work be indeed his) where commenting on these Words of *St. Paul*,---He shall be saved as it were by Fire; he talks of a purging Fire, *Tale aliquid, &c.* It is not unlikely (says he) that some such thing may be after this Life; but whether it be so or no, it may be argued; and whether it can be found or not found, that some Believers are saved by a purging Fire, &c. And in the same Book, *cap. 109.* he hath another Conceit; *Tempus quod inter hominis mortem, &c.* As for the Time between a Man's Death, and that of the Resurrection, all Souls abide in Expectation of what shall become of them, and are reserved in secret Receptacles accordingly as they deserve either Torment or Ease. * We had some Reason to question whether this *Enchiridion* be any genuine Piece of *St. Austin's Works*, or at least whether it be not interpolated, "as well because 'tis no unusual thing for the Papists to foist in spurious Treatises that may countenance their Errors, amongst the Writings of the Fathers, as because the same *Austin* in other Places is most direct against Purgatory, and wholly for us; as namely, *De peccat. meritis & rem. lib. 1. cap. 28.* There is, saith he, no middle or third Place; but he must needs be with the Devil, that is not with Christ. And *Hypol. lib. 5.* The first Place the Faith of Catholicks, by divine Authority, believeth to be the Kingdom of Heaven; the second, to be Hell: *Tertium Locum penitus ignoramus*; A third Place we are altogether ignorant of: And in his Book *De Van. Seculi, cap. 1.* Know this, that when the Soul is separated from the Body, [STATIM] presently it is either placed in Paradise for its good Works, or cast headlong into the Bottom of Hell for its Sins.

So that all that can be said of this great Doctor's Testimony in this Matter, if it be his, is, That he might possibly be once inclinable to believe some such thing; but at most but as his Opinion, not his resolved Judgment: Which Opinion, at one Place and Time, he afterwards retracted, and resolved the clean contrary."

* But we think this well enough consistent with the Protestant Doctrine of the separate State.

PACKET

P A C K E T X V.

Munus Theologiæ est & piis opitulari, & Veritatem contra impios defendere.—Aug. de Trin. l. 14. c. 1.

Popish Objections touching Purgatory answered: Several Texts of Scripture, wrested by them, explained and vindicated from their false Interpretations.

“**W**E now come to examine the pretended *Authorities and Arguments* muster'd up by *Bellarmino* and other notable Popish Dawbers, for this their Fable of PURGATORY. For as some unconscionable Pleaders, for their Fee (which indeed in such Cases is but the Devil's Press-money) will venture with corrupt Lungs and hellish Breath, to make the vilest and most unjust Cause in the World appear in a Dress of Right and Innocence; so the Romish Synagogue never wants subtle Advocates, always in Pension, to coin sophistical Reasons, forge specious Proofs, torture Texts of Scripture, belie Antiquity, abuse the Fathers, &c. and all this to stifle Truth, and render her gainful Cheats more taking and colourable. 'Tis a Proverb amongst Bookmen, *That the drier the Subject, the more Brains are required for Sauce.* His Holiness's Journey-men have found it an hard Task to make any probable Defence for this heathenish Dream; and had it not been a most advantageous Point of their Mother Rome's Antichristian Faith, no doubt they had long since abandon'd a Tenet so intenable. But what their Allegations want in Weight, they hope to supply by the Number of them; we shall only take notice of the chief, viz. all that can pretend to any Colour of Reason or Argument; as,

1 *Object.* From that Text, 1 Cor. iii.—*I have laid the Foundation.—Let every Man take heed how he buildeth thereon. For other Foundation can no Man lay, than that is laid, which is Jesus Christ. Now if any Man build upon this Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble; every Man's Work shall be made manifest: For the Day shall declare it, because it shall be revealed by Fire, and the Fire shall try every Man's Work of what sort it is. If any Man's Work abide,—he shall receive a Reward. If any Man's Work shall be burnt, he shall suffer Loss; but he himself shall be saved, yet so as by Fire.* Hence they infer, that there are certain Sins venial, called here Hay and Stubble, &c. and a Purgatory, wherein they shall be punished and satisfied for; and then the Soul saved, viz. after it is cleansed by the Torments there, signified here by that Expression, *So as by Fire.*

This is generally the prime and indeed the very best or most plausible of their Arguments. Now to shew how weak and impertinent the same is, we answer:

N^o XII.

H h

1. *Bellarmino*

1. *Bellarmino* himself acknowledges, that this Text is very *difficult*, and that in the Words there is a continued *Allegory*. Now all Schoolmen grant, *Theologiam Symbolicam non esse Argumentativam*. How then from dark figurative Expressions, wrested by uncertain Interpretations, can they think sufficiently to establish an Article of Faith, as they would have us take the Belief of Purgatory to be?

2. This their Interpretation is *false and strained*. For the Scope of the Place appears evidently by the Context and Words to be, *to exhort as well all Believers, that they should not carnally glory of those Pastors, by whose Ministry they were added to the Church; as also the Pastors not to boast of the Multitude of their Disciples, but that they would consider how, and what kind of Persons they built, to wit, true Believers and pure Doctrine, such as might bear and endure the Fire of Persecution and Affliction, and the Examen of the Holy Spirit.*"

3. The Fire that shall try every Man's Work cannot be meant of the *Roman Purgatory Fire*; (1.) Because the Fire the Apostle speaks of, as *Origen* (*In Celsum*, l. 4. p. 168.) hath noted, is not πῦρ ὑλικόν καὶ αἰσθητὸν, ἀλλὰ τροπικόν, Fire properly, but metaphorically so called, as appears from those Words, *He shall escape as by Fire*. (2.) Because this Fire is to try every Man's Work, *Paul and Apollos's*, as well as theirs who built on the Foundation Hay and Stubble; and sure they will not say *Paul and Apollos* went to Purgatory. (3.) This Fire shall try every Man's Work, [of what sort it is:] Now Purgatory-Fire doth not try every Man's Works, but punish them for them. *Whitby in loc.*

4. As for that Phrase, *So as by Fire*, the learned and pious Dr. *Tillotson* (one of the Glories of our *English Protestant Church*) hath excellently observed; "It is a proverbial Phrase used not only in Scripture, but in profane Authors, to signify, a narrow Escape out of a great Danger; as *Amos* iv. 11. *I have pluck'd them as a Firebrand out of the Fire*. And *Jude* xxiii. *Others save with Fear, pulling them out of the Fire*. So the *Roman Orator* (who sure never dream'd of Purgatory) useth the same Phrase, *Quo ex Judicio, velut ex Incendio, nudus effugit: From which Judgment, or Sentence, he escaped naked, as it were out of a Burning*. And one of the old *Greek Orators* tells us, *That to save a Man out of the Fire, was a common proverbial Speech*. Yea, thus St. *Chrysostome* interprets this very Place; *He shall escape as one that escapes out of the Fire; that is, (saith he) as one, who when his House at Midnight is set on Fire, wakes and leaps out of his Bed, and runs naked out of the Doors, taking nothing that is within along with him; but employing his whole Care to save his Body from the Flames.*" Thus far that worthy and reverend Author, in a Sermon preached on this very Text, *Anno* 1673. Which because it charg'd home several wicked Doctrines and Practices of the *Roman Church*, which like *Hay and Stubble* they have built on the Foundation of Christianity, at least to the almost utter Overthrow of the whole Fabrick, Endeavours were used (if we are not misinformed) by certain *Papists* then very prevalent, to hinder the same from being printed.

2. *Object*. Another Text they abuse, is, *1 Cor.* xv. 29. *Else what shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?* Here the *Jesuits* are wondrously industrious to spell the Fable of their πνευματικῶν out of these Elements, to fetch *Fire* out of *Water*, the *Flames* of Purgatory out of the *Baptism* here mentioned. Baptized for the Dead, say they, how can it be understood, unless *De Baptismo Lachrymarum & Pœnitentia, qui suscipitur Orando, Jejunando, &c.* Of the Baptism of Tears, Fastings,

ings, Prayers, and Oblations for the Dead, for the Help and Relief of the Faithful deceased? So *Bellarmin. de Purgat.* lib. 1. cap. 6.

Answ. 1. Not to mention the improper Acceptation of the Word *ἑλπίσμι*, never used in sacred Scripture, that we remember, for the Baptism of Affliction, without some Explication adjoined, except in one Place only; and when so used, it signifying the last of Sufferings, that of Death itself: Nor to remind them, that 'tis not said, they who baptize themselves, but they who *are baptized*; to pass by, we say, these Incongruities, let them take notice how opposite this Figment of theirs, maintain'd so stiffly for the wicked but gainful *Merchandises of Indulgences*, is to other Places of Scripture largely cited in our last, how it is condemned by the *Light*; and then let the World judge, whether it argue not *Fraud* and *Guilt* in them, to seek Refuge in the *dark*: Let them first reconcile their Fable to plain Scripture, before they attempt to confirm it from *obscure*.

2. The Antients, in explaining this Place, do much differ: 1. Some understand it of those who underwent a Baptism in the *Name* or *Behalf* of some Friend departed, imagining that Baptism might be profitable even to the *Dead*. See *Tertul. l. 5.* against *Appion*. But 'tis nothing likely, that the Apostle would have derived an Argument from so gross an *Error*. 2. Others by the Name of *the Dead* understand *Sins*, and make out the Sense thus, What shall they do, who are baptized for deleting of Sins? So *Thomas Aquinas* on this Text. 3. Others will have it to be of the *Clinici*, the Baptism of the *Bed-ridden*. The Story in short is thus: There was a fond Custom indeed very early begun, and continued at least till the Year 400, that many who desired to be baptized into the Name of Christ, deferr'd their Baptism till apparent Danger of *Death*, from a Misunderstanding of the Divine Author to the *Hebrews*, c. vi. v. 4. That if after Baptism they fell into Sin, there was no hope of *Reconciliation to God*: Thus we find the Great *Constantine*, his Son *Constantius*, *Theodosius*, and *Valentinian*, all willing to delay their Baptism on this Account. But as such a Custom can never be proved to have been *so early* as the Apostles Days, so the Favourers of this Interpretation, if they would have the Words *ὡς ἑλπίσμι* to signify *tantum moribundi*, why are they baptized who *are ready to die*, cannot defend themselves with so much as one Instance, either out of Scripture, or any approved *Greek* Author warranting such a Construction. 4. Others talk of a Custom to baptize the *Living for the Dead*, used by certain Heretics, who if any of the *Catechumeni*, Converts to the Christian Faith, not yet actually baptized, were surprized by Death before the common Times then used for Baptism, viz. *Easter* or *Whitsunday*, or (as *Jo. Scaliger* would have it) the Feast of *Epiphany*, (or sixth of *January*, when they supposed our Saviour was baptized) then their manner was to substitute some Friend *alive* to be baptized for him that was *so dead*. This is vouch'd by *Tertullian de Resurrectione Carnis*, allowed by *St. Ambrose* in his Explanation of this Epistle; not to mention *Casaubon*, *Grotius*, *Musculus*, and other Moderns. But who among us shall prescribe *Ethicks* for apostolick Prudentials? I am in any wise to rebuke my Brother, and not suffer Sin upon him, *Lev. xix. 17.* And can we suppose, that if any such corrupt vain Usage had been crept in, the Apostle would have pass'd it without some Reproof? We could tell you of several other Interpretations, as of the Baptism accustomed to be administred over *the Tombs of the Deceased*, &c. and perhaps make a Shew of something of *Reading* thereby; but we rather decline it: For we seriously protest, this continued Sheet is not design'd for any base *Interest*, or *Vanity* of our own;

but for the Instruction of the *weak*, and reminding of *better-learn'd* Protestants. The true Meaning then (if by the divine implor'd Assistance we have obtain'd the Grace to fathom it aright, for who shall presume to be positive, when he is wading in the *Norma*?) is this, To be baptized for the Dead, is to be understood of the common *Christian Baptism*; and perhaps the Words had been clear enough, had not the vain or bias'd Curiosity of Expositors rendered them obscure: The Meaning being to be spiritually taken, *baptized for the Dead*; that is, that Death might be extinguish'd, or rather baptized into the Belief of the Resurrection of the *Dead*, the Symbol or Representation whereof Baptism is: For thus the Apostle argues to confirm the Doctrine of the Resurrection, (which is his true Scope in this Place.) If there be no Resurrection of our Bodies, then in vain do we receive Baptism; signifying and sealing to us, that through the rising again of Christ, our Bodies shall likewise certainly again rise, who are so baptized. For as the *Immersion* in Baptism signifies a Conformation in Sufferings with Christ, and a dying to Sin, so the *Emer-sion* represents his and our Resurrection. This *Topick*, or way of Reasoning, is frequently used by our Apostle, *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death? That like as Christ was raised up from the Dead by the Glory of the Father; even so we also, &c.* Rom. vi. 3. *Buried with him in Baptism, wherein also you are risen with him through the Faith of the Operation of God, who hath raised him from the Dead,* Col. ii. 12. Nor is this any novel Construction; for not only *Theodoret*, *Theophylact*, and others of the Antients, but even many of the Papists themselves, as *Hugo Cardinalis*, and the *Gloss* upon him, &c. do interpret this Place.

3. *Object.* Christ saith, *Matt. xii. 32. Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in the World to come.* Ergo, some Sins are forgiven in the other World; and consequently there must be a Purgatory.

Answer. 1. Those Words *Saeculum futurum*, or, *the World to come*, are never used for the Time between Death and the last Day, but always either for the Gospel Dispensation, or for the last Day, and the State afterwards, as *Luke xx. 34. Damascen. De Orth. Fide, c. 1.*

2. 'Tis a foolish Argument, from two Negatives to infer an Affirmation; *Peter* neither in this World, nor the other, shall be made an Angel: Ergo, some shall be made Angels in the other World.

3. These Words signify no more than this, *They shall never be forgiven*, or to Eternity they shall not be forgiven; thus express'd, only the more to denote the Certainty of what is spoken. For we see, *Mark iii. 29.* of the same Sinners 'tis plainly said, they have never Forgiveness. And *Luke xii. 10. It shall not be forgiven.* Besides, that which is paid is not remitted or forgiven; but the Papists would make us believe they pay and satisfy for their Sins in Purgatory: Why then do they talk of Forgiveness?

“What, saith *Archbishop Tillotson*, have we here to do with Remission of Sins? Purgatory is a Place not where Sins are remitted, but where they are punished with the greatest Severity. Nay, what is still more, punished after they are remitted; nay, what is still more extraordinary, therefore punished because they are remitted; for if the Guilt were not remitted, the Sinner could not go to Purgatory, nor have the Favour of being punished there.”

P A C K E T X V I.

Ridendi sunt, qui sibi fictis scelerum condonationibus suavissime blandiuntur, ac Purgatorii spatia velut clepsydri metiuntur, & secula, annos, menses, dies, horas, tanquam è Tabulâ Mathematicâ, citra ullum Errorem dimetiuntur.—Erasm. in Moria.

Some farther Arguments of the Papists for their PURGATORY examined and answered.

“OUR last told you, That the Roman Engineers had contrived not a few feeble Props to support their ill-founded fantastick Castle of Purgatory; some of them we then pluck'd down, and now (with God's Assistance) proceed to demolish the rest.

Amongst others, they make a great Noise with that Text, *Matt. v. 25, 26. Agree with thine Adversary quickly, whilst thou art in the way with him; lest he deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost Farthing.* By the Prison here, they would have Purgatory to be understood, where Satisfaction to the uttermost Farthing is to be made for Debts and Trespases, that is, Sins not agreed for in the way, viz. in this present Life.

We answer,

I. According to the best and most learned Interpreters, Christ speaks here not allegorically, but properly, vindicating that Precept, *Thou shalt not kill*, from the depraved Glosses of the Pharisees, who condemn'd actual Murder, but thought that “*rash Anger, scornful and disdainful Speech, Transports of Rage* which produce any violent or reviling Terms without Cause, and “*other smaller Injuries* were not at all condemned by that Law: Whereas our Lord here teaches the contrary; and withal exhorts to Concord and Reconciliation, shewing how many Perils and Evils they expose themselves unto, who delight in Controversies, insist always on the Extremity of Law, and will not act *ex æquo & bono*, equitably and according to good Conscience with their Brethren. And to confirm this Construction, St. Luke reciting the same Passage, *ch. xii. 58.* expressly says, *When thou goest with thine Adversary to the Magistrate.* Now the great *Augustine, De Doctr. Christian. Lib. 3. cap. 10.* lays it down for a Maxim in Divinity;—*Ne quæ propriè dicta sunt allegoricè interpretentur: That we should never interpret those things allegorically, which appear* (by the Scope of the Speaker, and common Sense of the Words) *to have been spoken properly.* And 'tis strange, that those who will have,—*This is my Body,*

Body, understood *literally* against both Reason and Sense, should here reject the *plain natural* Meaning of the Words agreeable to the Context, and hunt for a *figurative* Sense, and thence obtrude a *Fable* for an *Article of Faith*. Whilst yet they are not agreed amongst themselves, who to make the Adversary: For some of them say 'tis the *Devil*, others say 'tis *God*, or a Man's *own Conscience*; some will have it to be a *Spirit* with which the *Flesh* is commanded to agree, and to which it is to be obedient; and others confess it to be our Neighbour, which grants our Interpretation.

2. Suppose it were an Allegory, then the Axiom we mentioned last Packet takes Place, *viz.* That symbolical Theology is not argumentative.

3. Those things which are said here of the Way, thy Adversary, the Judge, the Officer, &c. overthrow *Purgatory*. For, if by the *Way* be understood *this Life*, then has it nothing to do with *Purgatory*, which is after this Life. If the *Adversary* be the *Law of God*, as *Bellarmino* would have it, still this will not prove *Purgatory*; for therein there is no use of the Law of God, since this Adversary prosecutes its Action only in this *Life*, upon which at Death there passes a final Decision: Neither if they take Christ to be meant by the *Judge*, will the Words hold forth any *Purgatory*; for we no where read that Christ will adjudge any of the *Elect* to any infernal Torments, but forthwith pronounces each Soul blessed to Eternity: But on the contrary, it will also follow, that Christ is not satisfied with these Punishments; for 'tis not the Judge but the Adversary that is to be satisfied. Lastly, whether by the Officer you understand *good* or *bad* Angels, there will be no Signification of *Purgatory*; for 'tis most unlikely, that *good Angels* should remain in *Purgatory*, and be employ'd in the Drudgery of tormenting poor Souls, which e'er long are to be their Companions in Mansions of Glory: And as for *bad Angels*, *Bellarmino* himself, *De Purgat. Lib. 2. cap. 13.* tells us, *That Tho. Aquinas and other Schoolmen teach, That Souls are not tormented in Purgatory by Devils.*

4. In the Judgment signified here in this Text, *great Debts* are required as well as *small*; for though the Debtor shall not get forth till he hath paid the uttermost Farthing, yet he was not committed to Prison only for a *Farthing* or *two*. If therefore *great Debts* signify *great Sins*, that is, *mortal ones*, as our Papists distinguish them, the Prison here intended cannot be *Purgatory*; for thither they say Souls are sent to be punished, and make Satisfaction only for *venial Sins*.

5. *Bellarmino* and others insist, That all the Fathers by the Prison understood only *Purgatory*; and that the Word *until* he has paid, plainly argues that there shall be an *End of Payment*, and *full Satisfaction*. But to this we say, That it does not follow, that every thing that such or such a Father says is true, for the *Romanists* themselves do not admit all Interpretations of the Fathers: Besides, 'tis false, for divers of them interpreted this Place *properly* as we do, as *Chrysostome*, *Theophylact*, and others; and amongst modern Papists themselves, *Ferus* on this Chapter. And of those Antients that understood it *allegorically*, some accommodated it to the *Discipline* of the Church, some by Prison understood *Hell*, as *Jerome* on the *Lamentations*, *Lib. 1. cap. 1.* And *Austin* took it for *eternal Punishment*. Therefore those Fathers did not conceive any such Stress to lie in the Word *until*. And no more do several noted Papists themselves. *Maldonate* upon the Place explains it thus, *Thou shalt NEVER come out thence*. Of the same Mind are *Salmero*, *Barradas*, and others. "And indeed it is absurd for any Papist to urge it, unless he will with *Helvidius* of old, (who was therefore condemned for an Heretick) affirm,

affirm, That *Mary* after her being delivered of our Saviour, was known by her Husband *Joseph*, and so did not remain a perpetual Virgin, because 'tis said, *Matth. i. 25. He knew her not till she had brought forth her first-born Son*; which we suppose few that call themselves Roman-Catholicks will concede.

5 *Object*. Another Place they cite is, the 22d ver. of this fifth Chapter of *Matthew*,---*Whoever is angry with his Brother without Cause, shall be in danger of the Judgment. Whoever shall say unto his Brother Racha, shall be in danger of the Council; but whoever shall say, Thou Fool, shall be in danger of Hell-fire.* This, say they, *St. Austin* on the Sermon in the Mount, cap. 19. expounds of the Punishments of Souls after this Life; and that here is a plain Distinction of three Kinds of Sins and Punishments, *Damnation* being only attributed to the last; but to other smaller Transgressions, smaller, that is, *temporal Pains*: *Ergo*, some Souls after this Life are liable to temporary Punishments.

Answer,

1. An Argument from a *Similitude* is not to be urged beyond the Scope of the Proposer; but 'tis here the Scope and Intention of our blessed Saviour, to correct the false Interpretations which the Pharisees (as we have said) gave of the Decalogue, restraining the Violation thereof to gross and grievous outward Acts; whereas Christ tells them, (and our Papists too, if they would hear him) that those Sins which they account light and *venial*, as *Wrath*, and contumelious Speeches, are great Sins and deserving heavy Punishments."

2. Tho' the Sentence of the Law is express, *Cursed is every one that continueth not in all things written in the Books of the Law to do them*, yet all Sins are not equally heinous in the Sight of God; and therefore it is reasonable to think, and our Lord has taught us, *Matth. xi. 24. that there are different Degrees of Punishment*, some being more and some less tolerable, according to the Nature or Aggravation of the Sins, tho' not different Kinds. And therefore as capital Crimes less atrocious came before the Tribunal called the *Judgment*, and the more grievous Sins were brought before the *Councils*, who also adjudged the Criminals to various sorts of Death; so our Lord here declares, that *rash Anger, injurious vilifying Speeches, and railing reviling Terms*, deserved the Wrath of God, and eternal Misery, but in different Degrees. The first a more tolerable Punishment, as that of the *Judgment*; the second a greater, as that of the *Council*; the third the greatest of all, analogous to that of being burnt in the Valley of the Sons of *Hinnom*. This was the Opinion of *Augustine* upon the Place. And this is the Judgment of the three *Popish* Divines just now mentioned. There is no Hint of any thing like Purgatory, nor did any of the Fathers understand any such thing by it.

3. If the *Popish* Interpretation were good, it would follow, that Hatred, Anger, Reviling, do not deserve eternal Punishment; which is contrary to the Apostle, *1 John iii. 14, 15.* Besides, Christ here treats of the Guilt or Offence itself: For that it was that which was examined in the Judgment and Synedrion of the *Jews*. But the Papists very sillily tell us, that the Guilt is fully pardoned in this Life, and that only the Punishment belongs to Purgatory.

6. *Object*. A main Argument they bring from *2 Mac. xii. 45, &c.* where 'tis said, that *Judas Macchabæus* sent to *Jerusalem* twelve Thousand Pieces of Silver (saith the vulgar Latin, but the Greek Text has only two Thousand) to be laid out in Sacrifices for the Dead, adding,---*That 'tis an holy and wholesome Consideration to pray for the Dead, that they may be delivered from their Sins.*

To

To this we answer ;

1. The Book is *Apocryphal*, and so of no Authority to prove any Point of Faith ; the Reasons why 'tis rejected, we shall mention when we come to treat of the *Canon of the Scripture*.

2. This Act of *Judas* does no more prove that 'tis lawful to pray for the Dead, than the Act of *Rasias*, *cap. xiv. 41.* justifies Self-Murder, for both are applauded by the Author. But this latter *Bellarmino* dares not assert, why then does he urge the former? only because it seems to make for his Purpose ; and they are glad of any Crutch to support their Fable.

3. Whereas in the vulgar Latin 'tis said, *pro peccatis mortuorum sacrificium*, A Sacrifice for the Sins of the Dead ; in the original Greek Text, the Words are only *προσφέρειν θυσίαν ὑπὲρ τῶν ἁμαρτιῶν*, to offer a Sacrifice for Sins ; which may very well be understood thus, That *Judas* made a Propitiation for the Dead, lest for their Sin God should punish the rest of the Army : And so the Words *à peccato absolventur*, that they may be absolved from Sin, refer not to the Deceased, but to their living Companions.

4. Either *Judas* did this against the Law, or according to the Law : If against it, he is not to be imitated ; if according to the Law, then it must be in Obedience to that Command, *Lev. iv. 13.* and then the Offering was not for the Dead, but for the Living.

6 *Object*. They take out of *Tobit, cap. iv. ver. 18.* where *Tobias* commands Bread and Wine to be placed on the righteous Man's Sepulchre : That is, say they, he call'd together the Poor, and gave them Alms, that they might pray for the Soul of the Deceased,

Answer.

This is likewise an *Apocryphal* Comment on an *Apocryphal* Text ; for the Meaning is only, That the poor mourning Relations of the Deceased should be comforted, by giving them a kind of Funeral Banquet, which was customary amongst the *Jews*, as appears by *Jerem. xvi. 7.* where God threatening Sinners, tells them, — *None shall mourn for them, nor comfort the Survivors for the Dead ; neither shall Men give them the Cup of Consolation to drink, for their Father or their Mother.*

There are several other Texts which they abuse, to colour their impious Cheats, as *Psal. lxi. 12.* *We have passed through Water, and through the Fire ;* that is, forsooth, Baptism and Purgatory to cleanse us of Sin. *Isai. iv. 4.* *He shall purge the Children of Zion with the Spirit of Judgment and of Burning,* And *chap. ix. 18.* *Wickedness burneth as Fire, &c.* In a Word, wherever almost there is mention of Cleansing or of Fire, there they have, as they boast, a Warrant for Purgatory. But these are such gross, forced, unnatural, and impertinent Wrestings and Prophanations of Holy Scripture, that we need not spend time to refute them ; having already sufficiently shewed how contrary their Invention of Purgatory is to the whole Gospel, how derogatory to the Perfection of Christ's Satisfaction, how injurious to the Justice of God, how inconsistent with the Peace and Comfort of Believers, how uncertain themselves are about the Place, Nature, Degree, and Duration of the Punishment there, and that it is without any Warrant from the Word of God, or Judgment and Faith of the Primitive Church. And yet since solely thereupon so many other advantageous Knacks depend, as *Trentals, Masses, Dinges, Requiem, Prayers for the Dead, Indulgences, Pardons, Jubilees,* what hope have we to bring them ever to renounce it, or acknowledge the Truth, when it is so much against their detestable worldly Interest, which is in truth the only God that the Roman Church really and sincerely adores.

PACKET


 PACKET XVII.

---Hic Murus abeneus esto;
 Nil conscire sibi, nullâ pallefcere Culpâ.

Of the Canon of the Holy Scriptures. The Apocryphal Books unwarrantably added by the Church of Rome; and the Reasons why the same are refused by the Protestants.

“HAVING in our last occasionally promised some Account of the Reasons why our Protestant Churches do not esteem a Citation out of the Books commonly called the *Apocrypha*, to be any sufficient Authority to prove a Point of Faith; we think fit forthwith to proceed to discharge ourselves of that Obligation: For if we should falsify or neglect our Word, it might justly be adjudged a Violation of our good Behaviour; a Crime which we have always, and hope shall ever, without any *Compulsion*, be conscientiously cautious to avoid.

The Canonical Scriptures are so called from the Greek Word *κανον*, a Rule or Measure. For as the Law may fitly be term'd the Rule of a Commonwealth, because the People ought to live according to it in a political Society; so is the divine Scripture the Rule of the Church, according to which all its Members are to conform their Faith and Manners. And those Books which were undoubtedly written by holy Men specially assisted for that Purpose with the Spirit of God, are said to be Parts of this sacred Canon or Rule.

Now as to the Books which we acknowledge to be of such divine Authority, there is no Controversy in that Respect between us and the Papists: For altho', to serve their wicked Interests, they endeavour to conceal and lock them up from the common People in strange Languages, and undervalue them by impious Imputations of “the Fountains being corrupted, and of their Obscurity and “Imperfection, and equal or rather prefer their vile, uncertain, and ridiculous Traditions before them,” assuming also to themselves, not only the Authority of interpreting them how they will, but also of expressly contradicting them when they please; “yet generally in Words at least they own them to be the Word of God, but calumniate Protestants for not admitting, as they do, several other Writings, as of equal Authority: But how unjustly they charge us herein, shall be made appear in the Process of this Discourse.

The Books which they would thus obtrude are *Judith*, *Tobit*, the two Books of *Esdras* (by some called the third and fourth of *Esdras*) the Wisdom of Solomon, *Ecclesiasticus*, *Baruch*, the Song of the three Children, the Prayer of *Manasses*, the two Books of the *Maccabees*, the Stories of *Susannah*, and of *Bel* and the Dragon, and certain Additions to the Books of *Esther* and *Daniel*. All which

are usually called *Apocrypha*, that is to say, *Hidden, Secret, or Doubtful*. 1. Because their *Authority* was always suspected or denied, insomuch that "they were never acknowledg'd by the antient Church to be of divine Inspiration." 2. Because they were not put in the Ark of the Covenant, in which the other sacred Books were kept, according to *Epiphanius*. 3. Because they are of an uncertain and hidden Original. "And lastly, Because for these Reasons it was antiently forbidden that they should be publicly read in the Assemblies of God's People, as is testified by the Author of the Exposition of the *Creed*, in the Works of *St. Cyprian*."

And it seems the Learned amongst the *Papists* themselves are not wholly agreed in this Matter: For though their *Trent-Conventicle*, *Sess. 4.* add only these six, viz. *Tobit, Judith, Wisdom, Ecclesiasticus*, and the two *Maccabees*, to the sacred Canon; which they do under this heavy Curse: *Si quis ipsos integros cum omnibus suis partibus ut in vetere vulgata Latina Editione habentur, pro Canonicis & sacris non susceperit, Anathema sit*: If any one shall not receive the said Books entire with all their Parts, as they are in the old vulgar Latin Edition, for canonical and sacred, let him be Anathema. Yet *Bellarmino*, de *Verb. Dei*, lib. 1. cap. 7, 8, & 9. and other *Jesuits*, stily contend for the the same Honour to be paid to all the rest.

But we do assert, that none of the aforesaid Books are to be accounted Divine Scripture; and this is evidently the Doctrine of the Church of England, who in the 39 Articles of her Faith, Article sixth, hath these Words,---*In the Name of the holy Scripture we do understand those canonical Books of the Old and New Testament, of whose Authority was never any Doubt in the Church*. And then having named the Books of the Old Testament, as they are usually in our Bibles, proceeds thus,---*And the other Books (as Jerome saith) the Church doth read for Example of Life, and Instruction of Manners; but yet doth it not apply them to establish any Doctrine; such are these following, viz. Esdras, Tobias, &c. naming the controverted Books before-mentioned.*

Which may be proved and confirmed by the following Arguments.

1. All the Canonical Books of the Old Testament were written by Prophets, or Persons divinely inspired: But none of these Books were written by any such Persons. Therefore they are not to be esteemed Canonical.

The Major Proposition is evident from a Multitude of plain undoubted Texts, as *2 Pet. i. 21.* The Prophecy came not in old time by the Will of Man, but HOLY MEN OF GOD spake as they were moved by the Holy Ghost. And therefore are called, The Scriptures of the Prophets, according to the Commandment of the everlasting God, *Rom. xvi. 26.* He spake by the Mouth of his holy Prophets, *Luke i. 70.* God spake in times past unto the Fathers by the Prophets, *Heb. i. 1.* And the same thing may likewise be demonstrated by a particular Induction.

The Minor, or Assumption, is confirm'd by these three Arguments.

1. *Malachi* is confessed by all to have been the last of the Jewish Prophets, under the Legal Dispensation, between whom and *St. John Baptist* no Prophet interven'd: But these Books were written after *Malachi*, as by the Books of *Ecclesiasticus* and the *Maccabees* appears, and is generally acknowledged: Therefore they could not be written by any Prophet.

That the Roman Church really and justly claims

2. All

2. All the Books compiled by the Prophets, were written in the Language vulgarly spoken among the *Jews*, and used by the Prophets, that is, *Hebrew*, excepting a few Chapters in *Chaldee*. But these Books are not written in either of those Tongues, as the Fathers affirm, the thing itself speaks, and the *Pontificians* for the most Part cannot deny.---*Ergo*.

3. Had these Books been written by the Prophets, then certainly Christ and his Apostles would have used them as Witnesses of himself, and his Doctrine (for all the prophetick Writings bear Testimony of Christ :) But neither Christ, nor any of his Apostles have used the Testimony of any of these Books: *Ergo*, They were not written by any Prophet.

2. A second Argument may be this: ---All the true Canonical Books of the Old Testament, the *Jewish* Church received and owned as such: But these were never so received. The *Major* is undeniable; for undoubtedly had the *Old Testament* Church rejected any Part of *Canonical* Scripture, she had thereby become guilty of a grievous Crime; and Christ and his Apostles would in that respect have reprehended them. For since our Lord, *Matth. v.* reproves them for *Ill-Interpretation of Scripture*, much more would he have blamed them, had they *absolutely disown'd any part thereof*. And the Apostle, when he expressly handles this Matter, *Rom. iii. 2.* saith, *That to the Jews were committed the Oracles of God*; and doth not at all tax them with concealing or denying any of them. Nay, that the *Jews* were most religiously studious and careful in regarding the whole antient Canon, is attested by *Justin*, in his Sermon to the *Greeks*; and by *Austin*, in his Discourse of the Harmony of the Evangelists, *lib. i.* and in his Epistles the 3d. and 59th. Now had these Books been *Canonical*, and yet not received by the antient Church of the *Jews*; then would it follow, that many divine canonical Books were not received by the *whole Church*, whilst it continued a *true Church*: But most absurd it is to imagine, that the *whole Church*, wherein were the Prophets, Chief-Priests, and at last Christ himself and his Apostles, should reject such Revelations of God's Will, and not own the same.

As for the *Assumption*, That these Books were not owned by the antient *Hebrew* Church; the same is proved by the Testimony of the learned and famous Historian *Josephus*, in his first Book against *Appion*, "the Consent of the Fathers, and Confession of the most learned *Papists* themselves, as *Becanus*, *Stapleton*, &c. Therefore it follows, that this Argument remains firm, *viz.* That the aforesaid Books are not canonical."

3. In that Text, *Luke xxiv. 44.* *These are the Words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me, &c.* our Blessed Saviour gives us all the *Canonical* Books of the Old Testament, in these three *Classes*, the *Law*, the *Prophets*, and the *Psalms*; and thereby not only approves and confirms the *Canon* of the *Jews*, but clearly enough excludes all those Books from the *Canon*, which are not contained in any of these, as the *Apocryphal* Books most certainly never were. And it is evident, that there is no Reason why any Books extant in Old Testament Times, which were not then *divine* and *canonical*, should become *holy* and *canonical* under the New.

4. "The Principles of Theology (which are the *Canonical* Books of the Scripture) ought to be certain, and beyond Controversy true and authentic, and such as cannot for those Reasons be rejected. But these Books are not such, because they al-

ways have been, and still are controverted, and contain several Things manifestly false; nor ever were entertained by the true Christian Church, either antient or modern, as we shall prove by irrefragable Testimonies: Therefore they are not now to be imposed upon Christians as such.

For Proof of this, we shall add (amongst many others) these few brief, but full and home Evidences from Antiquity.

1. *Jerom*, who lived about the Year 420, in his Prologue to *Paulinus*, having reckon'd up only those Books which we own, adds these Words: *Quicquid extra hoc est, inter Apocrypha est ponendum; ideo Sapientia Solomonis, & Jesus, & Judith, &c. non sunt in Canone: The others, or all the rest, are to be accounted Apocryphal; and therefore the Wisdom of Solomon, Ecclesiasticus, Judith, &c. are not in the Canon.* The same Father in his Preface on the Books of *Solomon*, saith, *Sicut ergo Judith & Tobia, &c. As the Church reads the Books of Judith, Tobit, and the Maccabees, so she receives them not among the Holy Scriptures, but only reads these two Volumes (Solomon's Wisdom, and Ecclesiasticus) for the Edification of the People; not for any Authority they have to confirm any doctrinal Points of Faith.*

2. The Council of *Laodicea*, held in the Year of our Lord 368. *Cap. 59.* reckoning up particularly the Books of holy Canonical Scripture as we have them, which only they prescribe to be read in the publick Congregations of Christians, makes no mention of these Apocryphal Treatises.

3. *Epiphanius*, who flourish'd before the Year of our Lord 400; in his Book of Weights and Measures, reckons up just so many, and the very same Books of Scripture, as we at this Day receive in the Canon.

4. *Hilary* lived in the very next Age; and in the Preface to his Comment on the *Psalms*, counts only the same Books that *Epiphanius* had mentioned for Canonical, according to the Number of the *Hebrew Letters*.

5. There want not Testimonies from the *Papists* themselves, to confirm this Matter; for Cardinal *Cajetan*, towards the End of his Commentary on the History of the Old Testament, drops these Words: *Reliqui Libri, videlicet, Judith, Tobia, &c. The rest of the Books, that is to say, of Judith, Tobias, the Maccabees, with Wisdom and Ecclesiasticus, are placed by St. Jerome without the Canonical Books, amongst the Apocrypha. Nor let any Man be troubled with Novelty, that finds them now accounted Canonical by any, either Councils or Doctors of the Church; for they are all to be reduced to such the antient Rule of the said Jerome.* And *Hugo Cardinalis*, in his Prologue on *Joshua*, sticks not to call these disputable Books *Apocryphal*; and affirms, that they are received, not for Probation of Matters of Faith, but only for Instruction of Manners." To these we might add among the Greeks, *Origen* upon the first Psalm, *Eusebius* in his Chronicle, Book I. *Cyril Bishop of Jerusalem* in his 4 Catech. *Gregory Nazianzene* in a well known Distich, *Chrysostome* in his 4th Homily on *Genesis*, &c. Among the Latins, *Ruffinus*, *Tertullian*, *Hilary of Poitiers*, *Augustine*, yea *Gregory the Great* himself, &c. All of which are clearly for us, either by mentioning only the *Jewish Bible* for canonical; or if they mention any other, they expressly pronounce against them as not canonical.

To conclude, the *Style* and *Matter* of all these Books proclaims them to be mere human Comlosures, nor is there any need of a penetrating Judgment to discern so much. Instead of the Gravity and Majesty, the surprizing Sublimity

mity and yet *Simplicity* of the *Scripture Stile*, we find in them manifest *Levity*, *Affectation*, *Curiosity*, &c. And as for the *Matter*, there are so many things frivolous and trifling, ridiculous and absurd, false and superstitious, yea evidently contradictory to the sacred Text and themselves, that a sober Enquirer cannot possibly be at a stand, to pronounce them *human at best*.

"Thus have we offered a *general Account* of the *Inducements* which justly move the *Protestant* and *Reformed Churches* not to admit these *dubious Writings* for *canonical*."

PACKET XVIII.

In his Apocryphis etsi invenitur aliqua veritas, tamen propter multa falsa, nulla est in eis Canonica Auctoritas.—Isidor. Etymolog. l. 6. cap. 2.

The Apocryphat Books specially considered, and Reasons given why each of them is not allowed by the Protestant Church for Canonical.

"TO satisfy the honest vulgar Reader, we have already offered some Arguments why we refuse the *Apocrypha* in general, so as not to own any Part thereof for a Rule of *Faith* or *Doctrine*. Let us therefore proceed to consider each of these obtruded Books: And because that called *The Wisdom of Solomon* carries the most inviting Title, we will first take that into Examination.

1. Many of the *Fathers*, and *Bonaventure* in his Comment on this Treatise, unanimously agree *Philo the Jew* to be the Author thereof; but 'tis well known, and proved by the Testimony of *Josephus*, that the said *Philo* lived after *Christ's* Incarnation, in the Time of *Caligula*: Therefore since by infallible Authority we are assured, that the *Law* and the *Prophets* extended at furthest not beyond the Preaching of *John the Baptist*, this Book can by no means be allowed to be part of the canonical *Old Testament*; and no body has yet been so hardy as to pretend it any part of the *New*: Whence it follows, that 'tis not at all to be reckoned amongst the divine Scriptures.

2. This very Book by *Jerome* is called *Idemque*, *falsely entituled*; that Father asserting, that it was never written by *Solomon*, *sed redolet Græcam Eloquentiam*, but *savours strongly of the affected Eloquence of the Greeks*: For had it been of *Solomon's* penning, it would have been extant, as the rest of his divine Works, in *Hebrew*; but it was not written in *Hebrew*, neither is it like *Solomon's* Stile, nor could that wise King have told such Stories: Therefore it is *not his*, and consequently is not to be received as Canonical.

3. Now if it is not *Solomon's*, the Author who would pass for him, saying, chap. ix. ver. 7, 8. unto God, *Thou hast chosen me to be a King of thy People*, ---*Thou hast commanded me to build a Temple upon thy holy Mount*, &c. must needs

needs be accused of Falshood. But this is not the *only Untruth* to be found in it; for *chap. vi. 22.* among other things falsely related, he tells us without Reason, *that Snow and Ice endured the Fire and melted not.* And *chap. xii. 5.* That the *old Canaanites* were Cannibals, a Crime never charged upon them by *Moses*, who often describes their manifold Abominations. This *Solomon* also boasts of himself as a *valiant Soldier*, *chap. viii. 15.* an Art in which the true *Solomon* was never exercised. *Holy David* was *shapen in Iniquity, and conceived in Sin*, *Psal. li. 7.* but this his *pretended Son*, *chap. viii. 20.* being, it would seem, good, came into an *undefiled and holy Body*. Forgetting that he had called himself *King Solomon*, he writes, *chap. xv. 14.* as if the Church, in his own time, was oppress'd and under the Power of Enemies, contrary to the certain Account of her Prosperity, we have in *Scripture*, during that King's Reign: And seems to allude, *chap. iv. 2.* to the publick Games among the *Greeks*, which were not heard of in *Solomon's Time*. These, among many others, sufficiently prove that *this Book* cannot be justly supposed *Canonical*.

"As for the Book of *Ecclesiasticus*, 1. The *Greek Edition* and the *Latin* one are repugnant to each other in divers Places, as *chap. i. 14, 27.* and *chap. iii. 20, 28.* *chap. xvi. 21.* Secondly, This Book contains Things false: As for Example, *chap. xlv. 20.* it saith, *That Samuel prophesied after his Death, and shewed the King [Saul] his End.* But it appears by the canonical and uncontroverted *Scripture*, 1 *Sam. xxviii.* that it was not the true *Samuel* who then arose and prophesied, but rather some diabolical *Spectrum*, or Phantasm, as *Augustine* in his second Book of *Christian Religion*, *cap. xxiii.* saith, *Imaginem Samuelis mortui, Sauli vera prædixisse*, That the Image of *Samuel* dead did truly foretel certain things concerning *Saul*. And the same Father, *De Mirabilibus Scripturæ*, l. 2. c. 11. declares plainly, that it was the *Devil*; and repeats the same again in his *Questions of the Old and New Testament*, *Quest. 27.* And *Isidore* in *Græcian*, *Quest. 26. c. 5.* is of the same Opinion." And indeed it can't be presumed, that the *LORD*, who would not answer *Saul* neither by *Dreams*, nor by *Urim* the ordinary Oracle, nor by *Prophets*, *ver. 6.* should send the true *Samuel* from the Dead to reveal his Mind to him; neither does it seem consistent with the Perfections, Providence, or Word of God, to permit a *Witch*, or one who had a familiar Spirit, by her Charms or Conjurations to fetch the Souls of the Saints from the Place of their Rest. "Thirdly, The Author of this Book, in his Preface or Prologue thereunto, begs pardon and excuses his Mistakes. Therefore 'tis plain he was no Prophet, nor led by any Propheticall Spirit. Fourthly," He seems to treat the Fair Sex very unworthily, saying, *chap. xlii. 14.* *The Wickedness of Man is better than the Good that a Woman doth*, for so it seems the Words may be rendred. And that is but sorry Advice which he gives to a Husband, *chap. xxv. 26.* *If she (thy Wife) go not as thou wouldst have her, cut her off from thy Flesh, give her a Bill of Divorce, and let her go.* Whatever this Writer thought of the Sex, there are many good Things said of them in the New Testament. Fifthly, "This Book was written after all the Prophets, in the time of *Ptolomy Evergetes*, as appears by the Preamble; and seems to be a Collection of sage Proverbs and Sayings of several wise Rabbins, containing excellent Precepts of Morality and Prudence; but can in no kind, for all these Reasons, challenge an equal Place or Regard in the Church, with the true, legitimate and Canonical Scriptures of God.

That

That the Books of the *Maccabees* are not Canonical, we prove by these Arguments.

1. The Author of these two Books, if we may credit *Jerome*, in his Catalogue of Illustrious Men, and *cont. Pelag. lib. 2.* or *Eusebius* in his Book *de Tempore*, was *Josephus*: Now he was no Prophet, but lived after Christ, and yet refused to own him for the *Messias*. Indeed the Author or Authors of them are very uncertain.

2. In the second of these Books of *Maccabees*, chap. xii. *Judas Maccabæus* is commended for *Praying for the Dead*, and offering a *Sacrifice* for them, that they might be delivered from Sin, ver. 45. But this Act itself was sinfully done, being a Piece of Will-worship, no where instituted, commanded, or allowed of by God: But in this Case more especially unlawful, for that such his Sacrifice or Oblation was made for those that had polluted themselves with gross *Idolatry* and *Disobedience*; for so 'tis said, ver. 39, 40. *When they came to bury their Bodies, they found under every one's Coat things consecrated to the Idols of the Jamnites, which is forbidden to the Jews by the Law.* And in this Wickedness they were cut off and slain. Now according to our *Pontificians* own Doctrine, for those that commit mortal Sin, and die therein, no Sacrifice is to be offered; therefore *Judas Maccabæus* did evil in so doing; and this Author is likewise guilty in commending him, and calling evil good; and consequently his Writings by no means to be received as divinely inspired.

3. In the same second Book, chap. 2. there are several Fables related of the Prophet *Jeremiah*, as that he hid the *Tabernacle*, the *Ark*, and the *Altar*, in an hollow Cave upon a certain Mountain, &c. Which besides the Improbability of the Story, and that not one Word is mentioned of it in the true History of that Prophet, cannot, if we examine Circumstances, be any way reconciled to Truth. For it is a known Truth, that in this Prophet's Days there was no *Tabernacle*, and that the Temple was built about four hundred Years before. Besides, "it appears, *Jer. xxxviii. 28.* that the Prophet was detained in Prison until *Jerusalem* was taken; therefore before the sacking of that City, and whilst the Temple was standing, he could not take away and hide those holy things; nor is it to be imagined, that the Princes and Priests would ever have suffer'd him to do any such thing. And as soon as the City was taken, and the Temple came to be burnt, the *Chaldeans* plundered and carried away with them all the Golden, Silver and Brazen Vessels, as we read, *2 Kings xxv. 15.* and *Jerem. lii. 17.* Now the Ark and the Altar were covered over with the purest Gold, and therefore, no doubt, they took those amongst the rest, and would not leave them to be hid by *Jeremiah*.

4. These Books relate things repugnant and contradictory to each other, and therefore some of them must needs be false; as in the first Book, chap. vi. ver. 8, and 16. 'Tis said, that *Antiochus* died at *Babylon* in his Bed, of Grief and Trouble of Mind. But in the second Book, chap. i. ver. 16. we have an Account, that the said *Antiochus* was slain in the Temple of *Nanea*, by a Stratagem and Deceit of the Priests: and yet, chap. ix. of this second Book, we have another Story of his Death, how he was struck with an incurable Plague, and sore Torments in his Bowels, and fell down from his Chariot, was eaten with Worms, and died miserably in a strange Country in the Mountains.

5. To waver the Fables and Fallhoods wherewith they swarm, "the Author, *2 Maccab. xv. 38.* acknowledgeth his Weakness, as well he might, and excuseth himself

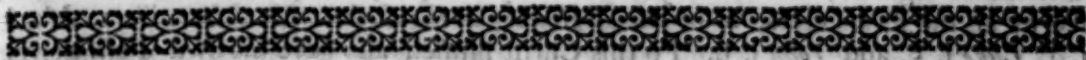
himself for having written so slenderly and meanly; which is contrary to the Manner of those who writ by the Inspiration of the Holy Ghost. Nay, *Self-murderers* are applauded in these Books, as *Eleazar*, 1 *Maccab.* vi. 43. and *Razis*, 2 *Maccab.* xiv. 41. which alone is enough to prove that the same are meer human and fallible Writings. And so indeed *Gelasius* and *Gregory* the Great, both Popes of Rome, have acknowledged, and excluded them from the *Canon*: So that our modern *Papalins* in this Respect, besides all that hath been said, stand condemn'd by the Sentence of *their own ancient Popes*, though now the *modern ones* are of a clean contrary Opinion; which by the way is a notable Sign of that *Unity* they boast of in their Church.

As for the Book of *Tobit*, the trifling Matter in some Places, as that of the Dog keeping company with *Tobias* and the Angel, *chap.* v. 16. and unaccountable Exploits at other Times, as driving away a Devil into the utmost Parts of *Egypt* by a Suffumigation of a Filth's Liver, *chap.* viii. 3. old *Tobit's* being blinded with Sparrows muting upon his Eyes, when he was asleep, *chap.* ii. 9. and as strangely cured with a little Gall hung upon them, *chap.* ix. 11." the Angel *Raphael's* falsely calling himself *Azarias*, of the Race of the great *Ananias*, and of the Brethren of *Tobit*, of the Tribe of *Naphtali*, *chap.* v. 14. which occasioned *Tobit's* Son to utter another Falshood, *chap.* vii. 3. and his saying, *chap.* xii. 12. *I did bring the Remembrance of your Prayers before God*, seems to be an Invasion of an Office proper to Christ alone, and an arrogating what did not belong to him: "Besides, I say, all these Marks of Imperfection, 'tis enough that we do not find it extant in *Hebrew*; and for the *Greek* and *Latin* Editions, they are so corrupt, contradictory, and doubtful, that there is no reconciling or making Sense of them, as any that shall compare them may observe. Nor was it ever received by *Antiquity*: For *Jerome*, both in his Preface to the Works of *Solomon*, and also in his Prologue to this Book, affirms, that the same is not Canonical.

The seven Chapters added to the Book of *Esther* are rejected, because whatever contains things repugnant to the Canonical Scripture, cannot, nor ought to be admitted, or accounted any Part of the Divine Canon; for though Falshood be various, and Lies may contradict each other, yet Truth is always uniform and agreeable to itself; but these Chapters do set forth things contrary to what we find in the authentick Scripture: As for Example, 'tis said in the *Apocrypha*, *chap.* xii. 5. That *Mordecai* served in the Court, and that the King for the same rewarded him; contrary to what is asserted in the Canonical Book of *Esther*, *chap.* vi. 3. That nothing had been done for him. The *Apocrypha*, *chap.* xv. 7. tells us, That when *Esther* came before the King, — He looked very fiercely upon her; but in the Canonical, *chap.* v. 2. the contrary appears. That he regarded her with a gracious and favourable Aspect. The *Apocrypha*, *chap.* xvi. 10. calls *Haman* a *Macedonian*; but the Canonical, *chap.* viii. 3. and *chap.* ix. 24. witnesses that he was an *Agagite*, &c.

The like Objection lies against the Chapters added to the Book of *Daniel*; for the *Apocrypha*, *chap.* xiii. 45. does not agree with the genuine Prophecy of *Daniel*, *chap.* ii. 48. and vi. 3. And what is told of the Prophet *Habakuk*, *chap.* xiv. must needs be false; for *Habakuk* prophesied before the *Babylonish* Captivity, as by his prophecy appears; so that if he lived to the Time in this counterfeit Chapter mentioned, he must prophesy above the Space of an hundred Years; which is neither probable nor credible. Besides, these Chapters were so far from being written

in Hebrew by the true and famous *Daniel*, that the Papists themselves cannot agree who that *Daniel* here mentioned in the said chap. xiv. should be. Inasmuch that *Bellarmino*, *De verbo Dei*, lib. 1. cap. 9. says, 'Tis not improbable that it was some other *Daniel*; for the great *Daniel* was a Prophet of the Tribe of Judah; but this was a Priest of the Tribe of Levi, as the Seventy Interpreters and *Jerome* do witness. Now there was never but one only Prophet *Daniel* received for Canonical; therefore rightly and judiciously doth *Jerome*, in his Proem to *Daniel*, reject these additional Chapters as *Apocryphal*: As likewise does that eminent Papist *Johannes Driedo de Catalogo Scripturæ*, l. 1. cap. the last, and several others of their best learned Authors.



P A C K E T X I X.

Tantummodo Scripturis Canonicis hanc ingenuam debeo Servitutem, quâ eas solas ita sequar, ut Conscriptores earum nihil in iis omnino errasse, nihil fallaciter posuisse, non dubitem.

St. Austin. Epist. 19. ad St. Hieron.

The several Marks, or necessary Characters, of Canonical Scripture. A further Discourse concerning the Apocrypha. Testimonies from the Antients against it; and how the same came to be first imposed as Canonical.

“BY what we have said in the two last Packets, it may appear with how much Reason, Truth, and Justice, the Reformed Churches refuse to admit the doubtful Books, lately obtruded by the ungodly Conventicle of Trent, into the Canon of the Scripture. For what Honour soever they have heretofore had in the Church, or have still continued to them, yet they are not to be admitted as canonical, unless they can shew the following Marks or Characters, viz. 1. That they are of *supreme and divine Authority*. 2. That they were written by Men *specially inspired* for that Purpose by the Spirit of God. 3. That they were by the same Men, and the same Authority, *delivered over* for such to all Posterity. 4. That they have been *received* for such by the Church of God in *all Ages*. And 5. That all Men are both to regulate their *Faith*, and measure their Actions by them, as the undoubted Witnesses of God's infallible Truth and Ordinances declared in them. If they want any of these peculiar and proper Notes of Difference, whereby the Books of God are distinguished from the Writings of Men; though, perhaps, they may be pious and *useful Books*, in their kind, yet they must not pretend to that Dignity, which is specially reserved to sovereign and *divine Scripture*. Austin says, *Ego solis eis Scripturarum Libris*, &c. (Epist. 19. ad St. Hieron.) I

have learn'd to pay this Honour only to canonical Scripture, as to own, that what-
soever is there said, is undoubtedly true, and ought most firmly to be believed, with-
out any further Question or Dispute about it; which cannot be said of any other
Writing, that was ever yet composed and sent abroad into the World.

In our last Packet, save one, viz. the seventeenth, we urged against the *Apocry-
phal* Books being received into the Canon, that *Malachi* was the last of the Jewish
Prophets under the Legal Dispensation, and consequently must be the last inspired
Penman of the Old Testament; whereas these Books in question were written af-
ter him. This is so material and solid an Argument, that we think fit here to re-
inforce the same, by desiring the Christian Reader to observe, that the said *Malachi's*
Prophecy ending at St. John Baptist, under the Title and Type of Elias, *Mal.* iii. 1. and iv. 5. there is thereby a manifest Connexion of the Old and New
Testament together, this Conclusion of the last Prophecy being set forth, and decla-
red by all the Evangelists, to be the Beginning of the Gospel. See *Matt.* iii. 1. *Mark*
i. 1. *Luke* i. 5. and *John* i. 6. To this Christ himself also gave his own Testimony,
saying, That all the Prophets and the Law prophesied until John, *Matt.* xi. 13. and
Luke xvi. 16. which is as much as to say, that after the Prophecy made of him,
there came no other Prophets between them.

And since the Posterity of Jacob had for some Ages the Honour and Privilege,
above all the World besides, to be that peculiar People of God, to whom he was
pleased to make known his Word and his Laws, *Psal.* cxlvii. 19. and since there
was not then any other Church but theirs, nor any other Oracles of God than what
were committed to them, *Rom.* iii. 2. for they had all that were then extant, and all
written in their own Language: To whom should we repair for a true Account of
all the Books of the Old Testament, but to the Hebrews, who were thus the Repo-
sitories and Library-keepers of sacred Writ under that Dispensation?

Now 'tis notorious, that the Hebrews divided their Canonical Books into three
Ranks; the first comprehending the five Books of Moses, commonly called the
Pentateuch; the second, the Prophets, whereof they reckon'd eight Books, viz. four
of the former Prophets, *Joshua*, *Judges*, (to which, as an Appendix, was put
Ruth,) *Samuel* (first and second,) and *Kings*, (first and second;) and four of the
later Prophets, viz. *Isaiah*, *Jeremiah* and his *Lamentations*, (counted but one
Book,) *Ezekiel*, and the Book of the twelve smaller Prophets, (which were all put
into one, and called, *The Book of the Prophets*, *Acts* vii. 42.) The third Rank
comprehended the *Chetubim*, as they called them; or *Hagiographa*, as they were
since termed by the Greeks; Books that were written by the holy and inspired Men
of God, who yet were not so properly to be ranked amongst the Prophets; but
some of them having been Kings, and others great and potent Persons in their Ge-
nerations, they thought fit to allow them a peculiar Class by themselves; and of
these they made nine Books, viz. 1. King David's *Psalter*. 2. King Solomon's
Proverbs. 3. His *Ecclesiastes*. 4. His *Song of Songs*. 5. The Book of *Job*.
6. *Daniel*. 7. *Ezra* and *Nehemiah* (for the Jews reckoned them both together
for one.) 8. The Book of *Esther*, (as far as commonly owned by us; for the ad-
ditional Chapters are not found in the Hebrew.) And lastly, the Book of *Chroni-
cles*, (first and second; for both made but one with them.) The whole Old Testa-
ment, after this Computation, making up just two and twenty Books, equal in
Number to the Letters of their Alphabet, as fully comprehended all that was then
needful to be known and believed, as the Number of their Letters did all that was
required

requisite to be said or written; as is declared by St. Jerome, in *Prol. Galeat.* and acknowledged by *Sixtus Senensis, lib. 1. p. 2.*

- It is generally thought, That after the Return of the *Jews* from their Captivity in *Babylon*, all the Books of the Scripture having been revised by *Ezra*, (then their Priest and Leader) who digested them likewise into those *three* several *Ranks* before recited, were by him, and the Prophets of God that lived with him, consigned and delivered over to all Posterity: But this is sure, that after his Age, and the Time of *Malachi*, (who with *Haggai* and *Zechary* prophesied in his Time) there were no more or other Prophets heard of amongst the *Jews*, till the Time of St. *John* the *Baptist*; and therefore there were no more prophetical divine Scriptures intervening.

What stronger Evidence can we have of the *Jews* Belief, than *Josephus* himself, a most learned *Jew*, who in his Treatise against *Appion*, l. 1. says expressly, *Ἐσὶ παρ ἡμῶν δύο καὶ εἰς τοῖς νῦν ἀποσιβελίς*, *We* (speaking of the Judaical Church) *have only two and twenty Books of Scripture, which may justly challenge Credit and Belief amongst us, whereof five are the Books of Moses, &c.* [dividing them much after the same Manner as we but now set forth.] And then he adds,---*But from the time of Artaxerxes, though certain Books have been written, yet they deserve not the same Credit and Belief that the former had, because there was no certain Succession of Prophets amongst them.*" And it is evident in *Fact*, what a *Regard* we shew to our *Scriptures*; for, in the Space of so many *Ages* since, none has dared to add any thing to them, or to diminish them, or to make any *Alterations* in them: But it is implanted in all the *Jews*, from their *Childhood* up, to believe that these *Writings* are the *Doctrines* of *God*, to abide by them, and, if need be, cheerfully to lay down their *Lives* for them. "What can be more plain or satisfactory? See his whole Testimony recited in *Eusebius's* *Ecclesiast. Hist.* l. 3. c. 10.

Object. Yet Cardinal Perron in his Reply to King James, p. 442. comes sneaking in with an Objection,----That the other Books, now in Controversy, were once received into the Canon by the *Jews*, who lived before Christ's time; altho' they were since that time rejected.

Ans^r. 'Tis not easily determinable, whether *Impudence* or *Folly* has contributed most to this Conceit: For 1. He can produce no one Author to prove, that ever they had any *such Canon*, owning the Apocryphal Books amongst them. 2. Had there been any such, they were too tenacious of their *Laws and the Traditions* of their Elders, to have parted with it so suddenly. 3. To *what Purpose* should they have done it? Some Suspicion there might be indeed, that they would have been content to abolish *those Scriptures*, that prophesied of the coming of Christ into the World, at the same Time when they *rejected* him; but in these *Additions of Scriptures*, where are there any such Prophecies? If the *Jews* wou'd have suppressed or mutilated any Books that herein made against them, they would surely have practised upon *David, Isaiab and Daniel*, rather than *Tobit and Judith*. In *one Psalm* of the Royal Poet, viz. xxii. in *one Chapter* of the Evangelical Prophet, viz. liii. there is more said concerning our Saviour against the *Jews*, than in *all these controverted Books* put together. And it cannot be imagined, that they would *reject* these Books, which *did not make against them*, and retain those that *so much did*, but upon this Supposition, that the one was *true Scripture*, which they durst not reject; and the other was *none*, which they had been so far from receiving into their Scriptures, that they never were admitted to be publicly read in their Synagogues.

Now

Now what was not Canonical to *them*, cannot be, as any Part of the Old Testament, Canonical to *us*: Nay, that they were neither *Confirmed* nor *Received* by the Apostles, we have the Acknowledgment of the most learned Papists themselves; as *Catharinus*, Opusc. de Script. Canonicis, *Quod Apostoli multos Libros Veteris, &c.* That the Apostles ever approved divers Books of the Old Testament, which we now account Canonical, cannot be proved. And *Stapleton de Auctorit. S. Script. lib. 2. cap. 4. sect. 14.* says openly, *That the Books of Wisdom, Ecclesiasticus, Tobit, &c. were not in the Apostles time confirm'd.* Cardinal *Ximenius* in his Preface of *Biblia Complutensia* says, That the Books of *Tobit, Judith, Wisdom, and the Maccabees*, with the *Additions to Esther and Daniel*, which be there set forth in *Greek* only, are no canonical Scripture. And in this Work, to which this Preface is prefix'd, the Cardinal had the Assistance of the whole University of *Complutum*, together with the Advice and Care of many other the best learn'd abroad, who, it may reasonably be supposed, were in the same Sentiments on this important Point. And Cardinal *Cajetan*, to whom most of the Divines of the Church of *Rome* had recourse in any difficult or doubtful Question, that occur'd about the Scriptures, in his Commentary on *Heb. i.* gives this as a Rule of the Church, That what Books were *canonical*, or *not canonical*, to *St. Jerome*, the same ought either way to be so with us: And that the whole *Latin Church* is very much oblig'd to *St. Jerome*, who by severing the *canonical Books of Scripture*, from those that are not *canonical*, has freed us from the Reproach of the *Hebrews*, who otherwise might say, we had forged a *new Canon* of our own, which the *old Church* never knew. (See *Cousin's* *Scolast. Hist. of the Canon of the Scripture.*) "Nor indeed were they esteem'd of divine Authority in any of the primitive Ages: For *Gregory Nazianzen*, surnamed *The Divine*, flourishing about the Year 376, in a peculiar Work which he composed, and entituled, *Of the true and genuine Books of Holy Scripture*, makes the *Hebrew Canon* of the Old Testament to be the *Rule and Square*, that herein the Christians are to follow: 'Tis done by him in *Greek Verse*, which we find very handsomely express'd in *Latin*; and though we take no Delight to stuff this Sheet with any thing that may look like *Ostentation* or *Pedantry*, yet conceiving those Verses may be useful to some young Scholars to assist their Memories, as to the *Names* of all the Books of the Old Testament, as well as to prove what we cite them for, we shall venture to insert them.

Suscipe sanctorum numerum noménque Librorum,
Et primum historicos bis senos ordine, quorum
Primus adest Genesis, dein Exodus atque Levites,
Et Numeri, Legisque iterum repetita voluntas;
Hos Josua, Critæque, & Ruth Moabita sequuntur;
Hinc nonus decimusque tenet Gesta inclyta Regum,
Undecimo Annales veniunt, est ultimus Ezra.
Sunt quoque Carminei quinque: Horum primus Iob est;
Proximus est huic David Rex, & tres Solomonis,
Scilicet Ecclesiastes, & Proverbia, Cantus.
Post hos sanctorum mox quinque volumina vatum,
Ex quibus bis sex Libro retinentur in uno,
Oseas & Amos, Micheas, Joelque Jonasque,
Abdias & Nabum, Abacuc & Sophonias,

Aggæus

*Aggæus lætus, Zacharias & Malachias.
 Hi primum Librum, tenet Isaia secundum;
 Post hos Isrmias, matris de ventre vocatus,
 Ezechiel Domini robur, Daniélque supremus.
 Hæc veteris septem ac ter quinque volumina Pacti,
 Bina & viginti Solymorum Elementa figurant.
 Ne tua codicibus fallatur mens alienis,
 (Namque adscriptitii multi falsique vagantur)
 Legitimum hunc habeas numerum à me, Lector amice.*

To make a Deduction of all the numerous Authors that have in every Century, since our Saviour, born witness against these Apocryphal Books, suits not with our present Undertaking: They that are curious may find it irrefragably perform'd in that elaborate Tract of Dr. Cosin, entituled, *A Scholastical History of the Canon of the Holy Scripture.*

We may with just Assurance conclude, that the said Books were never received as Canonical, either by the *Jews* or any Number of *Christians* for Fifteen hundred Years after Christ; but at last the *Pope* finding some Passages therein that might countenance some Errors and Superstitions, which he had entertain'd in his *Roman Church*, procured by his mercenary *Journey-men* at *Trent*, in the Year 1546, a Decree amongst themselves to controul the whole *World*, as in other Points, so in this; and devis'd a new Article of Faith, That these should be, and were of equal Authority with any other indubitate Books of Scripture; and all those to be Anathematiz'd and *Damn'd*, that did not believe so. At which time of passing that Decree, there were not present in all above fifty *Persons*, and many of them *Dissenters* and *Opposers* (though over-born and included by the Majority of Voices:) The rest were generally *Italians* and *Spaniards*, his Holiness's Creatures and *Pensioners*: (for the *Pope's* Parliaments are usually stock'd with such Cattle) And not a few *Titulado's* there were, without any *Diocese*, or actual Charge on the Face of the Earth: And yet this pitiful rascally *Rabble* would needs usurp the Stile and Authority of a *Sacred, General, and Occumenical Council*, and take upon them both to represent and oblige all the *Christians* in the *World*.

P A C K E T XX.

Aut convertantur ne pereant, aut confundantur ne noceant.

Papish Blasphemies against the Word of God. And the Question stated concerning the authentick Edition of the Scriptures, whether the vulgar Latin be to be preferred before the Hebrew and Greek Text.

“THE Insolence of the Church of Rome in adding the Apocryphal Books to the sacred Canon (as we have shewed you) contrary to the express Commands and dreadful Threatnings of God himself, *Deut. xii. 32. Prov. xxx. 6. Rev. xxii. 18.* might be Matter of Wonder, did we not consider the Authority which the Popes do blasphemously assume, and their Followers wickedly ascribe to them over the Scriptures of God; of which, and the contemptuous and opprobrious Terms by them bestow'd thereon, this Packet shall give you some Instances, from their publick Constitutions, and avowed Writings.

1. Their Canon-Law frequently affirms, *That the Church is above the Scripture.* And *Pighius de Hierar. Eccles. l. 1. cap. 2.* hath these Words: *Omnis quæ nunc apud nos est Scripturæ Authoritas, ab Ecclesiæ Authoritate necessario dependet. All the Authority which we attribute to the Scripture, necessarily depends upon the Authority of the Church.* The same is maintain'd by *Eccius in his Enchiridion de Authorit. Eccles. Ecclesiam esse Scripturis antiquiorem, & Scripturam non esse authenticam nisi Ecclesiæ Authoritate: That as the Church is more antient than the Scriptures, so the Scriptures were not authentick save by the Authority of the Church.* Nay, *Hermannus* goes farther, and affirms,---*Scripturas tantum valere quantum valent Æsopi Fabulæ, nisi accederet Ecclesiæ Testimonium: That the Scriptures are no more to be valued than Æsop's Fables, unless it were for the Testimony of the Church.*

2. That you may know who they mean by the Church, whose Power thus must authorize and give Value to the Scriptures, others of their Authors explain themselves, and tell us roundly, that they thereby intend the Pope. For so *Prierius* in his Dialogues against *Luther* blushes not to write---*Pontificis Authoritas major est quam Scripturæ: That the Authority of the Pope is greater than that of the Scripture.* Nor is this more than what Popes themselves have owned, and actually assumed to themselves. Pope *Gregory* the Seventh has proclaimed to the World, as part of his undoubted Prerogative: *Nullum Capitulum nullusque Liber Canonicus habetur, absque illius Authoritate: Dictat. 16. in Conc. Rom. That no Book, nay not so much as any one Chapter in the whole Bible would be Canonical, if it were not for his [the Pope's] Authority to make it so.* And Pope *Nicholas* the First, *Can. Si Romanor. Distinct. 19.* sings the same Song,---*Vetus & Novum Testamentum*

Testamentum sunt recipienda, quia de illis recipiendis S. Papæ Innocentii prolata est sententia, cujus Authoritate utrumque recipiendum est: The new and old Testament are to be received, (he means own'd as Canonical, and as of divine Authority) because Pope Innocent hath passed a Sentence that they shall be received, by whose Authority it is that they are both so received. And for this, Cardinal Baronius, ad Ann. 553. N. 224. wisely adds the Reason, Ab arbitrio enim Pontificis Romani pendet quid velit esse in universâ Ecclesiâ sacrosanctum---Because it depends (saith he) upon the meer Will and Pleasure of the Bishop of Rome, to have what he lists sacred, or of Authority in the whole Church: Which is as much as to say, That when he pleases he may take away all Authority from the Scriptures, and totally eject them out of the whole Church, as well, and upon as good Grounds, as he hath already lock'd them up, and forbidden them to the greatest Part of the Church. We remember Tertul. in Apol. cap. 5. thus laughs at the Gentiles, who first made their Gods before they worshipped them: Apud vos de humano arbitratu Divinitas pensatur; nisi Homini Deus placuerit, Deus non erit. ---You bring Divinity to be weighed at the Beam of Man's Judgment or Will, so that you may be rather said to be propitious to the Gods, than they to you: For according to your Course, unless God please Man, he shall not be God. And is not this a like impious Absurdity in the Church of Rome, to make the Authority of the sacred Oracles depend on the Pleasure of a wicked Man, and consequently to have no Scripture but his Will, nor any Law but his Lust?

3. They do not only usurp such Power over the Word of God, but horribly vilify it: The before-mentioned Pighius calls it, *Nigrum Evangelium*, a black Gospel; and Eccius, *Ink-Divinity*, and a *Nose of Wax*. And Peres. de Tradit. Assert. 3. belches forth this Blasphemy, *That People's being permitted to read the Bible, was the Invention of the Devil*; which is in Effect to call the Blessed Jesus, and his Holy Apostles, *Devils*; since 'tis our Saviour's own Command (even to the Laity,) *Search the Scriptures*, John v. 39. And the Holy Spirit ennobles the *Be-reans* by a divine Patent, for their diligent Study therein. And St. Paul recommends them to our Reading, as being able to make us wise unto Salvation, 2 Tim. iii. 15. Amongst the rest of these Revilers of God's sacred Word, there is one who calls himself *A. S.* who in an English Pamphlet entituled *The Reconciler of Religions*, Printed in the Year 1663. and Dedicated to Mr. Laurence Dibussy of London, Merchant, page 41. hath these Words,---*The Protestant Bible is no more the Word of God, than is the Alcoran, or Æsop's Fables; it is a diabolical Invention, and a sacrilegious Instrument to deceive and damn all such poor Souls as believe it; and therefore worthy to be burnt with Fire in the middle of the Market at Noon; and let all the People say, Amen, So be it. Impious Wretches!* Can any good Christian read such horrid Blasphemies without Transports of a zealous Indignation? Shall we not abhor their *Idol-Antichrist*, the Pope, when they would murder our King, and massacre his Subjects, and burn our Bibles? We protest in these Citations we have not wronged them, they are all their own Words fairly quoted, and according to the Intent and Scope of the respective Authors, which are Men of great Esteem in the *Popish Church*. And by this *Protestants* may learn to take right Measures of *Popery*, how finely soever some of the Deceivers may dress it up for the present; for this is that which they will certainly be at, as soon as ever they have got Power on their Sides.---*Dirum omen*

misericors (qui solus potest) averruncet Deus. May the merciful God (who only is able) avert the dreadful Judgment!

After they have thus *declared* themselves, 'tis scarce worth while to reflect on the rest of the *Indignities* they have offered to Holy Scripture. 'Tis no wonder if *Bats* and *Moles* hate the *Light*, or that Malefactors should endeavour to suppress the *Statute-Book*: Only having this Opportunity, to compleat our present Task, we may take notice of *one* of their Extravagancies, which is this:

They cannot but acknowledge with us, That the *Old Testament*, as universally received, was written originally in the *Hebrew*, as the *New* in the *Greek* Tongue; and that they are to this Day therein respectively extant, is notorious. And yet they would persuade the World to believe, That their *Latin Translation* is the only true authentick Edition of the Bible, and preferable to the *Hebrew* and *Greek*; so as that we may in no Case *appeal* from that to them. See Council of *Trent*, Sess. 4. Can. 2. Against which we oppose these Arguments.

1. That 'tis the highest Absurdity to correct the *Original* by a *Copy*, or imagine the *Streams* to be more clear and pure than the *Fountain*.

2. If their *vulgar Version* be so authentick, it must be either for the sake of the *Translator*, or at least *Corrector* thereof, viz. *Jerome*; or because of the *Approbation of the Church*; or because it best agrees with the Sense of the *Hebrew* and *Greek*: But *neither* of these ought to be said.

Not the *first*, Because *Jerome* himself did not judge it authentick, but left it free to the Readers to interpret many things, this or that way, of which himself was doubtful, whether or no he had translated them rightly: Yea, in his *Commentaries* he acknowledges, that he had interpreted some Places otherwise than the *Hebrew* Text would bear, and which would still require a better Version. And be *Jerome* never so much the Author of the *Vulgar Version*, as they pretend, yet 'tis not therefore to be received for authentick Scripture; because the Cause constituting any Writing such, must be divine Inspiration; and the Instrument of communicating the same, must be either a Prophet, or Apostle, or Evangelist: But neither of these was *Jerome*; but on the contrary, in his Preface to the *Pentateuch*, he distinguishes *inter Vatem & Interpretem*, between a Prophet and an Interpreter.

Not the *second*: For the Church hath not so decreed; the Vote of the spurious Conventicle at *Trent* being by no means to be esteemed as the Voice of the Church; who, if indeed she had so decreed, could not yet have made this Translation authentick, since as *Bellarmino* himself truly concedes (though therein more modest, and contrary to other of their before-recited Champions) the Church cannot make that Canonical, which in itself is not Canonical.

Not the *third*: Because if this Version be authentick on the Account of its best agreeing with the *Greek* and *Hebrew*, then much more is the *Greek* and *Hebrew* Text authentick: And besides that it doth not agree, is well known to all that are able to compare them.

3. Before *Jerome's* Time, either the *Hebrew* and *Greek* Text was authentick, or there was no authentick Bible in the World; for the *Latin* before, the *Papists* do acknowledge was corrupt, and corrected by him. And whereas they make a *Noise*, that now the *Hebrew* and *Greek* is corrupted, or troubled, (as they call it) that Corruption must happen either before *Jerome's* Time, and then there

there was once no authentick Text, as aforesaid; or in *Jerome's* Time, which 'tis not to be imagined that he, and the other learned Fathers then living, would suffer, without complaining thereof; or after *Jerome's* Time, which is as unlikely as either, it not being supposable, that the authentick Word of God should become not authentick, in those Tongues wherein it was first delivered, that it might afterwards become authentick in another Language; as if it could be better preserved in a new and strange Tongue, than in its Original.

4. The Fathers are point-blank against this Fancy, and *Jerome* himself in the Head of them, who in his Treatise against *Helvidius*, speaking of this Matter, says expressly, *Multo purior manare credenda est Fontis unda, quam Rivi*; 'Tis to be believed, that the Water runs purer at the Fountain-head, than at a Distance in the Streams. So in his Epistle to *Sunia* and *Fretella*,---As in the New Testament we have recourse to the Greek, so in the Old we go to the Hebrew for Truth. And to *Marcella* he writes, *Latinorum Codicum vitiositatem ad Græcam originem volui revocare*: That he designed to correct the Faults of the Latin, by the Greek Original. *Augustine de Civ. Dei*, l. 15. c. 13. is of the same Mind,---*Non tam credendum est, &c.* We are not so much to credit any Translation, as the Original in its proper Language. Nay in the Days of *Gregory*, which was 200 Years after *Jerome*, the *Vulgar* was not received for authentick, as appears by the said *Gregory's* Preface to *Job*, c. 5. And even *Gratian* himself, the Faggotter up of Papal Decrees, *Distinct. 9. cap. Ut veterum*, holds forth a Rule quite contrary to this Doctrine of our new Popish Masters, *Ut veterum Librorum fides de Hebræis, &c.* As the Credit and Certainty of the Books of the Old Testament is to be tried by the Hebrew Volumes, so the Truth of those of the New Testament is to be measured by the Rule of the Greek."

5. The vulgar Edition of the Latin Bible, which the Papists are so fond of, and pretend to be *Jerome's*, is in many Places different from *Jerome's* Translation, and exceeding corrupt. The genuine Sense of various Passages in the *Psalms* is wretchedly perverted in the *Psalter*, and many Words and Sentences are left out or changed in other Parts of Scripture, which are noted by *Valla*, *Stapulensis*, *Erasmus*, and others. And the true Reason, why the Papists so earnestly contend for the vulgar Latin is, because abundance of its Alterations are such as favour their own darling Errors, a Specimen of which *Chemnitius* has given us in his Exam. Concil. Triden. P. 1. p. 56, 57.

PACKET

P A C K E T XXI.

Contra Divinas Auctoritates humanâ Ratione incedere, id quidem insanum; sine Ratione autem, id longè insanius: At verò & sine Ratione, & contra Rationem, adversus Dei Verbum latrare, supra quam dici possit insanissimum.

A Confutation of that impious Pöpish Doctrine, That the Scriptures ought not to be translated into vulgar Languages; with some Remarks on the Rhemish Bible.

“**H**AVING occasionally fallen into a Discourse of the Holy Scripture, and the horrid Contempt and Abuses that it suffers from the Romish Church; we cannot overlook their ungodly Prohibition of the same to be translated into vulgar Languages: And first we shall make good the Charge, that they do so forbid it.

Sanders, de Visib. Monarch. lib. 7. saith, Hæreticum est affirmare Sacras Scripturas necessario in Linguas Vulgares converti debere: That it is Heresy to maintain the Necessity of translating the Sacred Scriptures into vulgar Languages. And before the Indices Expurgatorii, set forth by the Pope's Authority, the fifth General Rule runs thus: Cùm Experientia docuerit, &c. Seeing Experience hath taught, that through the Rashness, Ignorance, or Malice of Men, more Harm than Good, more Mischief than Profit hath arisen, by suffering the Bible to be translated into vulgar (or common) Tongues: Therefore all Bibles in any such vulgar Language are forbidden, together with every Part thereof, whether Printed or in Manuscript. And according to this Doctrine have their Practices been formerly in England, and still are in Popish Countries: For in King Henry the Eighth's Days, to have had a New Testament, or Psalter in English, was accounted Heresy, and many suffered for no other Crime. And to this Day, to have the same in Spanish in Spain, is enough to bring any Man into the Inquisition, and make him lose his Life.

Now on the contrary, the Protestant Churches allow of, and judge it necessary and fit, that the Scriptures be faithfully translated into the proper Language of every Nation, for the better Edification of the People. For which they assign such Reasons as these:

1. If every Christian Man be bound (according to his Capacity) to search the Scriptures, and thereby, as by a Touchstone, to try the Doctrines which they shall hear delivered by their Teachers; then are the Scriptures necessarily to be translated into the vulgar Tongues, that the People may be enabled to do this. But the first is the direct Command of God, *John v. 39. Acts xvii. 11, &c.---Ergo.*

2. God

2. God himself, when he gave a Law to the *Jews*, did it in their *common Language*; and as well the Old Testament as the New were delivered in Tongues most national and *familiar* at those Times respectively to the Church; therefore from this Example 'tis evident, that for the Use and Benefit of the Church, the Scriptures may, and ought to be translated into the Languages which are most familiar to them.

3. If the Holy Scripture was lawfully and necessarily *turn'd into Latin*, for the Use of the *Latin Church*, then by *Parity of Reason* ought it to be translated into *other Tongues*; unless they can prove that the Scriptures were more necessary to the *Latin* than to other Churches. But that it was lawfully translated into *Latin* for the Purposes aforesaid, our Adversaries will not deny,---*Ergo*.

4. The *locking up* of Scripture in unknown Languages, defeats and frustrates it wholly of its main *End* and Use; for the End of God's giving us the Scripture, is, That by hearing, reading, understanding, believing, and obeying the same, we may be *saved*. But how shall we read or understand it, unless it be translated into a Language that we are acquainted with?

5. If it be unjust Cruelty to deny any one *bodily Food* and Sustenance, much more cruel is it to deprive any Persons of the Food and *Nourishment of their Souls*, which the sacred Scripture is acknowledged to be by all good Christians; therefore it ought to be translated into a Language, which even the unlearned may understand, for otherwise they are deprived of it: And certainly to *steal God's Word* from his Church, as the *Romish Strumpet* does, is the highest *Sacrilege*.

6. The *Arms* of our *Christian Warfare* are not to be denied unto, or taken from the Faithful; but it is necessary that *always* and *every where* they should be therewith furnish'd. But the holy Scriptures are those *very Arms*, as appears, *Mat. iv.* by the Example of Christ, and *Ephes. vi. 16. Heb. iv. 12.* Now common Christians are deprived of these *spiritual Weapons*, if they may not be turned into Languages which they understand.

7. The Scripture is as a *Candle* or burning Torch, set up by God for this very Intent, that it may shine and *enlighten all* in the Ways of Truth and Salvation, *Matt. v. 15.* Therefore, that it may so illuminate all, and be seen by every Believer to direct his Steps, 'tis necessary that it should be translated, otherwise 'tis put under a Bushel."

8. All the Arguments, which prove that the common People ought to read the Scriptures, are of equal Force to prove that they ought to be translated into a Language which they understand.

"Lastly, The *Suffrages* of all pure and primitive *Antiquity* are on our Side in this Controversy. *Chrysostome*, in his ninth Homily on the Epistle to the *Colossians*, hath these Words:---*Hear, I beseech you, O all ye LAY-MEN, provide yourselves of the Bible, that spiritual Physick of the Soul; or if you have nothing else, yet at least get the New Testament.* And *Jerome*, as *Hosius* himself, one of the *Pope's Creatures*, cannot but acknowledge, did not only translate the Bible into *Latin*, but also into the *Dalmatian Tongue*. And *Alphonfus de Castro*, another Popish Author, *l. 1. cap. 13.* *Fatemur, inquit, olim Sacros Libros in Linguam vulgarem fuisse Translatos: We confess, (saith he) that heretofore, or in old Time, the sacred Scriptures were translated into the vulgar Language.* So *Socrates*, the Ecclesiastical Historian, *l. 4. cap. 33.* witnesses, That *Ulphila*, a *Gothish Bishop*, and present at the *Nicene Council*, did translate the Bible into the *native Language of his Country*.

Country. And venerable Bede, in his History, l. i. cap. i. tells us, That in his Time the Scriptures were read in the five Languages or Dialects then vulgarly used in this Island, viz. of the *Angles*, of the *Britains*, of the *Scots*, of the *Picts*, and of the *Latins*. And Eccius, in his *Enchiridion de Miss. Latine dicend.* and Harding, Art. 3. Sect. 38. both agree, That the Armenians, Russians, Ethiopians, Dalmatians, and Muscovites, were wont to read the Scriptures in their Mother-Tongue." And it is well known that the Old Testament was translated out of Hebrew into Greek before our Saviour's Days on Earth. This Work was begun in the Time of Ptolomy Philadelphus, when, as Dr. Prideaux observes, (Connect. Part 2. B. 1.) the five Books of Moses were translated for the Use of the Alexandrian Jews, who had forgot their own Language; and afterwards, for the same reason, the Prophets and all the other Books of the Old Testament were translated into the Greek. All these together have usually gone under the Name of the *Septuagint*, which was used by Christ and his Apostles, as most familiarly known in those Days; and while the Eunuch was reading this in his Chariot, Acts viii. 28, &c. as appears by the rendering of the Words, which he was then reading, God own'd his Use of the Translation, by sending Philip the Evangelist, to expound to him the Meaning of those Words, and thereby bringing him to believe in Christ, upon which he was Baptized, and went his way rejoicing. "Since therefore the Scriptures themselves, and Reason and primitive Practice are all against our Adversaries, what have they to say for themselves? Really their Pretensions are so weak and silly, that we should be ashamed to repeat them, had not Bellarmine and others of their best learned Authors, leaned upon these Reeds and Bull-rushes.

Object. 1. They say the Scriptures ought only to be extant in those Tongues wherein they were written. But as this is false in itself, so it destroys their darling vulgar Latin Version, since no Part of the Bible was originally delivered in Latin.

Object. 2. The Apostles preached the Gospel throughout the whole World, but they did not write in the Languages of every Nation to whom they preached.---We answer, It was not necessary that the Apostles should themselves translate their Writings into all Languages; that had been too laborious, and they left it to be done by others. It was enough that they preach'd in all Languages; and wrote in the most common Tongue, which at that Time was most generally understood, and out of which it might be more readily turned into others.

Object. 3. Peter and James, writing to the Jews, used the Greek, which was not their natural Speech.---The Answer is ready, because they wrote to the Jews scattered throughout Greece, and the neighbouring Territories, to whom the Greek was no less familiar than the Hebrew, and more like to benefit others as well as them.

Object. 4. If the main Reason for translating the Bible be, that the People may understand it, then since we find that when translated they cannot yet understand it, no not even the learned, without Comments and Expositors, to what Purpose should it be translated?

We answer, That although the People do not presently understand all things, yet they may, and do understand many. Holy Scripture is a plentiful Store-house of the Food of Life, accommodated to all Ages and Constitutions: Here we have Milk for Babes, and strong Meat for grown Men, Heb. v. 13. Plainness to descend to our Weakness, Difficulty to awaken our Industry, Perspicuity to regulate our Duty, Obscurity to keep us humble and depending, open Truths for our Instruction, ab-

struse

Aruse Sayings for our Veneration. We bless the Goodness of God in the *Aruse Discoveries*, we adore his Wisdom in the *veiled Mysteri*. The plain Instructions of the *Word*, the precious Verities which we are *Aruse*; we will improve by the Grace of God for our Salvation. The Knots and Difficulties, the Doubts and seeming *Aruse*, those *hard Intelligibles*, if we cannot unfold and state them to our Satisfaction; at least, from the Warning of the blessed Apostle, 2 Pet. iii. 16. we will take heed, with the same Divine Help, that we do not wrest them to our Destruction. Besides, this pretended Argument would serve as well to deter even the learned from reading Scripture at all, although in the Originals, because even they cannot possibly comprehend and understand all things therein." The like Answer may serve to take off the Objection, as if ignorant People would be in danger of running into Errors and Mistakes to their own prejudice, in case they were allowed the free use of the Scriptures in their Mother-Tongue.

"Some perhaps may alledge, That we unjustly charge the Church of Rome (at least at this Day) for with-holding the Scriptures, or forbidding them to be translated; when 'tis well known, their College of Rheims hath translated and published them in English.

But in answer hereunto, be pleased to observe, That we are not so much to regard what they have done in this kind out of Necessity, † and upon a *force put*, as what is their general Tenet and Practice: For do they yet allow the poor Spaniards or Italians the Bible in their respective Languages? All the World knows the contrary, and that they still endeavour to persuade People, That Ignorance in the Holy Scriptures is better for them, than Knowledge in the same. But since the Reformation here in England, being beaten from that most impudent Assertion by Shame, and the Consciences of all Papists, that have any Equity or indifferent Judgment, crying out against it; and seeing their Attempts were vain to bring in blind Ignorance, they yielded, by an obscure Translation, partly to darken the Light of the Scriptures, and by Heretical Annotations to pervert the Sense of the Holy Ghost, to the upholding of their Kingdom of Antichrist. How great their Kindness towards poor Souls was in that Work, we may conceive from these Particulars.

1. They themselves in their Preface to the New Testament, *Seet. 6.* tell us, *That their Church hath taken order, that the holy Scripture, though truly translated into vulgar Tongues, yet may not be indifferently read of all Men; nor of any but such as have express License thereunto, of their lawful Ordinaries, with good Testimony from their Curates or Confessors, that they be humble, discreet, and devout Persons, and like to take much Good and no Harm thereby.* Here their Church kicks down all the Milk given us by these He-goats of Rheims; for hereby those that have most need to read the Scriptures, are utterly debarred; many others, by the Difficulty of obtaining a License, discouraged; and in fine, none but rank obstinate Papists may be allowed this Privilege: For those only by the Popish Curates, &c. shall be counted *humble, discreet, and devout.*

2. Their printing their Bible *so large* in three Tomes, and holding it so dear, is another Argument of their wicked Design; for now the poorer Sort cannot go to the Charge of purchasing it, if they could get leave to read it.

N^o XIII.

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3. They

† Father Simon says, that the English Catholicks use an English Version made by some English Divines, who fled to Rheims in France, and there publish'd a Version, which they mightily opposed to those of the Protestants. *Critical Enquiries, Chap. 25. ad fin.*

3. They have stuffed such their Translation with a Multitude of cunningly-devised *uncouth Words and Phrases*, without any Cause or Necessity, only that the Scriptures may seem hard and *obscure* to the common People, that so they may either take no *Delight* in reading them, or reap no *Benefit* for want of understanding them: So that their Version serves only to render it *ridiculous* to the Learned, and *unintelligible* to the meer *English* Reader. Do but observe some Instances of this Kind, *Phil.* ii. 7. But he *EXINANITED himself, taking the Form of a Servant.* *Rom.* xiii. 13. Not in Chambering and *IMPUDICITIES.* *Gal.* i. 13. I *EXPUGNED* the Church. *Gal.* iv. 17. *They EMULATE* you not well, — *That you might EMULATE them.* *Ephes.* vi. 12. *Against the Spirituals of Wickedness in the Celestials.* *I Cor.* x. 11. *But they are written to our CORREPTION.* *Heb.* ii. 17. *That he might REPROFITATE the Sins of the People.* *Heb.* x. 5, 6. *HOST and Oblation thou wouldst not—HOLOCAUSTES and for Sin did not please thee.* *John* xix. 14. *It was the PARASCEVE of PASCHE.* With divers other the like *sustian* Terms, (every where sprinkled throughout their Work) which a common *Englishman* understands no more than *Arabick*, and were for that very Purpose inserted by these *Jugglers*, that the *Vulgar* might despair of Edification from reading the Scriptures, and so depend wholly on a *dumb Image*, or a *dumb Priest* for *Instruction* and *Consolation*.

P A C K E T XXII.

Quicquid est in Scripturis altum & divinum est. Inest omnino veritas, & reficiendis instaurandisque Animis accommodatissima Disciplina, & planè ita modificata, ut Nemo inde haurire non possit, quod sibi satis est, si modo ad hauriendum devotè ac piè, ut vera Religio poscit, accedat. August. de utilitate credendi, cap. 6.

Of the MEANS of finding out the true Sense of the Holy Scriptures. Necessary Directions of three Sorts for that Purpose, heartily recommended to all true Christians.

“WE might now proceed further to blazon the Impieties of *Papists* in forbidding the Reading of the Word of God to the *Generality* of *Christians*; which none of them allow absolutely, but only to such as shall be licensed; and many of their approved Authors do simply and altogether deny this to the *Laity*; as *Johannes Molanus*, an eminent Doctor of *Lovain*, in his Book of practical Theology, Tract. 3. Chap. 27. Conclusion 2. *Negamus* (saith he) *à Laicis requiri studium Scripturarum, imò salubriter dicitur eos à lectione Scripturarum arceri; sufficereque iis, ut ex præscripto Pastorum & Doctorum vitæ* cursum

cursum moderentur. We (he means the Popish Church in general) utterly deny, that the Study of the Scriptures is required of Lay-men; but rather it is soundly and profitably maintained, that they ought to be forbid, or driven from, the Reading of the Scriptures; and that 'tis enough for them, that they regulate the Course of their Lives, according to the Order or Prescriptions of their Pastors and Teachers. But we shall not stand to refute such hellish Doctrine, hatch'd in the bottomless Pit, and broach'd meerly to enslave the World to the Lusts of the villainous, idle, debauch'd and domineering Clergy of Rome. For we delight not to incumber these Discourses with superfluous Disputations; and are well assured, that every pious, humble Soul, that shall devote himself to the Study of the divine Oracles, will thence be soon enabled to withstand and silence the vain Babblings of any Popish or Semi-papistical Sophister in that Point: And therefore we shall charge this Packet with Matter which we conceive more important and useful, To recommend to the Reader certain Means, or Expedients, requisite in the Interpretation of sacred Scripture, or assistant for discovering the true genuine Sense and Meaning of the Holy Ghost therein. These we conceive to be three-fold; some that are to go before; some that are to be observed in our Interpretation; and others that must follow it.

Of the first Kind there are six Rules to be practised.

1. Before all things, devout and fervent PRAYER is required: We have Christ's Precept enjoining, and his Promise encouraging us in this Duty, *Matth. vii. 7. Ask and it shall be given, knock and it shall be opened.* And *James (i. 5.) says, If any Man lack Wisdom, let him ask it of God that gives to all Men liberally, and it shall be given him.* And in these our Petitions we must especially implore, that the Holy Spirit would enlighten us; for without his Illumination we cannot rightly understand the Scriptures, (*John xx. 9. compared with ver. 22. and 1 Cor. ii. 12.*) For they are to be comprehended by the Influence of the same Spirit by which they were dictated, (*2 Pet. i. 20.*) And therefore well says St. Jerome to Læta, *Orationi Lectio, Lectioni succedat Oratio: Let Reading always follow Prayer, and Prayer Reading.* For as one is the Food of the Soul, so the other prepares an Appetite, and strengthens Digestion, to convert it into an Aliment of Life.

2. We are to submit our Understandings to the Wisdom of God, and abandoning Self-conceit, we must resolve entirely to hearken to his Teaching in his Word, and to subject all our Thoughts to the Obedience of Christ: For nothing hinders Proficiency in Scripture-knowledge more than a vain Opinion of our own Wisdom. *If any Man seems to be wise in this World, let him become a Fool, that he may be wise: For the Wisdom of this World is Foolishness with God, 1 Cor. iii. 18, 19. I thank thee, O Father, thou hast hid these Things from the wise and prudent, and hast revealed them to Babes; for so it seemed good in thy Sight, Matth. xi. 25.*

3. We are to come to the Perusal of Scripture without any Prejudice, either raised from our own Conceit, or the strong Bias of Self-interest, or Prepossession in favour of any other Man's Notions; but with a candid Mind, free, and desirous of being informed: For Prejudice is a mighty Enemy to an Advance in Scripture Knowledge. For which Reason Christ admonished his Disciples to beware of the Leaven of the Pharisees, &c. *Matth. xvi. 6, 12.*

4. We are to approach this *Divine Code*, this *Magna Charta* of Salvation, with *Faith*, and a sincere Study of true *Piety*, and practising *Repentance*. For in the *Impenitent* and *Prophane*, the Spirit of Christ (which illuminates the Mind) will not inhabit, 2 Tim. iii. 7.

5. We must be filled with a due *Reverence* and *Love* for Truth, and a longing Desire to *know* and *embrace* it: For those that only out of *Custom* and *Formality*, or any other *By-design*, come to the Study of the Scriptures, seldom, or rather never attain to the true Meaning of the Spirit: So says the Apostle, *Because they received not the Love of the Truth, God shall send them strong Delusions, that they should believe a Lye*, 2 Theff. ii. 10, 11.

6. We are to take up our *Bibles*, not only with a Desire to *know*, but a Resolution to *do* the Will of God, that shall thereby be revealed to us: For the End of the Holy Scripture is not only Notional, but Practical; *Teaching us, that denying all Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World*, Tit. ii. 12.

The Rules of the *second Sort*, viz. those that are to be regarded in our actual Interpretation of Scripture, are these that follow.

1. According to our Condition and Education, we are to endeavour to understand the very *Words* which the Holy Spirit has used in *Scripture*, even the *original Tongues*, whence the true Sense may better be gathered.

2. The several *Words* are diligently to be weigh'd, that we may distinguish *figurative* from *proper* Expressions, and may know their most usual and true Signification: For those that are used *tropically*, are not to be interpreted *properly*; and so on the contrary.

3. We are to regard the *chief End* and *Scope* of each Place; which is to be collected from the Words foregoing and following: So *Chrysostom* on the second *Psalms* advises, *As without a Foundation any Building is weak; so unless we regard the main Intention, we cannot profitably interpret any Text*.

4. The Circumstances, as *Time*, *Place*, *Person*, &c. are to be regarded, which will much enlighten us in what Signification each Word is to be taken; in which respect, *Augustine*, *Serm. 2. de Verb. Dom.* says, *The Words of the Gospel* (compared he means one with another) *carry in themselves their own Expositions*. Thus the *obscurer* Texts are to be explained by the more evident and easy; to which Purpose we are not only to compare like Places with like, but also *different*, and seemingly contradictory, one with another: Always remembering, that however it may appear to our *weak* Capacities, yet being all the Dictates of infallible *Truth* and *Wisdom*, no Text of *Scripture* does, or can really contradict another.

5. The *Phrases* of Scripture are to be minded, especially the *Hebraisms* in the New Testament; and *Allegories* are not to be started by the Humour of each witty Head (the Fault of honest *Origen* and some *capricious* Moderns) but by a due Consideration of the Circumstances of the Context and other Places of Scripture.

6. We are to regulate our Interpretations by the *Analogy of Faith*, that constant Tenor of *Holy Writ* and *Christian Doctrine* declared in the most plain Texts, not herein including any *apocryphal Traditions*, which the *Romanists* would obtrude as of equal Authority, but only what has *universally* and at all times been received by the Church of Christ.

7. We

7. We are in our Expositions of Scripture (as near as may be) to confine ourselves to the *real and verbal Terms* thereof, (*Deut. iv. 5. And 1 Timothy vi. 3. & 20.*) Of doing the contrary to this the Papists are horridly guilty, borrowing both *Things* and *Words* from the *Jews* and *Heathens*, which they unduly accommodate to Christian Mysteries.

8. We are to consult the best and most sincere *Interpreters*, wherein we include those *venerable Antients*, commonly stiled the *Fathers*; yet neither they, nor any Moderns, are to be submitted too as *Dictators*, but are to be read with Caution and Judgment, and are no farther to be followed than they are agreeable to the Analogy of Faith: For we are to *prove all things*, 1 Thess. v. 21. And *if an Angel from Heaven preach otherwise, let him be accursed*, Gal. i. 8.

The Duties of the *third Kind*, which we are to practice *after* the Sense of Scripture understood, are *three*.

1. *Thanksgiving*, which ought to rise from the Greatness of the Benefit, *viz.* The Knowledge of the *divine Will*, and heavenly Mysteries. For this should be remember'd, That God for *Ingratitude* either quite *deprives* many of the Knowledge which was already bestowed upon them, or at least refuses to *increase* it.

2. The Word understood is to be *meditated* upon, and fixt in our Memory, *Psal. i. 2. 1 Tim. iv. 15.* Otherwise all the Knowledge we have obtained will suddenly vanish, having not taken Root in our Souls.

Lastly, we are to accommodate whatever we read and understand, to our Use, to reduce it to Practice; whether it be a *Precept*, to obey it; a *Prohibition*, to avoid it; an *Exhortation*, to follow it; a *Promise*, to confide in it; a *Commination*, to beware of it; or a *Consolation*, to be supported by it; all is to be improved for confirming our *Faith*, for mortifying our *Lusts*, for subduing our *Passions*, for regulating our *Affections*, and directing our whole *Conversation*; so that with a filial *Fear*, a humble, though not despairing *Trembling*, a constant *Adhesion* and Obedience to Christ in all his Offices, an ardent *Love* towards God, and *Charity* to our Neighbour, we may *work out our own Salvation*; for this is the grand, the sole End of the Scripture; and as to those that do otherwise, their Knowledge does but aggravate their *Sin* in this World, and will increase their *Torments* in the next. *For the Wrath of God is revealed from Heaven against all Ungodliness, and those Men who hold the Truth in Unrighteousness, Rom. i. 18.*

And indeed, that they who do not *improve* their *Talents* shall be deprived of them, is a Truth which even the *Heathens* had a Glimpse of, since even *Aristotle* in his *Ethicks* tells us, *By Debauchery and Corruption of Manners the Understanding is weakened, and Knowledge lost.*

P A C K E T XXIII.

Stemus Arbitratu Inspiratæ à Deo Scripturæ; & apud quos inveniuntur Dogmata Divinis Oraculis consona, illis omnino adjudicetur veritas Sententiæ.—Basil. Epist. 80.

That the Scriptures are the Rule of Faith. How our Translations are so, &c.

“**T**HAT the sacred Scriptures are the SOLE Rule of Faith, by which all Doctrines are to be tried and examined, as the *infallible Standard* of divine Truths, is *maintained* by Protestants, but *denied* by Papists.

Our Assertion in this Matter we will prove by *Scripture*, by *Reasons*, by the *Fathers*, and the *Confessions* of our Adversaries.

1. The Word of God in plain Words, and free from all Ambiguity, justifies us herein, 2 Tim. iii. 15, 16, 17. *The Scriptures are able to make us wise to Salvation. They are profitable to teach, to reprove, to correct, to instruct in Righteousness, that the Man of God may be made PERFECT, and THOROUGHLY FURNISH'D to every good Work.* Thus says Solomon, Prov. i. 9. *They will make a Man understand Righteousness, and Judgment, and Equity, and EVERY good Path.* Isai. viii. 20. *To the Law, and to the Testimony: If any speak not according to that Word, there is NO LIGHT in them. These things are written, that we might have the Certainty of that whereof we are instructed, and might believe in Jesus, and in believing have Life eternal,* Luke i. 4. John v. 39. xx. 31. *We must not presume above what is written,* 1 Cor. iv. 6. To which we might add a Cloud of divine Witnesses to the same effect, (Deut. xii. 8. Prov. xxx. 5. Matt. xxii. 9. Gal. i. 8. Heb. iv. 12, &c.)

Hence then we infer: Is the *Scripture* able to inform us to every good Work, to teach us *Christ crucified*, (and Paul desired to know *no more*, 1 Cor. ii. 2.) to give us *Light* in Darkness, to settle our Faith, and to direct us to *Perfection*? Are we call'd back from all other Teachers, and referr'd *only* to it, (as Luke x. 26. xvi. 29.) and is there no *Doctrine*, no *Counsel*, no *Comfort*, no *Resolution*, needful for us, but there it may be found? And yet shall it not be acknowledged to be the RULE of our Faith and Lives? It is impious to think so, blasphemous to say it, and diabolical to advance such an ungrateful irreverent Notion.

2. *Reason* and common Sense confirms our Judgment in this Case; for if the *written Word* is granted to be the Rule in *one Point*, as for the Doctrine of the *Trinity* for Example, how can it be denied to be the Rule in another? for the Rule is but *one in all*, and the Nature thereof is to be *perfect*. Besides, what *Fathers*, what *Councils*, or Church's Judgment is absolute? What Doctrine or Exposition

position is pretended to be probable, which is not said to be grounded upon Scripture? Why then should not all be examined thereby? Nay, when the Papists have said all they can, they are constrained, when they dare speak Sense, to grant, That all other Authority is finally resolved into *that* of the Scripture. So acknowledges their *Gregory de Valencia*, in these Words: *If a Man be asked why he believes, for Example, that God is One in Nature, and Three in Person, let him answer, Because God has revealed it. If again he be demanded how he knows God has revealed it, let him answer, That he believes it infallibly by Faith, the infallible Proposition of the Church moving him thereto. If yet he be ask'd, how he knows the Proposition of the Church to be infallible, let him say, Because the Scripture hath revealed it, which he believes, not upon the Credit of any other Revelation, but for itself, &c.* But this was before the easy ridiculous *Salvo* of the *Colliers Creed* was invented.

3. The *Fathers* give their *Suffrages* to this Truth: It would be too tedious to recite half their Testimonies; take only these few. *Tertullian*, cont. *Hermog.* c. 1. expressly calls the Scriptures, *The Rule of Truth*. *Chrysostom*, in one of his Homilies on 2 Cor. says, *They are a most EXQUISITE RULE, the exact Square and Balance whereby we are to try all things.* *Augustine*, in his 112 Ep. ad *Paulin.* has these Words, *If a Matter is grounded on the clear Authority of the Canonical Scriptures, it is to be believed without any doubt. But as for other Witnesses and Testimonies, upon whose Credit or Authority any thing is urged upon us to be believed, it is lawful for you either to credit or not to credit them, as you shall perceive them of weight to deserve or not deserve Reception.* And * *Cyril of Jerusalem* is yet more positive on our Side: Concerning the holy and heavenly Mysteries of Faith, we must not (saith he) deliver any thing, though never so small, without the holy Scriptures; neither must we be led away with Probabilities and Shew of Words: Do not implicitly believe me, saying these things to you, unless you also have a Demonstration thereof from Scripture; for thence ariseth the Security of our Faith; for the Safety of our Faith is not from Elegance of Diction, but from a Proof drawn from the holy Scriptures. "And most memorable is that Speech of the first Christian Emperor *Constantine*, to the Bishops in the *Nicene Council*, recorded by *Theod.* l. 1. c. 7. p. 25. Ed. Par. in which he told them, *They had the Teaching of the Holy Spirit in Writing; and added, For the Evangelical and Apostolic Books, and the Oracles of the ancient Prophets EVIDENTLY teach what is necessary to be known concerning God: Therefore laying aside all envious Contention, let us out of the divinely-inspired Scriptures take the Resolution of those things we seek for.*

4. Such is the Evidence of this Truth, that the Popish Doctors, even the most learned of them, have been forced to acknowledge it. *Aquinas*, f. 1. q. 1. Art. 8. declares, *That our Faith depends and rests itself upon the Revelation made to the Prophets and Apostles, who wrote the Canonical Books; and not upon REVELATIONS, if any such have been MADE TO ANY OTHER DOCTORS.* *Gerson*, the famous

* Δεῖ γὰρ εἰς τὸ θεῖον καὶ ἀγίων τὸ πνεῦμα μυσηίων μὴδὲ τὸ τυχόν ἀνεῖν τὸ θεῖον ἑξακισχίλιον γράφων, μὴδὲ ἀπλῶς πεινῶν καὶ λόγων κατασκευαῖς ἀποδείξαι. μὴδὲ ἐμὸν τὰ ταῦτα οὐ λέγοντι ἀπλῶς πεινῶν, ἐὰν τὸ ἀποδείξιν τὸ καταγαλλομένων ἀπὸ τὸ θεῖον μὴ λέγει γράφων. Cat. ix. p. 56. Ed. Oxon. ἡ σωτηρία γὰρ αὐτῇ τὸ πνεῦμα ἡμῶν ἐκ οὗ ἐκτελεσθῆναι, ἀλλὰ οὗ ἀποδείξιν τὸ θεῖον οὐ γράφων. Ibid.

mous Man at the Council of Constance, says, *That the Scripture is the Rule of our Faith, which being well understood, no Authority of Men is to be admitted against it.* See *Trithem. Catal. Scriptor. Eccles.* So *Durandus*, in his Preface to the Book of Sentences: *The holy Scripture expresses the Measure of Faith.* *Peres. de Ration. Con. 1. 2. c. 19.* confesses, *That the Authority of no Saint (or Father) is of infallible Truth: For St. Austin ascribes that as an Honour peculiarly and only due to the sacred Scriptures.* Let us improve his Reason a little, thus: That only is the Rule, which is of infallible Truth; but the Scripture only is of infallible Truth: therefore it will follow, That the Scripture only is the Rule of Faith. Nay, *Belarmine* himself, unawares, or rather when he had forgot the Interest of their present idolatrous Church, writes the same thing, *De Verb. Dei, l. 1. c. 2.* *The Rule of Faith (saith he) must be certain and known: For if not certain, 'tis no Rule; if not known, no Rule to us.* But nothing is MORE CERTAIN, nothing BETTER KNOWN than the holy Scriptures. And thence he concludes, *Therefore the Scripture is the most certain and the most safe Rule of our Faith, God teaching us by corporeal Letters, which we might see and read, what he would have us believe concerning him.* The same Jesuit, in his Notes of the Church, c. 2. saith, *That the Scripture is better known than the Church, in some Cases, as namely, where it is received, and speaks plainly, and when the Question is of the Church.* Now we admit, or receive, the Scriptures on each Side; and the Question between us is about the Church; therefore let them do us justice, and allow the Scripture to be Rule and Judge, because it is better known than the Church. Let them, I say, yield either to the evident Testimonies of the Text against them, or to the Dictates of Reason, or to the Judgment of the Fathers, or at least to the Confession of their own most famous Doctors, whose Evidence they may not refuse, because they are of their own Church. For so runs their own Law, *S. 2. q. 7. c. Si Hæreticus. Sin autem Orthodoxus contra Hæreticum litiget, pro Orthodoxo quidem Hæretici testimonium valeat; contra Orthodoxum autem solius Orthodoxi testimonium valeat: If an Heretick and a Catholick go to Law, for the Catholick the Testimony of any Heretick is good; but against him, only the Evidence of Catholicks is to be admitted.*

But still to amuse the weak and ignorant, the Priests and their Emissaries object and say, *That admitting the Scriptures in themselves to be the Rule of Faith, yet our English Bible cannot be so; for the Rule must be infallible, and free from Error; but the English Translation is not infallible, or free from Error, being performed by fallible Men, who were liable to Mistakes, &c.*

In answer to this, we shall set forth *how*, and in what Sense, our English Translation may properly be called, and really is the Word of God, and Rule of Faith.

1. Our Bible contains two things, viz. The Doctrine and the Translation. The Doctrine was inspired of God, *1 Tim. iii. 16. 2 Pet. i. 20.* and written by Men infallibly assisted by the Holy Ghost, and therefore is free from Error; consequently the Scripture translated into English, in respect to the Substance of it, is infallibly true, because revealed by the immediate Inspiration of the Almighty. As for the Translation, it was done by the Ministry of the Church, and the Industry of learned and good Men; who tho' they had no supernatural Privilege to be free from Error, yet we know infallibly they have not erred in this Matter, by the same Means whereby we know other Truths; namely, by the Light of the Doctrine translated, the Testimony of the Spirit, the Rules of Art, the Knowledge of the Tongues,

Tongues, the Sincerity of the Persons, their *Diligence* and *Skill*. When an ordinary *Pastor* preaches God's Word to the People, that which he delivers may be *free from Error*, and yet his Voice is an human thing, and himself has no immediate or infallible *Inspiration*: The very same Reason there is for *Translations*.

2. Their Popish Doctor *Stapleton* tells us well, *That an Edition or Translation of the Scripture may be amiss in respect of the Words only, and not of the Sense, that is not altogether so perfect as it might or should be; and this, says he, doth not hinder the Truth of the Matter, or Integrity of the Text*. Indeed no Translation can so fully express the Idiom or Property of the original Languages, as might be wished; and Words and Phrases may be defective, and secondary Causes have their Impediments. And as we are sure the *vulgar Latin*, which the Papists use as authentic, is subject to most gross *Error*, so we deny not but our *English* may be capable of Improvement: But this hinders not the Truth of the Matter, nor the Perfection of the Text, saith their own Doctor *Stapleton*, *Relect. Princ. Doctr. Cont. 5. 2. 3. Art. 3.*

3. The divine Doctrine is one and the same in all Translations; immediately in the *Original*, and more obscurely in the *Translations*. But how shall the *unlearned* be certain the Translation contains no substantial Error even in the Matter? We answer, God directs his Children by the Light, by the Holy Spirit, who opens their Hearts, that they know his Voice, and makes the Light of his Truth shine into them; which the Spirit works, not immediately, but by Means; not by the same Means in all, but by different, yet all concurring in the Church; as *Arts* and *Tongues* joined with God's Spirit in the *Learned*; the *Ministry* of the Spirit and of the Church, and the Light of the Doctrine translated, in the *Unlearned*. To the first it shines in the *Originals*, to the last only in *Translations*.

Lastly, All this is *meer Cavil*: For their most learned Jesuits could never yet prove one material Error in our Translation; only they clamour and use all kind of *Falshoods* and slanderous Pretences, that by any Means they may draw People from the reading and studying that blessed Book, which every-where detects and condemns their impious *Doctrines* and abominable *Practices*.

P A C K E T XXIV.

Non movent, non persuadent SACRÆ LITTERÆ, sed cogunt, agitant, vim inferunt. Legis rudia verba & agrestia, sed viva, sed animata, flammea, aculeata, ad inum Spiritum penetrantia, Hominem potestate mirabili transformantia.

Picus Mirandula, Exam. Van. Doct. Gent. l. 2. c. 2.

Of the Authority of the SCRIPTURES, and of the Church: That the former depends not on the latter. How we become assured that they are the Word of God, &c.

IT is a common Fallacy of the Papists, That the Authority of the Scriptures depends on the Testimony of the Church; so as that only by, or from her Approbation and Authority they are known, and by us received for true and authentick. And by the Church they do not mean only the primitive and apostolical, but their present Church of Rome, which at the Bottom is to say, The Pope; for into his sole Pleasure that *big Word* is at last resolv'd.

For the refuting whereof, and establishing ourselves in the Truth, we are to consider, That the Church of Christ (for we speak not now of the apostatiz'd Roman Society, which in no wise ought to boast that Title) has four special Offices relating to the Scriptures.

1. She is a *Witness* thereto, and *Keeper* of those sacred Rolls. But as when Letters from a Friend are entrusted with a *Carrier*, and he delivers them to us, we do not credit the Contents merely for his sake, but because we know the *Hand* and *Seal* of the Writer; so neither do we receive the Scriptures for the *Word of God*, only, or chiefly, upon the Recommendation of the Church, though convey'd to us by her Ministry.

2. The Church is to *preserve* and *vindicate* the Scriptures, to exclude false and supposititious Writings from being intermix'd with the true and genuine: To which purpose the true Church is assist'd with the *Spirit of Christ*, whereby she knows the *Voice of the Bridegroom*; like as a *Goldsmith* who with the *Touchstone* discerns Gold from Copper, yet does not make the Gold, but shews what was such before, to us, that we may the more readily receive it; not relying on his Testimony, but because we ourselves find it to be so.

3. The Church is the *Herald* to proclaim the Scripture, and is bound to divulge it abroad, not omitting or changing any part. Now *Royal Edicts* are credited for themselves, not for the Voice of the Officer who publishes them.

4. The

4. The Church is the *Interpreter* of the Scriptures, to expound them, without mixing any thing of her own, but to explain Scripture by Scripture.

Notwithstanding all which Offices, there is still needed something else more certain, and a Testimony more illustrious to persuade us, that these Books are *divine*; and this is the *Operation* and internal Evidence of the *Holy Spirit*, without which the Commendation of the Church would be of little Efficacy. The Scripture is *animor*, in itself worthy of Belief, and is received of us, not *solely* or *principally* because the Church so directs, but because it *proceeds* from God: And that it does so proceed from God, we know chiefly from the Testimony of the Holy Ghost, and not so certainly from the Attestation of the Church.

For there are *four Sorts* of Means, whereby God works in the Elect a true and certain Knowledge that the Scriptures are of Divine Inspiration.

1. By the *Testimony of the Scripture itself*, that is, by the Testimony of God speaking therein, by which the first Motions are excited in the Hearts of Christians.

2. By the *inward witnessings of his Spirit*, and its efficacious Persuasions in their Souls. *We have received the Spirit which is of God, that we might know the things that are freely given us of God, 1 Cor. ii. 12. and ver. 15. He that is spiritual judgeth all things.*

3. By several *Demonstrations* apparently attending the Scripture; such the *Virtue* and Power that shews itself in every *Leaf* and *Line* of the Bible, proclaims it to be the Word of the *eternal God*; the *Purity* and *Perfection* of the Matter, the *Grandeur* of the Legal and then of the Gospel Dispensation, the *Majesty* of the Speech, the *Awe* that it has over the Conscience, the certain *Prophecies*, the strange *Miracles* contained in it, the great *Antiquity* beyond all Books, the admirable *Preservation* of it against Time and Tyrants, the sweet *Harmony* of every part with the rest, the *Devil's Rage* against them that follow it, the *Vengeance* that has pursued all such as have not obeyed it, the *Success* of the Faith contained in it.

Lastly, The constant and perpetual *Testimony of the Church*, which to some is indeed in *Order of Time* before the rest, but not *always*, or *in all*, and therefore ought not to be accounted the *chief* or most efficacious Means; being accommodated most to such as are out of the Church, who see not the *native Dignity* of Scripture, acknowledge none of the other Arguments, and have not *Faith*, or the *Spirit of Christ*; and therefore while they are such, they cannot acknowledge it to be the Word of God, but only by the Testimony of the Church, which alone not being *sufficient* to a true saving *Faith*, we see that the Scripture has with them very little Authority to influence their Lives, as it does in the Faithful, who by the other *Assurances* have a more full and certain Knowledge thereof.

The Matter being thus explained, may be further confirm'd by such Arguments as these:

1. In every *Science* the *Principles* ought to be true, apparent, and immediate, so as not to need any Proof, but all things are to be confirm'd out of them: Now the Holy Scriptures are the Principles of *Theology*, and therefore need not, to render them more certain to us, depend on the Testimony of the Church.

2. The Scripture had *Authority* with the Faithful *before* ever the Church had given any express Judgment as to the Canon; and therefore with them had not its Authority only by reason of the Church's Testimony; the Judgment of the Fathers and of Councils, if you respect the Antiquity of Holy Writ, being but of

yesterday. And therefore if its Authority should depend on their Judgments, then, for many Ages, there either was no certain Scripture; or else the Books which the *Fathers* and *Councils* recite as Canonical, were *Authentick* and Canonical *before*, and so to be accounted; which is what we assert.

Again, This Judgment of the *Fathers* and *Councils* is not extant, save in the *Books* of the one, and *Decrees* of the other: But how shall we be more certainly satisfied of their Authority, than of the Authority of the Scripture? For example, How shall I know that such a *Book* is truly St. *Augustin's*? If they say, By the *living Voice* of the Church; How shall I know that this is the Voice of the *true Church*? Certainly no otherwise than by the *Scriptures*; and then we are brought to a Circle, to prove the *Scriptures* by the Church, and the Church by the *Scriptures*.

3. If the Authority of the Church, *quoad nos*, (in respect of us and our Apprehension) depends on the Authority of the Scripture; then the Authority of the Scripture does not, *quoad nos*, depend on that of the Church. But that the Authority of the Church, *quoad nos*, depends on that of the Scripture, is plain. For if I demand, how I am sure the Church did *not err* in consigning the Canon? A *Papist* will answer, Because she is guided by the *Holy Ghost*. But how shall I know she is so guided? He replies, Because Christ *promised* it. I demand, Where? He tells me, In the *Scripture*, Matt. xxviii. 20, &c. Thus then we see at last, it is the Scripture that gives *Credit* to the Church, which has *no Authority* but what she borrows from thence, and only so long as she uses it rightly: Consequently the Scripture is of greatest Authority.

4. If the *Scripture Testimony* of Christ was *greater* than the Testimony of *John*, then is the same likewise greater and more certain than that of the Church; for we conceive our proud Adversaries will not arrogate to themselves a Testimony that is to be rather believed than that of *John*. But we find, *John* v. 36. after our Saviour mentioned the *Witness* of *John*, he reckon'd three other Testimonies, which he expressly calls *greater* than *John's*, viz. that of *God* the Father, his own miraculous *Works*, and the Voice of the *Holy Scriptures*.

5. Those that believe not the *Scriptures*, will not believe the Testimony of Christ himself; much less will they hearken to the Church. *If you believe not his (Moses's) Writings, how shall ye believe my Words?* *John* v. 47.

6. There can be no greater or more certain Evidence to us, than that of a *Divine Testimony*; and such is that of the *Scriptures*, the same being the *Word of God*, whereas the Testimony of the Church is but the *Voice of Man*. And if the Certainty of Scripture depended on the Determination of the Church, then the *Truth* and *Authority* of all the Promises of Salvation, and the Work of our Redemption, would stand on the unstable sandy Foundation of human Judgment, and our Faith would ultimately be resolved into the Voice of the Church; which is absurd, and destructive of all Christianity.

Hence we conclude, That the Protestant Doctrine in this Matter is sound and orthodox; which for Satisfaction to all that shall happen to read this Paper, we shall here plainly recite, so far as is necessary for this Occasion, being as follows:

1. That the *Scriptures* have in them a Light, and an Authority of *their own*, sufficient to prove themselves to be the Word of God, and to give infallible Assurance to Men of their true Sense: And this Light and Authority is not added to, increased,

increased, or multiplied by the Ministry of the Church, or any thing that it does about the Scripture.

2. This *Light* and *Authority* of the Scripture shines and takes effect in us, then *only*, when the Spirit of God opens our Hearts to see it.

3. The *ordinary* and *publick* Means whereby God opens our Eyes and Hearts to see his Light and Authority in the Scripture, is the *Ministry of the Church*, by preaching upon, and *expounding* the Scripture out of itself, and persuading and convincing the Consciences of Men. Yet *privately*, when and wheresoever this Ministry fails or *ceases*, the Light and Sense of the Scripture is obtained by the *Scripture alone*; which *immediately*, at sundry times by itself, gives full Assurance, and works all other Effects in our Consciences, that it does when the Church propounds it.

4. The Scripture is *for* *sufficient* of itself, both to *reveal* whatsoever is needful to be known, and to *establish* and assure our Hearts in the Faith of what it reveals, that the Church has neither Authority to *add* so much as one Article more than is contained therein, nor Power to give this Assurance from any thing but from the Scripture itself: So that the whole Teaching and Doctrine, or Authority of the Church, is to be admitted or *yielded* to, or *refused*, according as it consents or disagrees with the sacred Canonical Scriptures, the Fountain of Truth, and the sole Rule of Faith: Which thus may briefly be proved.

The Ministry and Authority of the Church is required either *only as an Expedient* to instruct us, and lead us to the Knowledge and Assurance of that which is contained in the Scripture itself; or else as a Means to reveal to us something that is not comprehended in the Scripture. But not the *latter*; for all Articles of Faith are in the Scriptures: Therefore only the *former*: And consequently the Scripture alone remains *The Rule of Faith*.

P A C K E T XXV.

Optimus Lector est, qui dictorum intelligentiam expectet ex dictis potius quam imponat; & retulerit magis quam attulerit. Hilar. l. i. r. de Trinit.

The true Causes why the Papists vilify the sacred Scripture, and refuse to receive it for the Judge of Controversies. What they mean by the Church, when they say, She is to be Judge. Objections answered.

“ **A**mongst the many Arguments that demonstrate what a *desperate Cause* our *Popish* Adversaries maintain; this their excepting against the *Holy Scriptures* of God, and refusing to be tried by them, is none of least. Every one that doth Evil (saith our blessed Saviour, *John iii. 20.*) *hateth the Light,*
neither

withhold someth to the Light, lest his Deeds should be reprov'd. They deal herein just like Thieves, who endeavour to put out all other Lights that should discover their vile Practices, except their own dark Lanthorn. For 'tis evident, that the very Causes why they thus would disable the Scriptures from being the Rule, and strive so eagerly for the Church's Authority, are these:

1. Because they are conscious that the most and greatest Points of their *Mock-Religion*, even almost all wherein they dissent from us, are so far from having any Foundation on the Scriptures, that they cannot derive any Colour or Shadow of a Warrant from thence. This is confess'd by their own Doctors: *Multo maxima pars Evangelii pervenit ad nos Traditione, per exigua literis est mandata*, saith Hofius, Confess. cap. 92. And Btkius, Enchir. cap. 4. de Scrip. The much greater Part of the Gospel is convey'd to us by Tradition; for a very little thereof is contained in the Scriptures. So Canus, Locor. lib. cap. 3. admonishes his Papal Con-federates, That there is more Strength to confute Hereticks in Traditions, than in the Scripture; yea (saith he) all Disputations with them must be determined by Traditions. And Bristow in his Motives, (Mot. the last) teaching his Pupils how to deal with a Protestant, bids them first get the proud Heretick out of his weak and false Castle of ONLY SCRIPTURE, into the plain Field of Traditions, Councils, Fathers, Miracles, &c. and then like weak Cowards they shall not be able to stand the Encounter.

2. That they may make themselves Judges in their own Cause. For if the Church must be the Rule of Faith, and theirs be the Church, (which they always take for granted) 'tis easy to see which way the Verdict will go. But that the World may take Notice, what they mean by the Church, let us hear their own Authors, and those of the highest Form. The before-mentioned Bristow (Mot. 12. in the Margin) tell us,---The Roman Church is the Catholick Church: And the Rhemists in their Annotations on Rom. i. 8. declare, That to say the Catholick Faith, or the Roman Faith, is all one.

But this is not all: For as they take all Authority and Sufficiency from the Scripture, and give it to the Church, and with that general Title invest their particular Church of Rome; so they ascribe all this Church's Authority to the Pope: For Gregory de Valencia, in his Theological Disputations, Tom. 3. Disp. 1. positively declares and informs us:---That by the Church we must understand her Head, that is to say, the Bishop of Rome. And in another Place, speaking of the Pope, ---In whom (saith he) resideth the full Authority of the Church, when he pleaseth to determine Matters of Faith, whether he do it with a Council or without. Thomas Aquinas, 22. q. 1. Art. 10. and elsewhere, maintains,---That the Right of making a NEW CREED appertaineth to the Pope, as all other Things do that belong to the whole Church; yea, the whole Authority of the whole Church resides in him. Andradius in his Defence of the Council of Trent, l. 2. harps on the same String, though somewhat more modestly.---All Power to interpret Scripture, (saith he) and reveal the hid Mysteries of our Religion, is given from Heaven to the Popes and their Councils. Yea, saith Grassus, The common Opinion is, that he may do it without any Council; wherewith agrees Bellarmine de Christ. l. 2. cap. 28. The Pope himself, without any Council, may decree Matters of Faith. As Alvarus Pelagius de Planctu Eccles. l. 1. Art. 6. enjoins us: That we are bound to stand to his [the Pope's] Judgment alone, rather than to the Judgment of all the World besides: All which is no more than was long since challenged by

by their Canon-Law, which in the sixth *Extr.* of Pope John XXII. tit. 14. *Cum inter*, in the Gloss hath this hellish Blasphemy, — *It were Heresy to think or imagine, that our Lord GOD THE POPE, might not decree as he doth.*

When Things are brought to this Pass, the Pope mounted in such a *super-sovereign Tribunal*, the Scriptures silenced, the Fathers, Councils, Traditions, every thing to be ordered, expounded, ratified, or rejected, according to his meer *Will and Pleasure*, 'tis no wonder that a poor Protestant should (as *Brislow* vapours) be forc'd to quit the *Field*, and stand convicted for an Heretick, by such an unjust, arbitrary, and most *self-interested Judge*. But as the meanest Capacity may perceive how little Truth or Comfort there can be in that Religion, which is thus acknowledged by its Votaries to have no Warrant from Scripture; so we may admire at *Popish Impudence*, which is sometimes so loud in alledging Texts for that which they know and grant cannot be proved but by their vile, counterfeit and corrupt Traditions.

But as their Father the Devil tempted the Lord of Life with Scripture maliciously wrested; so the crafty Jesuits, though they allow not of Scripture in other Cases, will yet (to stagger and amuse the Weak) urge it even against itself. As;

1. To charge the holy Word with *Obscurity*, and affright the People from the Study thereof, they make a Noise with that Place, 2 Peter iii. 16. — *In which there are some things hard to be understood, which the ignorant and unstable wrest to their own Destruction.* To which we answer:

1. St. Peter saith not *in which*, but *in which* Epistles of St. Paul (as they would have it) but *in which things* [Points or Heads of Doctrine before-mentioned] many things are hard to be understood.

2. Though some Points be hard to be understood in themselves, or are obscurely set down in Scripture; it follows not from thence, That all things necessary to Salvation are not sufficiently express'd, and plainly revealed therein.

3. Those things which are obscurely set down in St. Paul's Epistles, may be and are elsewhere in holy Scriptures more perspicuously delivered.

4. St. Peter saith not, that those things are hard to be understood, simply and to all Men, but to the Ignorant and Unstable, who wrest other Scriptures to their own Destruction; amongst which Number the Church of Rome must reckon her Children, before she can fit this Text to her Purpose.

5. Suppose the Scriptures are hard to be understood, and wrested by some to their own Damnation, how doth it follow from thence, That they are either no Guide at all, or at best but an uncertain one? May they not as well say, Christ was no infallible Guide, because he spake Parables, and many of his Words were wrested by the Jews to their Destruction? As that of his destroying the Temple, and building it in three Days, John ii. 19. Or that, *Matth.* xxvi. 64, 65. when he said he was the Son of God, and thereupon they cried out, he had spoken Blasphemy, and therefore they needed no further Witness. As likewise they said he blasphemed, when he told the Sick of the Palsy, That his Sins were forgiven, &c. yet sure, for all this, no Christian will deny Christ to be an infallible Guide.

6. Are the Books of the Fathers, the Decrees of general Councils, or the Decretals of the Popes themselves more secure from being misinterpreted than the Scriptures? Or can they use more plain and significant Speech to express the Mysteries of Religion, than the Spirit of God uses in the Scriptures? If not, then why

why may not their Words be wrested to the Destruction of some, as well (or rather as ill) as the Scriptures?

Lastly, If the Scriptures are so *hard* and dangerous to be understood, and the *Pope* can infallibly interpret them, what a Madness and Childishness is it for the *Roman-Catholicks* themselves to stand *swaggering* and contending with one another (as 'tis notorious most of their *Doctors* do; and *Bellarmino* contradicts, in one place or other, almost *all* that went before him) with *fallible Mediums* before all the World, about the *Sense* of Scripture, when they have *one* amongst them that infallibly can expound every Place, and distinctly settle the Business, and that with *such Authority* as all Men are bound to rest in, and contend no further? But the Mischief is, of all the rest, *this Man* the *Pope* is generally silent as to *Exposition* of Scripture, who *alone* is able to part the Fray; which must sure convict *their Holinesses* of Abundance of *Ill-nature*, and too little *Charity*.

Object. 2. Another Place they urge, and offer Violence to, is *Joh. xxi. 25.* *There are many other things which Jesus did, which if they should be written, the World I suppose were not able to contain the Books, &c.* Hence they would infer, that we ought not wholly to rely on Scripture for all Christian Doctrines, but supply its *Defects* by Tradition, because many things are not written. We answer,

That this Text maketh nothing *against*, but strongly *for* the *Sufficiency* of Scripture, to instruct in all Points *necessary* to Salvation. For though all *Christ's Speeches and Actions* are not registred by the Evangelist, yet he tells us before, *cap. xx. 30, 31.* *Many other Signs did Jesus—which are not written in this Book: But—these are written, that ye might believe that Jesus is the Christ, the Son of God, and that in believing ye might have Life through his Name.* And therefore 'tis remarkable, that the Evangelist here, in the Text controverted, saith not, that *any thing* was omitted of our Lord's *Doctrine*, but of his *Acts*: For though he spake more *Words* than be expressed, yet all the *Doctrine* that he uttered in those Words, is effectually and sufficiently contained and exhibited in the Holy Scriptures; as *St. Austin* rightly inferreth on the last cited Words, *cap. xx. 31.* *Electa sunt quæ saluti credentium sufficerent: Such things were made choice of to be written, as might suffice for the Salvation of all Believers.* And *Cyril*, on *Joh. lib. 12.* expounds it in the same Manner:—*Non omnia quæ Dominus fecit conscripta sunt, &c.* *All things that our Lord did are not transmitted to us in Writing; but such and so many as the divinely-inspired Pen-men saw to be sufficient, as well for enlightning us in Points of Doctrine, as for regulating our Lives and Conversation; that so illustriously shining in true Faith, Works of Righteousness, and all kind of Virtue, we may at last attain the End of our Race, an endless Crown of Glory, and inexpressible Happiness.*

Sancte Liber! venerande Liber! Liber optime, Salve!

O Animæ nostræ Biblia dimidium!

PACKET

P A C K E T XXVI.

SANCTA SCRIPTURA *nostra Doctrinae Regulam fixit; ne aude-*
remus sapere ultra quam oportet. August. de Bono Viduitatis,
 cap. II.

Some other Popish Cavils against the Scriptures recited and refuted: Their Tra-
 ditions groundless, &c.

“WE proceed to other Popish Objections, usually made in their Books and
 Discourses, to invalidate the Authority of *Holy Scripture*; taking no-
 tice only of those that are most frequent, plausible, and dangerous: Such
 are these that follow,

Object. 1. If the Scripture alone, without Tradition, be a sufficient Rule of
 Faith, it must be meant either of all, or every Scripture singly (as the original
 Word *is*, 2 Tim. iii. 16. ought to be rendred;) or of all Scriptures that ever
 were jointly. But not the first, because each Part or Book of Scripture doth not
 contain all things necessary; and besides, if it did, all the rest would be useless
 and impertinent. Nor the second, for then if some of those divinely-inspired
 Books be lost, the Rule is now become imperfect: But many Books are lost, as
 appears by those that remain; for Numb. xxi. 14. mention is made of *The Books*
of the Wars of the Lord. 1 Kings iv. 32. 'tis said, *Solomon spake three thousand*
Proverbs, and his *Songs* were *one thousand and five.* The 2 Chron. ix. 29. the
Book of Nathan the Prophet, the Prophecy of Ahijah, and the Visions of Iddo, are
 cited; so also not only the Books of Samuel the Seer, but of *Nathan and Gad,*
 are referred unto, 1 Chron. xxix. 29. It may be gathered from 1 Cor. v. 9.
 that *Paul* had wrote to them *another Epistle before*, though we call that his first.
 So likewise he mentions an Epistle from *Laodicea*, Colos. iv. 16. And *Jude*, ver.
 14. cites the *Prophecy of Enoch*; but none of all these are now extant.

To this we return this brief, but satisfactory Answer.

1. That there is a two-fold Sufficiency; of the *Parts*, and of the *Whole.* The
 Scriptures all together have an entire essential Sufficiency diffused through all and sin-
 gular Books; and every Book hath a partial Sufficiency to what in the whole they
 were ordained. As a Man hath his essential Sufficiency resulting from the whole,
 and each Part in a Manner suitable thereunto; and yet his several Members, or
 Parts, have also a peculiar Sufficiency, as each of them is respectively appropriated
 to its distinct Operations and Uses. Nor is it true, that though some Parts of
 Scripture should virtually or obscurely contain all things necessary, then there would
 be no need (*ad bene esse Fidei*, to the improving of Faith and Edification) of the
 rest. For though the Contents of the *New Testament* be typically shadowed
 forth in the *Old*, yet who dare maintain that the *New* is useless? The Canon un-

der the *Mosaical Dispensation* was to them sufficient; and so is that which we now enjoy to us, without any auxiliary Supplies from *Tradition*. The Law of God is perfect, Psalm xix. 7. And every Word of God is pure, Psalm cxix. 140. Prov. xxx. 5. Therefore there can be no Imperfections in the Word of God.

2. It doth not appear that any of those Books which the *Papists* pretend are lost, had a divine Stamp, or that those that wrote them were inspired by the Holy Ghost, in the Writing of those particular Books. For 'tis probable, that they wrote many Things on private Occasions, as *Hezekiah* wrote to *Ephraim*; and sometimes such their Writings might be no more inspir'd from Heaven, than *David's* Letters to *Joab* touching *Uriah*, 2 Sam. xi. 15. or *Peter's* Practice, for which *Paul* withstood him to the Face. 'Tis a Note of the Rabbins,---*Spiritus Prophetarum non perpetuo tangit corda Prophetarum*: The divine Spirit that influenced the Prophets did not at all times abide upon or actuate the Hearts of the Prophets. And the acute *St. Augustine*, de Civit. Dei, cap. 38. informs us, That the Jews had two sorts of Books; some Canonical, dedicated dy divine Inspiration to the Authority of Religion; others composed by human Diligence, for the better Knowledge of martial or political Affairs.

3. Therefore as to the Instances given, it lies on our Adversaries to prove them to have been Canonical Scriptures, or else they say nothing to the Purpose. Tho' even all or most of those Particulars may easily be solved otherwise: For the Books of *Nathan* and *Gad* are taken by the Learned to be Parts of those we call the first and second of *Samuel*, and written (as appears) after his Death. The many Proverbs of *Solomon* are either extant in those Books we have, or were only relating to things Political, Natural, or Medicinal. *Paul*, 1 Cor. v. 9. may mean the very same Epistle, alluding to certain Passages before, of purging out of the old Leaven, and delivering the incestuous Person to Satan, as *Chrysostome* and others understand it, and as the Words will bear, being in the Original, *ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ*, I have wrote to you in Epistle, i. e. *ἔγραψα*, in this Epistle. At least the Exposition of a whole Popish College (who use to upbraid Protestants for their private, doubtful, uncertain Interpretations of Scripture) is very remarkable on this Text; Either (say they) *St. Paul* means this Epistle in the Words before, or some other: (See the *Rhemists* marginal Notes on this Place.) These are the Doctors of the unerring Church! Rare Infallibility indeed! 'Tis so, or some how else. We are mightily beholden to their silly Reverences! At this rate, any private Spirit shall interpret Scriptures all Day long, as well as the Pope of Rome. For who cannot most truly say, Either this is the Sense, or some other?

4. If any Canonical Scripture be lost, doth not this redound to the Prejudice and Discredit of the Roman Church, who says she is the Catholic Church, and that the Scriptures were intrusted to her, to be their Conservator to Posterity? Now how has she performed that Trust, if she hath negligently suffered some of them to be lost? And how are they sure, that the same Fate hath not attended several ancient Decrees of Councils, Canons, and Traditions necessary to be known? Unless they will say, That their Church hath preserved all Things uncorrupted and entire for the Benefit of Posterity, except it be the Word of God. Object. 2. Another Objection they make from 2 Thess. ii. 15. where *Paul* charges them, to hold fast the Things that had been delivered unto them, either by Word or by Writing. Ergo, there were some Things taught by the Apostles by oral Tradition, not written.

Answer.

1. The Words import not that the Apostle delivered *different* Things to them; in writing, by an Epistle; and without writing, by Word of Mouth: But that he preached to them, and taught them the Christian Doctrine *both ways*, by Letter and by Speech; and that they should have as much Regard of his Writings, as of what he spake to them being personally present.

2. Admit they were *different* Things which he spake to them, and which he wrote; all that can be thence inferred is but this, that *all Points* of saving Doctrine are not writ in *this Epistle* to the *Thessalonians*: Which may be granted without any Prejudice to our Tenet; for those things that are not written in that Epistle, might be, and undoubtedly *are written* in others of his Epistles, or other Books of Holy Scripture.

3. Would you know what *Kind of Things* these were which *Paul* had so delivered to them by Word of Mouth, they were nothing but *Scripture-Truths*, as is plain, *Acts* xvii. 2. (whereto we may suppose these Words have Reference) for there we are told that *Paul, as his Manner was, went unto them of Thessalonica, and three Sabbath-days reasoned with them out of the Scriptures*. And particularly about the Apostacy of the Church of *Rome* from the Doctrine and the true Worship of God and Christ, and the Revelation of the Man of Sin, the Son of Perdition, of which, the Apostle reminds them, he had told them before, when he was with them, *v. 5.*

This Text, saith Dr. *Whitby*, is so far from being an Argument for receiving doctrinal Traditions no where writ in Scripture, upon the sole Authority of the Church of *Rome*, or even of the Church Catholick, that it is rather a Demonstration, that she is no sure Preserver of them, she having actually lost those very Traditions touching the Man of Sin, which are mentioned in this Chapter, and which, as appeareth by this Epistle, were of great Moment to be known. The Apostle had acquainted the *Thessalonians*, what letted the Revelation of him (the Man of Sin.) But hath this Tradition been preserved by the *Roman Church*? Or must she not confess with * *Anselm*, and their own † *Esbrius* on the Place; Truly the *Thessalonians* knew what letted, but we know it not? So that the Tradition which the Church received from the Apostle touching this Matter, is wholly lost. How then can she be relied on as a sure Preserver of Traditions, which hath confessedly lost one of great Moment, deposited with the *Thessalonians*? "In short, against their pretended *Traditions* thus we may argue: When they teach that Tradition is Part of *God's Word*, how prove they it to be so? By Scripture or Tradition? By Scripture they cannot prove that unwritten Traditions are *God's Word*; and if they would prove it by *Tradition*, then they beg the Point in Question, and prove *idem per idem*. Nor will the like Argument hold against the Scriptures, being the Word of God; for that is one of the Principles of Divinity; & *principia probant, & non probantur*.

3. *Object*. The Scriptures are not the *Guide*, for they do not answer the End, viz. the *Reconciling of Differences*: For those who pretend most to consult the Scriptures, do most of all *disagree* in Matters of Faith, and interpreting of Scripture.

* Nos nescimus quod illi sciebant, *Anselm*.

† Noverint utique *Thessalonicenses*, at nos nescimus, *Esbrius*.

Ans. This is wretched *Logick*, and worse *Divinity*. For, May it not by *Parity of Reason* be said, that the *Apostles* themselves were no certain *Guides*, because in their Days there were *Divisions* and *Contentions* amongst them, as appears, *Rom.* xvi. 17. *1 Cor.* iii. 3. & xi. 19. as to say, the *Scriptures* are not a *Guide* to end *Controversies*, because all *Controversies* are not ended? Doth not the *Grace of God* teach to deny all *Ungodliness*? And yet there are some that turn the *Grace of God* into *Wantonness*.

¶ We may retort this Argument on our *Adversaries*, and infer as well from the like *Premises*, because there have been, and still are (as is most notorious) amongst the *Roman-Catholicks* many *Differences* and *Contentions*, therefore their Church is no infallible *Guide*.

4. *Object*. The *Scriptures* are not a sole *Guide*, for then they would have been so in the *Apostles Days*; and if they had, then the *Authority* of the *Apostles* must have ceased as soon as they had made an end of *Writing*.
 ¶ *Ans.* We are now come to the *Dregs* of *Popish Logick*, or rather *barking* against the *Authority* of the *Holy Scriptures*: And it grieves us to see Men (otherwise of *Parts* and *Learning*) fill their Books with such trifling *Sophistries* and senseless *Impieties*: For how does it follow, that the *Opinion* of the *Scriptures* being now the sole *Guide*, should exclude the *Apostles* from being *Guides* whilst they were *living*? May not a Man as well and better say, That *Peter's* being the sole *Head* (as they falsely pretend) did exclude *Christ* (that gave him his *Authority*) from being *Head* whilst he was yet *conversant* on *Earth*? Or that a Man that guides and directs me by his *Epistles* how to negotiate certain *Affairs*, should cease to be a *Guide* if he were present, or thereby be rendered unable to resolve any doubtful Word in that *Direction*? The *Apostles* might be *Guides* to the Churches, whilst they survived, both by their *Words* and *Writings*; but since they are long ago deceased, we know no surer *Guide* than their *written Words*; to which we do well to take heed, as to a *Light* that shineth in a dark *Place*: For if we fulfil the royal Law according to the *Scriptures*, we shall do well, *James* ii. 8. For there is far more Excellency in the *Gleanings* of *sacred Writ*, than in all the *Apostolical* and *ecclesiastical* *Traditions*, *Councils*, &c. which *Rome's* apostate Church can boast of; whose *Vines* are like those of *Sodom*, and of the *Fields of Gomorrah*; their *Grapes* *Grapes* of *Gall*, their *Clusters* bitten, their *Wine* the *Poison* of *Dragons*, and the cruel *Venom* of *Asps*, *Deut.* xxxii. 31, 32. serving only to intoxicate the Nations with the Cup of her *Fornication*: For if they were not drunk, how they would never quit both *Scripture* and *Reason*, and the *Spirit* of *God* (all that by which they become both *Men* and *Christians*) to hearken to the *Voices* of these *Popish Charmers*, who rather than they will want *Water* to carry *Drifts* to the *Romish Degd Sea*, care not though they wickedly open (as you have heard) the *Flood-gates* of *Atheism* and *Antiscripturism* upon the *Christian World*.

PACKET

P A C K E T XXVII.

Ego omnibus tentatis nihil invenio in quo acquiescere possim : O me nunquam sapientem ! Cicero in Epist. ad Octav.

That the Church of Rome hath no certain Rule of Faith ; particularly that she hath not any true and certain Scripture. Their Confusions about their vulgar Latin Bible. The gross Errors and Omissions in their Rhemish Translation.

“**W**E have for some Time been militating in Defence of the *Divine Authority* of the holy *Scriptures*, and vindicating those *precious Oracles* of our Salvation from the *Scandals* and *Misrepresentations* of the *Papists*; who will by no means acknowledge them to be the *sole Rule of Faith*, really because the *Doctrine* they (the *Papists*) teach is so *contrary* thereunto; but pretendedly because thence (as they would make the World believe) *no Certainty* for Decision of Controversies can be obtained. Therefore to improve *this Point* a little further, having already confirm'd the Truth, we shall now carry the *War* into the Enemy's Country, beat up the Quarters of their *Infallibility*, and shew that notwithstanding all their Vapours, the Church of *Rome* hath *no Rule of Faith* whatsoever, that can pretend to lay any tolerable Claim to the Title of *Certainty*, according to their own Tenets.

1 Argument. If the Church of *Rome* have, or do acknowledge any *certain* or infallible Rule of Faith, the same is either *Scripture*, the Judgment of the *Fathers*, the Determinations of *Councils*, the Decrees of *Popes*, *Traditions*, or something else. But *none* of all these is or can be to them a *certain* or infallible Rule, nor can they assign any else that is.-----Therefore they have *not any certain Rule* at all.

To confirm and demonstrate this Argument, we shall particularly examine the several Branches of the *Enumeration*.

And first, The *Scripture* cannot be a *certain* and infallible Rule to the *Papists*, for these Reasons :

1. Because they *disown* it so to be, maintaining (as we have shewn in our foregoing Discourses) that the same is not *perfect*, or does not contain *all things* necessary to be known and believed, and is *obscure*, liable to be *wrested* any way, the *Shop of Heresies*, &c. All which are inconsistent with its being a *certain Rule*.

2. Because in Truth the Church of *Rome* at this Day hath not, that is, doth not acknowledge any *authentick* or *certain* Scripture. This may seem a *Paradox*, but we do not doubt but evidently to prove it to any *impartial* Reader's Satisfaction, that shall consider :

1. That they have and do reject the *Originals* of all Scripture, viz. the *Hebrew*, of the *Old*, and the *Greek* of the *New Testament*, in which Languages the same respectively

respectively were first written by the inspired Penmen; alledging that the same are *corrupted* in many Places, and therefore they do prefer their vulgar *Latin* before them. Now if the *Originals* be so corrupted, they neither can be any certain Rule themselves, nor the *Latin*, which is but a Translation from them. For how can *pure* Streams be derived from *troubled* Fountains? And thence it will follow, according to our Adversaries Tenets, that there is at this Day no *authentick Scripture* in the World.

And here by the Way, If the *Originals* of Scripture be so corrupted, is not the Church of *Rome*, who pretends to be the sole Keeper of the Scriptures, *worthy to die*, (as *David* said of *Abner*, 1 Sam. xxvi. 16.) *because they kept their Master no better*? Are they the Church to which *Unfaithfulness* can have no Access? when they are guilty of such *sacrilegious Negligence*, worse than that of the unprofitable Servant; for in the Day of Account, though he had not improved his Talent, yet he had not *impair'd* it; but could say to his Master, *Take that which is thine own*; whereas these that have been (as they say) entrusted with the heavenly Treasure of *sacred Writings*, have suffered them to be *corrupted*, and are not ashamed to declare and *boast* thereof themselves. Besides, doth not this open a wide Gap to *Atheism*? For if the original Scripture be *corrupted*, what Assurance, what Certainty can we have of true *Faith* and Religion? (and if we doubt, saith the Apostle, *we are condemned already*.) Neither can it enter into any wise Man's Thoughts, that *prophane Writings* should be preserved in their simple Purity from their first Ages, (as *Homer's Iliads* for Example, almost *three Thousand Years*, ever since the Days of *Solomon*) and that their *Translations* should remain in Subjection to the *Originals* whence they are derived, to be examined by them. And yet that the *Watchman* of Israel, who neither *slumbers nor sleeps*, should for want of Providence suffer his sacred Word to become a *Tributary* to Translation.---But by this the World may see the miserable *Shifts* of a *bad Cause*: They will rather charge the Word of God itself with *Corruptions*, than fail to colour the *Corruptions* of their degenerate Church.---To proceed:

2. A *second* Reason why the *Papists* have no certain authentick Scripture, may be this: In their Conventicle at *Trent*, the old vulgar *Latin* Translation of the Bible was canonized, and it was decreed, That no other should be used in all publick Lectures, Disputations, Sermons, or Expositions. See *Concil. Trident. Sess. 4.* But what Translation was understood by the old *Vulgar*, was not expressed by the Council, though there are many of them, and greatly different; nor can any *Papish* Doctors certainly tell us to this Day, which is intended; and consequently our Assertion stands firm, That according to their own Tenets, they have no certain Scriptures.

'Tis true, they generally pretend it to be *St. Jerome's Translation*, but still the *Pinch* remains; for we know *St. Jerome* made two Translations, and confesseth that the first was *corrupt*, and that in his second he corrected many Errors that were in his first. Now which of these doth the Church of *Rome* follow? Truly, if we believe *Bellarmino de Verbo Dei*, l. 2. c. 9. the corrupt one---These are his Words;---Although *Jerome* did see some things fit to be changed, and afterwards did alter them; yet the Church adjudged the first for true, and chose rather to keep that for the vulgar Edition. And another of their most famous Authors (*Sixtus Senensis Bibl. l. 8.*) confesses,---That many Errors were corrected by *Jerome* in the old Translation; and likewise (saith he) there are found in our new Editions many

many Falsifications, Solæcisms, Barbarisms, and many things amiss, some things changed, others quite omitted, and the like. Thus you see both these great Romanists confess, that Jerome's first Translation was erroneous: And the one saith, that their Church hath chosen that which is not pure, nor agreeable with the Hebrew; the other acknowledgeth that there are therein many Omissions and Untruths: And yet under Peril of the Trent-Anathema, they are bound to use no other, nay they are not to examine or amend it by the Originals. What certain, true, or authentick Scripture then can they pretend to? The plain Truth is, the Sun never saw any thing more defective and maimed than the Latin Vulgar; insomuch that their own Bishop Lyndau, no less justly than loudly, cries out against it, and protesteth, *That it hath monstrous Corruptions of ALL SORTS, scarce a Copy can be found that hath one Book of Scripture undefiled, many Points are rendered so intricately and darkly, some impertinently and abusively, some not fully, many untruly, sundry Places thrust out of their plain and natural Sense; the Translator being, 'tis like, no Latinist, but some smattering Grammarian.*

3. To demonstrate this further, It is to be noted, that above forty Years after the Trent-Gang of about some Forty-two Bishops (for there were then no more at that worshipful universal Council) had so canoniz'd no body knows what Latin Bible, Pope Sixtus V. publishes, with great Care and Pains, a new Edition, printed in the Vatican, affirming in his Breve and Preface to it, That with his own Hands he had corrected the Errors of the former, and solemnly declares this to be a true authentick Copy, and decrees that no other should be used; and that if any Man should do otherwise, let him know that he shall incur the Indignation of Almighty God, and his blessed Apostles Peter and Paul. Now if this were the same Bible confirm'd by the Council of Trent, how could he correct it, that was before authentick? Or if it were not authentick till he so corrected it, how could they so long before confirm it? And yet after all this, Pope Clement the Eighth corrects this Edition of Sixtus, and tells us of several Errors he had mended therein. Where slept these holy Fathers Infallibility all this while? Pope Sixtus condemns all Bibles whatsoever, either Printed or Manuscript of the vulgar Edition, that did not agree with his Edition *ad Literam, to a Letter*. Pope Clement afterwards professeth that his Translation, altho' it be not absolutely perfect, yet is more pure and better corrected than any other; and both decree,---*That the Form of each must be inviolably observed: Ne minimâ quidem Particulâ mutata; Without adding, detracting, or altering the least Particle.* Now take your Choice, If you allow Sixtus's, that's erroneous, for 'twas corrected in many Places by Clement: If Clement's, you incur the Curse of Sixtus: If you talk of that approved of by the Council of Trent, no Papist living can tell which that is.---So still here is nothing certain.

4. To come more home to our English Papists, who perhaps (such as can get Licenses to read it) may pretend the Rhemish Translation. 'Tis most plain, that the same is full of gross Violations of the Sense, and horrible Omissions: Take a few Instances only for a Taste: In the 11th of the Romans, ver. 6. we read, according to the Original, *If it be of Grace, then it is no more of Works; otherwise Grace is no more Grace. But if it be of Works, then it is no more Grace; otherwise Work is no more Work.* Now the Rhemists (according to their vulgar Latin) say only,---*And if by Grace, not now of Works, otherwise Grace now is not Grace.* And quite leave out all the latter Part of the Verse, *But if it be of Works, &c.*

In

In the 15th of the first of *Corinth.* ver. 21. we truly translate according to the Original, *Behold, I shew you a Mystery; we shall not all sleep, but we shall all be changed.* The *Rhemists* translate it, diametrically contrary to the Original, and the Meaning of the Holy Ghost,---*Behold I tell you a Mystery; we shall all indeed rise again, but we shall NOT be changed.*

In *Eph.* v. 32. we read according to the Original, *This is a great Mystery,* (speaking of Christ's spiritual Marriage to his Church.) But the subtle *Rhemists* to have some colourable Proof for *Matrimony's* being one of their seven *Sacraments*, say, *This is a great Sacrament.* Whereas their more honest Cardinal *Gajetan* on that Text had long before told them,---*That the Learned cannot infer from hence, that Marriage is a Sacrament; for St. Paul said not it is a Sacrament, but a Mystery.*

Whereas *Heb.* xi. 21. we read according to the Greek, *Jacob blessed both the Sons of Joseph, and worshipped leaning on the Top of his Staff;* that is, (as *St. Austin* expounds it) by Faith he worshipped God, when through *Age* and *Sickness* he was scarce able to stand, but was forced to rely or lean upon a Staff:) Now here the *Rhemists*, to maintain their abominable *Image-worship*, read it thus,---*Jacob dying blessed every one of the Sons of Joseph, and adored the Top of his Rod.*

In the 11th of *St. Luke*, they have maimed and falsified the Lord's Prayer, which thus they render, *Father, sanctified be thy Name, thy Kingdom come, our daily Bread give us this Day, and forgive us our Sins, for because ourselves also do forgive every one that is in debt to us, and lead us not into Temptation,*---And there they end: So that in this most absolute Form of Prayer, all these Words are omitted,---*Our*---*which art in Heaven, thy Will be done in Earth as it is in Heaven.*---Thus Christ taught his Disciples to pray in one Manner, and the *Rhemish* Doctors there teach their Disciples to pray in another, and omit what they please contrary to the Original.

Since therefore they reject the true Originals; since they charge Scripture with *Corruption, Imperfection, and Obscurity*; since they are bound by a Council to follow only the *Vulgar*, and yet cannot tell *what that is*; since they have different Editions, some acknowledged to be *erroneous*, and yet each commanded by respective Popes to be *only received* under a Curse. And since their *Rhemish* Translation is so foully faulty, both in Alterations and Omissions, we may conclude, that the *Roman* Church hath not any certain or authentick Scriptures. Which is what we undertook to demonstrate.

PACKET

P A C K E T XXVIII.

Romano-Catholici, uti dici volunt, asserunt & contendunt ad Ignem usque, exclusivè tamen, non inclusivè, Traditiones pari Pietatis affectu cum Sacro Codice esse acceptandas; nos & illos & has repudiamus.---Heidfeldius in Sphinge, p. 13.

The Fathers no Rule to the Papists, nor privileged from Error themselves; oft rejected by the Romanists: Councils uncertain, so likewise Traditions.

“**H**AVING in our last undertaken to prove, That the Church of Rome hath no certain Rule of Faith; we then, in Confirmation of our Argument, made it appear they are far from owning the Scriptures to be such a Rule, and indeed from having any certain authentick Scriptures at all, according to their own modern Tenets. We now proceed to shew,

Secondly, *That the Writings of the Fathers cannot be to them any such certain, infallible Rule; for the Reasons following:*”

1. The Fathers themselves disclaim Infallibility, and all Authority and Dominion over the Faith of the Church, remitting all Men to the Scriptures. The Standard, by which things are to be examined, is not the Testimony of Man, but the Word of the Lord. We do not believe the Assertions of Men; they must not only say, but prove, and that too from the Scriptures. Clem. Alex. Strom. lib. 7. We are not therefore, says Cyprian, Epist. 63. to Cæcilius, to regard what others before us thought, but what he that was before all, viz. Christ, first did; for we are not to follow the Custom of Men, but the Truth of God. Chrysostome, in his 13th Homily on the 2d to the Corinthians, Let us not carry about the Opinion of the Multitude, but let us examine Things.---I beseech you do not regard what this or that Man thinks, but enquire all Things of the Scriptures. Origen in his 1st Hom. on Jeremiah, It is necessary that we should alledge the Testimony of the holy Scriptures, without which our Expositions or Opinions do not command Faith. Cyril. Catech. 4. Do not believe me saying these things upon my own account. And Basil Reg. Moral. 72. Hearers must examine what they hear from their Teachers; they must receive and hold fast what is agreeable to the Scriptures, and reject those things which are foreign, or contrary to them. The like we find in Ambrose, Augustine, and others. Now, in these Professions they were either right or wrong: If right, they declare that they were fallible, and that their Sentiments are not the Rule of Faith: If wrong, these Declarations make it evident they were not infallible; and therefore the Writings of fallible Men cannot be supposed to be an infallible Standard of Truth.

2. “Because the Fathers themselves and their Writings are fallible, liable to Error, yea have erred. This is affirm’d by the very Fathers themselves. The

renowned St. *Augustin*, *De Persev. Sanctior. cap 21.* declares plainly, *Neminem velim sic amplecti omnia, ut me sequatur, nisi in eis quibus me non errare perspexerit*: I would not have any so fondly to follow all my Writings, as not to depart therefrom in those things wherein they shall find me to have erred. And elsewhere thus: I cannot deny but there are many things in my Works, as there are in the Writings of my Predecessors, which justly and with good Discretion may be blamed." And, *Tom. 2. Ep. 14.* I have learned to give this Honour to the Scriptures, to believe there is no ERROR in them: But as for others, how learned or godly soever they be, I so read them that I do not believe any thing to be true, because they thought so, but because they proved it so to be by the Scriptures. "And the most learned Papists maintain the same; infomuch that *Anselme* in Comment. in 2 *Cor.* writes, That in the Books of the Fathers, which the Church reads, many times are found things corrupt and heretical. And *Andradius*, in his Defence of the Council of Trent, lib. 2. saith, There can nothing be devised more superstitious, than to count all things delivered by the Fathers DIVINE ORACLES; since God hath revealed unto us many things which they never saw, &c. Nor is it less plain from Ecclesiastical History, and matter of Fact, That some of the Fathers were tainted with foul Errors, and none of them without some Marks of human Frailty; as *Cyprian* had his erroneous Opinion of Re-baptism; *Jerome* of Peter's being unjustly reprehended by *Paul*; *Augustine* and many others, of the Necessity of admitting the Infants of Christians to the Lord's Supper: *Hilary* denied that Christ in his Sufferings had any Sorrow (as *Bellarmino* relates, *de Chr. l. 4. cap. 8.*) *Clemens Alexandrinus*, *Strom. l. 3. & 6.* saith that Christ did not eat and drink of any Necessity, but only to shew he had a true Body; and that he and his Apostles, after their Death, preached to the Damned in Hell, and converted many. *Origen* taught many things against the Faith, and frequently gives false Expositions of Scriptures: *Tertullian* was guilty of the Heresy of *Montanus*, condemning and forbidding all second Marriages. In a Word, *Augustine* could not accord with *Jerome*, nor *Epiphanius* with *Chrysostome*, nor *Cyprian* with *Cornelius*, nor *Irenæus* with *Victor*, but severally opposed and wrote against each other, as all that are acquainted with Antiquity well know. Now questionless of each of these one was in an Error, yet were they all Fathers, and every one Saints in the Romish Church; but what certain Rule of Faith can be derived from the uncertain Writings of such fallible erroneous Men, frequently contradicting each other, and not seldom the same Father repugnant to himself?

3. Because as the Fathers are not qualified to give any certain Rule, so neither do the Romanists (notwithstanding all their Noise, and pretended Veneration) allow their Authority, or acquiesce in their Determinations, further than it suits with their own Humour and Interest. *Bellarmino* renounceth and disclaims their Jurisdiction, and says positively, *de Conc. Auth. l. 2. c. 12. Scripta Patrum non sunt regulæ Fidei, nec habent auctoritatem obligandi*: The Writings of the Fathers are no Rules of Faith, nor have any Authority to oblige our Consent." The Jesuit *Peregrinus* in B. 8. upon *Genesis*, having quarrell'd with *Justin Martyr*, *Irenæus*, *Clement of Alexandria*, *Cyprian*, *Ambrose*, *Tertullian*, *Lactantius*, *Eusebius*, and *Sulpitius Severus*, adds very scornfully, I am ashamed to say the things which I must say against very good Writers, which say things not only false, but also shameful and absurd. *Salmeron* assures us with Disdain, That every one of them expounds a Text otherwise

otherwise than another doth, yea the same Doctor expounds a Text diversly. "And how often Bellarmine, Baronius, and all other smaller Hectors for Popery, have expressly resolved contrary to most of the Fathers, by Name, and not without gross Reflections, whenever they have been *pinched* in any particular Point, is notorious to any Man, but moderately versed in Polemicks. The Reason whereof is fairly given, by their Doctor *Marta*, in his Book *de jurisdict.* part 4. p. 273. (dedicated to a Pope) thus:---*The common Opinion* (saith he) *of the Doctors* (or Fathers) *is not to be regarded, when the other Opinion contrary to them favours THE POWER OF THE KEYS, (that is, the Pope's Interest) or the ecclesiastical Jurisdiction, or a pious Cause.*---So that they either own the Fathers not to be any Rule at all, or at least but a *Lesbian one*, uncertain, flexible, and accommodated to their own Pleasure.

Object. But here perhaps the Popish Sophisters may alledge, That though particular Fathers had their private Lapses, and so may be rejected; yet still that which all the Fathers deliver with one Consent, is infallibly true.

Ans. This, though it seems plausible, helps not the Uncertainty at all. For" how silly and ridiculous is it, to contend, that That which happened to *each of them*, cannot *possibly* happen to *them all*: Or, that the Testimony or Opinion of the Fathers *taken together*, can be of *another Kind or Nature*, than they are *singly*: Or that *many Fallibles* can make an *Infallible*. Besides, "how shall this general Consent be known? Where have the Fathers so unanimously decided the Points at this Day in Controversy? How shall every Christian, that perhaps never saw one Line of their Writings, be infallibly sure, that they are so agreed? Who do they mean by all the Fathers? When shall we be able to say, we have got them all together, or a sufficient *Quorum* of them? Since *Gregory de Valencia*, Tom. 3. p. 292. delivers, That by Fathers we are to understand, not only the antient Doctors that lived in the primitive Church, but also such as every Age hath afforded, to the present Time; who must, forsooth, be presumed (how apparent soever the contrary be, as most apparent it is) never to have swerved from the common Consent of the antient Fathers. And thus we have a *goodly Company* shuffled in amongst the *reverend Seniors*; as rascally *Friars*, and juggling *Schoolmen*, *Thomas*, *Scotus*, *Durandus*, and the rest of the *Gang*, that lived as it were but yesterday, and were Parties and main Promoters of the controverted Apostacy, and for that canonized for Saints by our Adversaries; that so following their Conceits, they shall yet be said to follow the antient Fathers. Thus they account *Thomas of Aquine* the fifth Doctor of the *Latin Church*, and call him, *Lucem totius Mundi*, The Light of the whole World, (see *Henriq. Summar. Proëm.*) who yet lived very little above four hundred Years ago. And *Bannes*, part. 1. p. 79. is not ashamed to say, That the School-Doctors are the Masters of the Church in Matters of Faith; and that it is Error, either in Matters of Faith or Manners, to contradict their Sayings: Yea, that the Matters wherein they all agree, may be defined as Points of Faith, absolutely necessary to Salvation to be believed. And is not this more than ridiculous, first to talk so gravely of the antient Fathers, and palm by a *Catholick Legerdemain* such upstart Novices upon us under that Name?

Their foul Practice is further observable, if we inquire what they intend when they say, *All the Doctors or Fathers consenting in one*; for *Gregory de Valencia*, Tom. 3. p. 293. tells us, the Meaning is, not that they themselves know the Judgment

Judgment at any time, or very rarely, of *All*; but they are to be counted *All* the Doctors, whose Authority is such, that the Circumstances of their Learning, Piety, and Multitude considered, they *ALONE* may *JUSTLY* BE REGARDED, and the rest neglected, as nobody in Comparison; and thus one or more Doctors erring, may be pressed and confuted by the Authority of the rest. Thus you see, while they brag of *All* the Fathers Consent, when it comes to scanning, they refer it to their own Discretion who shall be esteemed, and what the Consent is.

And indeed, they have Reason and Occasion for these delusive Quirks: For the Truth is, (as we have successively proven for the first 600 Years, in our first Part, and shall do further before we conclude This) the true primitive Fathers were generally against them in the most material Points at this Day disputed between them and *Protestants*." Nor is there so much as *one single Point* controverted between the *Papists* and us, wherein they *unanimously* determine for them; but in *every one* of them, several clear and pregnant Proofs may be brought *manifestly repugnant to their Opinions, and wholly agreeing with ours*. "Let them therefore take this Argument, and consider of it:

Either the Judgment of the *antient Doctors* is *sound*, or *not*. If not, then the Church of Rome is *unsound*, that pretends to expound the Scripture only according to their *Consent*. If it be *sound*, then too the Church of Rome is *unsound*, that arrogates an *universal Government and Infallibility*, maintains *Transubstantiation*," with all the Absurdities and Idolatries of the *Mass, Prayer in an unknown Tongue, the Corruption, Imperfection, and Obscurity of the Scriptures*, "and many other Points, that were never allowed of by the *antient Doctors* (as we have heretofore fully proved) and which most Christians in the World ever did, and do still *reject*."

3dly. Having thus evidenc'd, that *Papists* have no certain Rule from *Scripture* or *Fathers*, we next enquire what is to be thought of the *Canons* and Determinations of *Councils*, which are another *North-Star* by which sometimes they pretend to sail. But these are as *uncertain* as the rest: For, "not to ask, How they *prove* that these Councils are *infallible*; whence and when they have this *Infallibility*; and how and when they lose it, about which they are at an irreconcilable Variance amongst themselves;

1. "It is most true, that general Councils have and may *err*, and our Adversaries cannot deny it. The Council at *Ephesus*, where were 132 Bishops; that at *Seleucia*, consisting of 160; and that of *Ariminum*, where were 400; all these are acknowledged to have erred grossly in their Determinations, insomuch that *Jerome*, in *Dial. adversus Lucif. and Vincent. Lyrinensis, cap. 6*, thence in a rhetorical Flourish complains, *that the whole World groaned and wondered to see itself turned Arian*: And such improper Expedients had Councils in general been observed to be, for determining of Controversies in those Days, that *Nazianzen* in his *Epistle to Procopius* professes, *that he never in his Life saw any Council have a good End*." And in latter Ages, they *must confess*, whether they will or no, that *several Councils* which they are not ashamed to call *general*, and which have been confirmed by the *Pope*, have been so far from *deciding Controversies*, that they have fram'd their *Canons* so *loosely and ambiguously*, as to please all the contending Parties; that they have contradicted each other most palpably; and that many of them did not think themselves *infallible*. Were it worth while it would be easy to give

Instances

Instances of their anathematizing each other; and that there is as little Consent between the Canons of Councils, as there is between the Opinions of private Doctors.

2. "If our Adversaries shall pretend, That 'tis true, *particular Councils*, and not *confirm'd* by the Pope, may err; but that *general, lawful* ones, and confirmed by his Holiness, are *not subject to Error*; then we query, (1.) How they certainly and infallibly prove this to be true? (2.) Grant it were, how shall we infallibly know *which* Councils are truly to be accounted *general* and lawful? For indeed, 'twill be a shrewd Task for the subtlest Jesuit to prove, that there hath been any such thing for *many Ages*, perhaps not within these sixteen hundred Years." Yea, it may be justly question'd, whether there ever was a *General Council*, properly so called, in the World; or whether, morally speaking, it be *possible* there should ever be any.

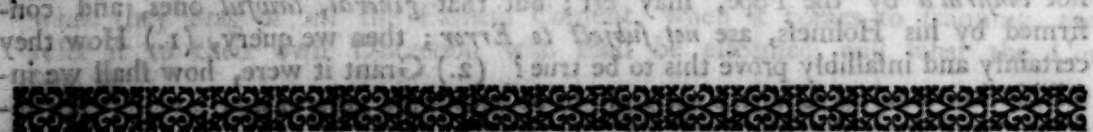
3. "How shall we be satisfied, with an infallible Certainty, that every Council that may be alledged was in due Form canonically *conven'd* and *confirmed* by the Pope? What a vast Reading in *History* and the *Canon-Law* doth it require to inform one's self but probably in these Matters? How then shall the Ignorant be herein resolved? And may not the most learned Person as easily mistake in this Labyrinth of Confusion, as in collecting the Sense of the holy Scripture? And yet till he have attained to an indubitable Assurance in all these Particulars, how certain soever the Results of Councils may be in themselves, yet to him they are uncertain, and no satisfactory Rule.

4. Suppose there had been such *general, lawful* Councils, and those *unerring*, and *infallible*, which had determined *all Points* in Controversy, (neither of which are true) yet how should each particular Christian (who perhaps never saw one *Line* of any of their Canons) be satisfied infallibly, That all their original Canons are yet extant, or any true Copies thereof? For if the *Scriptures* have (as our Adversaries pretend) been *mutilated*, or corrupted by *Hereticks*, or the Injury of *Time*, why should we expect the *Acts of Councils* better privileg'd against such Depravations?

5. If they be still compleatly in Being, yet if we understand not the original Language wherein they were delivered, how shall we be sure we have them rightly translated? Or, why may not their Words be liable to as many Misconstructions, and be wrested to countenance Errors, against the Intention of the Fathers of the Council, as well as the Words of Scripture? Still here is nothing certain." In a Word, all their Arguments, wherewith they wickedly and atheistically attack the *Purity* of the *Hebrew* and *Greek* Texts, the *Perfection*, *Perspicuity*, and *Authority* of the *Scriptures*, are *inconceivably stronger* and *more forcible* when urged against the *Purity* of these *Canons*, their *Perfection* and *Authority*, &c. Have any of them dared impudently to say, *That God would not have his Church depend upon Paper or Parchment Books; That Scripture speaks ambiguously, and Men may and will still dispute about the Sense of it; That it doth not in particular condemn Heretics, cannot decide Controversies, &c.* And may not we with irresistible Evidence and Advantage turn all this, to the utter Confusion of our Adversaries and Ruin of their Cause, against the *Acts* of the most famous and approved Councils?

"Thus we see, neither *Fathers* nor *Councils* afford any *sound Anchorage* to the Faith of the *Roman Church*; and that she having lost the Prospect of the

true North-Star, and flung the necessary and only sufficient *Compass* over-board, now floats adrift, with full-blown Sails of Pride and Vanity, an extravagant *Course*, according to the Capricio's of the usurping *Steersman*, and as may best suit with his boundless *Ambition* and insatiate *Avarice*, the two only *Ports* that he designs for."



PACKET XXIX.

Diabolici spiritus est extra Sacrarum Scripturarum Autoritatem Divinum aliquid putare.—Theophil. Alexand. in 2 Pascal.

Of TRADITIONS; the Sense of the Word, how used by the Papists. That the same are vain, uncertain, and for the most part impious: Proved to be so by Scripture, Antiquity, and the Confession of many of the Papists themselves.

"**C**REDULITY and Ignorance are two main Pillars that support Popery. We have shewn how far they are from owning Scripture, and that neither Fathers nor Councils can be any such certain infallible Rule as they require. We now come to Traditions, which sometimes they boast of, as a kind of *Director*, and shall demonstrate them to be yet a more vain and doubtful Rule than any of the rest. But first, we must observe the various Significations of the Word *Traditions*; and how differently it is used in Scripture, and the Writings of the *Antients*, from what it is by the modern *Romanists*.

1. In Scripture it is sometimes taken for the whole Gospel, or Doctrine of Salvation, as 2 *Thessal.* ii. 15. which though first delivered by Word of Mouth, was yet afterwards left in Writing.

2. For certain common *Usages*, pretended to be venerable for their Antiquity, "and those either indifferent, or falsely obtruded, as *Matt.* xv. 2.

3. For the written Word of God, as *Acts* vi. 14. where, the Customs which Moses delivered us, are the whole Ceremonial Law, and the Old Testament Dispensation, contained in his Writings; "and 1 *Cor.* xv. 3. where the Traditions (or what the Apostle had orally delivered) are expressly limited to be, according to the Scriptures.

4. The Fathers and antient Doctors of the Church, by Traditions frequently understand either those Rules of Faith and Manners which are contained in the Evangelical or Apostolical Writings, or else that which expressly and literally, or in so many Words, is not set forth in the Scriptures, though yet the things themselves are therein sufficiently warranted, and manifestly extant in many Passages, as the Doctrine of Trinity, &c. Or thirdly, they mean thereby Ecclesiastick Rites, and indifferent Ceremonies practised in the Church, no way contrary to the Scriptures, and Christian Liberty.

5. The

5. The Sense that the *Papists* use this Word in, and about which our *Controversy* in this Point with them consists, is this, *viz.* That the *Scriptures* contain not perfectly all things necessary to be believ'd and practis'd; but that many things necessary to the *Articles of our Belief*, and the *Rules of Godliness*, are to be believed and practis'd without *Scripture*, besides *Scripture*, and over and above *Scripture*, even from UNWRITTEN TRADITIONS, which cannot be proved by any *Testimony of Holy Writ*.

This last is that which we oppose; and indeed it is a very large *Common-place* of the *Papists*, containing in its Bosom whatsoever the apostatized *Roman Church* delivers and obtrudes, which they are sensible was never taught, nor can be proved by *Scripture*; the *Popish Pandora's Box*, wherein is covered all kind of *Corruptions*, *Abuses* and *Superstitions* that have been brought into the Church. For what may not any Man impose upon us, after this unreasonable *Postulatum* (or Request) is admitted, *viz.* That there is no need of *Examples* or *Proofs*, *Precept* or *Precedents* in *Scripture*, to justify what they maintain? What Error shall we confute, if the supposed *Antientness* of Error, and great Number of those that have so erred, may be a Defence and Patronage of Error? For first, they falsely invent and feign, to colour and support their present Extravagancies, that many things were given out as *Traditions*, by the *Apostles*, which are necessary to *Faith* and *Manners*, which yet are not contained in the *Scripture*. And presently they big and take for granted, that those things which now they give out and observe, under the specious Name of *Traditions*, and cannot defend by *Scripture*, are the self-same which were so delivered by *Word of Mouth* by the *Apostles*.

Having thus explained the Nature of *Traditions*, in a *Popish* Sense, we shall next prove the same to be vain and uncertain.

1. What is a *Non-entity*, and never really was, cannot be any *Rule* at all, much less a certain and indubitable one; but such are these *Extra-scriptural Traditions*. For how do they to us appear *Apostolically delivered*? Who received them? Who for so many hundred Years was their *Keeper*? And how are we infallibly assured such *Keeper* hath not lost part, varied part, or added something? Since they tell us, The *SCRIPTURES*, that in their own Nature, as well as by the Promise of God (which *Traditions* have not) are less liable to *Depravation*, have not escaped such *Corruptions*. The *Keepers* and *Conveyancers* of these *Traditions* must be either one or many: If they say many, they must mean either the *Fathers*, (and they, 'tis well known, are together by the *Ears*, one affirming, the other denying this and that to be an *Apostolical Tradition*) or else the *Universal Church*; but the *Universal Church* never owned or pretended to the Custody of any such *Traditions*; and 'tis the *First-born* of ridiculous *Impertinency*, to alledge the *Church Universal*, and yet only mean the particular Church of *Rome*, and yet not all of that *Communion*, nor owned even therein for many hundred Years after the *Apostolical Times*.

If they say the *Keeper* of these *Traditions* was but one, then 'tis like they mean the *Pope*. And as to that old Gentleman's *Veracity*, *Credit*, and *Infallibility* we shall speak in due place; only in the mean time we desire them to tell us, how the *Pope* kept intirely such *Traditions*: It must be either in some *Book*, or in his own *Memory*; but not in any *Book*, for never was such a *Book* produced or alledged: Nor could it be in his own *Mind* or *Memory*, for then, whenever any *Pope* dies, we should lose our *Directory Traditions*; unless they will either allow a *Traduction of Souls* amongst *Popes*, or at least prove that every *Pope* did solemnly

deliver over and consign the whole Bulk of Traditions, specially and particularly to his Successor, whom 'tis impossible without *conjuring* (wherein, 'tis true, some of them were well skilled) to *know*. Besides, since there have been so many and long *Vacancies, Schisms, two, and sometimes three Popes at one and the same time*, who was then the *Keeper* of Traditions? From which of their Mouths shall we expect them?" A few obvious things will very much strengthen and enforce this Argument. 1. It is amazing, that we hear no Accounts of the *Romish* Traditions at all, had there been any such in Being, in the first and purest Ages, but the contrary. 2. It is no less so, that when they *first* began to pretend to *such Props* for their *Superstitions* and *Tyranny*, they were not *all published together*, and *at once*, but kept in *Petto*, sealed up many of them from the whole Church. 3. It is a violent Presumption of Fraud, that when *any Innovations* were made in Religion, *without and against the Word*, some of those Traditions were ready coin'd to silence or *trash* Gainsayers, and facilitate their Reception with the *thoughtless World*. 4. We are not yet certain if this unknown Fund of Traditions be exhausted, or whether we may not have a new Edition of them to serve any future Purpose when Occasion offers.

"But we affirm farther, That the *Word of God* (nay, we dare appeal to the Papists own *Rhemish Bible* itself) doth in many Places and divers Ways *condemn* Traditions; as first, in calling them the *Traditions of Men*, Colos. ii. 8. *Of your Fathers*, (in a disapproving Sense, for it was *their vain Conversation which was received by Tradition*) 1 Pet. i. 18. *Your Traditions*, (that is, the Traditions of the Scribes and Pharisees, contradicting God's express Law) Matt. xv. 2, 3. *Commandments and Doctrines of Men*, Matt. xv. 9. *Rudiments of the World*, Col. ii. 8, and 20. *not calling them the Doctrines or Commandments of God, or his Word, or the Word of his Prophets any where*. Secondly, in declaring to us, That the *Worship* which is after such Traditions is a *vain Worship*, Matt. xv. 9. and but a *Shew of Wisdom in Superstition*, Col. ii. 23. and that the *Conversation* also which is after *Fathers Traditions* is *vain*, 1 Pet. i. 18. So that we see Traditions are not to be the *Rule* of our *Worship* or *Conversation*. Thirdly, in setting down the *Evils or Mischiefs* which have come to the Church and true Religion of God by such Traditions. Thus we read in sacred Scripture, That for *vain Traditions, the Commandments of God were forsaken*, transgressed, made frustrate, and his *Word* defeated, Matt. xv. 3. Mark vii. 8, 9, 13. (which is the very *Sin* of the Church of Rome at this Day.) It was *Tradition* by which the Scribes and Pharisees (then, as our *Romanists* now) had diminished the *Integrity* of the Law, *taken from it, added to it, and corrupted the Meaning thereof*, which Christ freed it from, Matt. v. It was a pretended *Apostolical Word*, with other things, which troubled the *Thessalonians*, 2 Thess. ii. 2. which *Paul*, in his Epistle, that is, a *written Word*, confutes."

3. The Notion of the Necessity of *unwritten Traditions* is inconsistent with the *Perfection of the Scriptures*, which yet is clearly revealed in them; repugnant to the End of them, which was to be a *Rule*, the only Rule; but a Rule that is not sufficient for what it was designed, is no Rule. This Rule is sufficient, we are told, 2 Tim. iii. 15. to make the Man of God perfect, thoroughly furnished unto all good Works; and what more can be desired? We may also add, That God expressly forbids any thing to be added to his *Word*, upon any Pretence whatsoever, Deut. iv. 2. The Apostle pronounces an *Anathema* upon any, *were he an Angel*
from

from Heaven, that should preach any other Gospel, Gal. i. 8. And a dreadful Curse is denounced against any that should add to, or take from the Word, Rev. xxii. 18. What then shall we say of those Traditions, which, tho' without and against the Word, are yet contended for as of equal Necessity and Truth, of equal, if not greater Authority than the Scriptures themselves?

"Whenever God had a mind to give Laws or Directions of any kind to his Church, he hath generally, ever since the Days of Moses, caused it to be done in Writing: Go, write it in a Table, note it in a Book, that it may be for the time to come, Isai. xxx. 8.-----Write this for a Memorial in a Book.-----To write the same things to you, for you is safe, Phil. iii. 1. And Revel. ii. 'tis not said, Deliver a Tradition, but Write to the several Churches. Things not written are most apt to be corrupted, and to receive Addition or Diminution, according either to the over-quick, or over-dull Capacities of Men in the long Line of Succession; but being once written, that Fear is past. The Text will not admit of any Addition, but it will soon appear to be interlined: Nor can any thing be taken from it, but the blotting out will be evident.

And certainly, if God had intended any such Traditions for the Direction of his Church, he would have caused them to have been written by the Evangelists and Apostles themselves, rather than by Dionysius, Irenæus, and others whom the Papists alledge as Vouchers for their Traditions; which yet being in themselves superstitious, uncertain, ridiculous, and in many things plainly repugnant to the undoubted Doctrines of the Apostles, what Man of common Sense will admit such Impostures to govern his Belief, or can have any tolerable Assurance therein? It being most apparent from Church-History, and the Testimonies of the Antients, as Irenæus, Epiphanius, Tertullian, &c. that the Notion of the Insufficiency of Scripture, and the Addition of Traditions, or unwritten Verities, was first brought into the Church by the Carpocratians and other Hereticks; and is directly what the Apostle hath forewarned us against,----Not to be deceived by Word, or vain Philosophy, or the TRADITIONS of Men, 2 Theff. ii. Col. ii. 8.

As such Traditions are false and uncertain in themselves, and the receiving of them condemned by Scripture; so is the same contrary to the Voice of the purest Antiquity. As,

Justin in Tryphonem saith,----If we will be safe in all things, we must fly to the Scriptures; we must believe God only, and rest wholly on his Institutions, and not on Men's Traditions.

Irenæus, l. 3. cap. 13. saith of the Apostles, That what they preached by Mouth, they left us in Writing, to be the Pillar and Ground-work of our Faith.

Tertullian de Prascrip. is plain in the case: It were a Folly or Madness (saith he) to think that the Apostles knew all things, but revealed the same to few; delivering some things openly to all, but reserving some others to be spoken in secret only to some." And ibid. We have no Cause to be curious after Christ, nor inquisitive after the Gospel, viz. for any other things to be believed in order to Salvation. When we believe, the first thing we believe is, that there is nothing further which we ought to believe.

"Theoph. Alexand. in 2 Paschali, hath the Sentence which in Latin we have inserted in the Title of this Packet, viz. That it is a part of a devilish Spirit to think any thing of divine Authority here now in the Church besides the Scripture.

Basil

Basil, in *Serm. de Fide*, tells us, It is a manifest Defection from the Faith, to bring any thing that is not written. When he uttered this, did he dream of any unwritten Word of equal Authority with Scripture?

Jerome in *Hag. cap. 1.* determines the Controversy thus: All Traditions pretended to be Apostolick, if they have not their Authority from the Scriptures, are cut off by the Sword of God.

Nazianzen in *Epimedio Athanasii* calleth this unwritten Word an Innovation, and opposite to written Piety.

In fine, this Business of Traditions," uncertain as to their Original, silly or superstitious in their Nature, and mischievous in their Tendency, "is so sandy a Foundation, such a Rush-Pillar for Faith, that many of the most learned and conscionable Papists themselves are ashamed of it, as may be seen in the Words of *Gregory*, *Gerson*, *Petrus de Aliaco*, *Clemangis*, *Durandus*, *Picus Mirandula*, *Aquinas*, *Ferus*, and others, too long here to be recited; but generally avouching the Scriptures to be the Rule of Faith: As also *Antonius*, *Scotus*, *Gerson*, *Tritheimus*, *Cajetan*, *Lyra*, and others, who at large maintain, That the Scriptures are perfect, and every way sufficient for Faith and Manners, and consequently do deny and gainsay any such auxiliary traditional Word."

PACKET XXX.

Laudatis semper Antiquitatem, sed novè de die vivitis.

Tertul. Apol. cap. 6.

A further Discourse of TRADITIONS in particular, wherein is proved that the grossest Popperies, and upstart Errors, have been advanced under that Title, and pretended to be derived from the Apostles.

IN a certain Oration of *Tatian* unto the *Greeks*, we find mention made of a strange Idol, called *Epitome Superstitionis*, The Abridgment of Superstition. The Popish Doctrine of Traditions is a kind of Idol too, but we cannot so properly term it an *Epitome*, as *Pandects*, or very large Volumes of Superstitions and Errors. Nor is the Controversy, in this Disputation, of Things indifferent, but of Matters of great Weight and Importance; the Belief and Observation whereof (if we believe our Adversaries) is necessary to Salvation, and equal with the Majesty and Authority of the Canonical Scriptures. For so their Council of Trent, Sess. 4. Decr. 1. declares, That the unwritten Traditions, belonging as well to Faith as Manners, must be received with like and equal Affection of Godliness and Reverence, as the Holy Scripture itself. But perhaps they hereby mean, as the ancient Writers do, such Traditions which are virtually contained in the Scripture, and may be proved by the plain Testimonies thereof? Nothing less. For *Andradius* tells us, That of necessity those Traditions also must be believed, which can be proved by

by no Testimony of Scripture. And lest we should doubt or mistake their Meaning, they further and openly, though shamelessly enough, explain what Traditions they intend; as *Petrus à Soto* delivers it for an indubitable Maxim: *It is, saith he, a Rule infallible and Catholick, That whatsoever things the Church of Rome believeth, holdeth, and keepeth, and are not delivered in the Scriptures, the same came by Tradition from the Apostles.* Also, *All such Observations, or Ceremonies, whose Beginning, Author and Original are not known, or cannot be found, out of all doubt they were delivered by the Apostles.* And specially he reckons up the Points following, as such Traditions, viz. *The Oblation of the Sacrifice of the Altar, anointing or Extreme Unction with Holy Chrism, Invocation of Saints, the Merits of Works, the Supremacy of the Roman Bishop, the hallowing of Water in Baptism, Prayers for the Dead, auricular Confession, and the Necessity of Satisfaction:* To which we may add, as belonging to his reckoning, or that general Description he had given us of what Traditions were so to be received with equal Reverence as the sacred Scriptures, these Matters following, viz. *The single Life of Priests, Choice of Meats, Purgatory, Sale of Pardons, Worshipping of Images, and a thousand other Fooleries and Impieties, even whatsoever the Church of Rome believeth and practiseth, not warranted by Scripture; all these (forsooth) are to be believed to be given out by Tradition from the Apostles.* Certainly this is a short and easy Course, when the most just Complaints of all the World have many Years exclaimed against the Popish Tribe for bringing into the Church many Innovations, Corruptions, Abuses and Superstitions, and demand that in a lawful Council these things may be rectified and settled by the Word of God. Behold! the Papists cannot but acknowledge, That many things which they believe and observe have no Testimony from Scripture. Well then! Are they minded to abandon them, and reform according to the Scriptures? Nothing less. But instead thereof they offer a *Postulatum*, to the Proof whereof they will not be bound, viz. That whatsoever they hold, and cannot prove by the Bible, must certainly be determined to be an *Apostolical Tradition*. If this be not a most ridiculous begging of the Question, what may we call absurd and nonsensical?

The Antients, 'tis true, frequently mention Traditions; as *Irenæus* in *Eusebius*, Lib. 5. cap. 20. rehearses how *Polycarp* told, that he was conversant with the Apostles, how he repeated their Words, and what things he had heard from them touching our Lord, his Virtue, or Miracles. But what kind of Traditions were these? The same *Irenæus* presently tells us in the same Place, for he adds, *They were πάντα σύμφωνα ἡ χάρις, All agreeable and according to the Scriptures.* Whereas on the contrary, the succeeding Hereticks put on the Cloak of Traditions on their Innovations and Corruptions. Thus *Euseb.* Lib. 5. cap. 28. recites, that *Artemon* boasted of his Doctrine, as though it were antient, saying, *That all the Forefathers and Apostles so thought and taught.* But, saith the same *Eusebius*, *The divine Scriptures are against him, and the more antient Writings of the Brethren.*

So *Clemens*, Strom. 7. saith, that *Basilides* boasted, that he had for his Master one *Glaucias*, that was *Peter's* Interpreter: That *Valentinus* heard *Theodatus*, who was familiarly acquainted with *Paul*: That the *Marcionites* pretended they had the Disciples of *Matthias* for their Masters, who held forth and delivered the Doctrines that they maintained, &c.

But not only Hereticks were seduced, and seduced others under Pretence of unwritten Traditions, but likewise many good and well-meaning Men were so far deceived,

ceived, as to attribute too much thereunto. Of this, *Eusebius*, l. 3. cap. 39. gives us a notable Example; for having told us some Stories related by *Papias*, School-fellow to *Polycarp*, and an Hearer (as 'tis pretended) to St. *John*, which seems to prefer Traditions before Scripture, the same *Eusebius* adds and declares, That the said *Papias* under the Colour of such Traditions, did advance many *Paradoxes*, (or rather *Heterodoxes*) and *Fables*, as particularly the *Chiliasm* Notion, &c. So *Clemens Alexandrinus*, (a good Man, but deceived with too great a Veneration for such imaginary Traditions) hath obtruded several false and foolish Doctrines; as l. 2. *Stromatum*, That the Apostles after their Death preached unto Souls departed: l. 6. That Punishments perchance will cease after this Life: l. 7. That a Christian ought not in any Case to swear, nor go to Law, either before the Gentiles, nor yet before Saints; and several other Particulars which even the *Romanists* at this Day will not allow of.

The same *Clemens* in his first Book of Traditions sets forth, That *Christ* preached only one Year. But *Irenaeus*, l. 2. cap. 39. attributes this Tradition to the *Hereticks*, and opposeth against the same another Tradition, which he affirms the Elders to have received of *John* the Apostle, and of the other Apostles also, viz. That *Christ* was near fifty Years old. But this pretended Tradition of *Irenaeus* was rejected by the common Opinion of the Church. And it may be demonstrated out of St. *John's* Gospel, and the Acts of the Apostles, that it is not true. *Epiphanius contra Aetium* saith, That there is extant a Constitution of the Apostles, in which they give Rules for Fasting, and that on Fasting-days nothing is to be taken, but Bread, and Water, and Salt. But as *Socrates* the Ecclesiastical Historian shews at large, that this is a false Counterfeit, and not of the Apostles doing; so we appeal to our Papists themselves whether they practise it. The Contention of the old Fathers touching the Time of *Easter* is well known: Whilst the *Romans* affirmed, that their Custom was delivered by *Peter* and *Paul*; those of *Asia* on the contrary alledged, that they had another Tradition touching the same Business from St. *John*, St. *Philip*, and *Polycarp*; and the Matter was managed on both Sides with abundance of frantick Zeal and Bitterness.

Thus the Reader may see, That in the Ages quickly succeeding the Decease of the Apostles, under the Pretence and Colour of unwritten Traditions, there were raised great Stirs and Troubles in the Church; and that many counterfeit Stories and unwarrantable Customs began to be set out, with the specious Title of apostolical Traditions. And more especially did this Mischief arise to After-times, from the false Apprehensions and undue Observations of those Hereticks called *Montanists* (with whose Errors *Tertullian* was tainted.) For their Ring-leader *Montanus* embraced the Doctrines of the Old and New Testament; but besides these, taught that other Observations delivered by the Comforter were necessary also. And under Pretence of Warrant from this Comforter, he prohibited second Marriages, prescribed Rules for the Times, the Kind and Manner of Fasting, and many other trifling Ceremonies; which obtaining by Degrees in the Church, they were at last received and owned as Traditions of the Apostles, tho' they were indeed nothing but *Montanical* Dreams and Superstitions.

In short, the unwritten Traditions of the Synagogue of *Rome* are nothing but Lies cunningly devised, and impudently fathered upon the Apostles and their Successors. *Bellarmino de verbo Dei*, l. 4. cap. 3. esteems the Canon of the Mass to be such a Tradition; yet 'tis most notorious, that the same was hatch'd long since the

the Apostles Times, and is not found even in that Form of Mass, which is in the *old Romish Ordinal*.

The *Worship of Images* in the second Council of *Nice* is called an Apostolick Tradition; yet never do we read that any Apostle, or Apostolick Man, did teach it. Nay, the Law of God doth expressly forbid the making of all Images or Similitudes, to the End they should be worshipped. See the *Second Commandment*, and Packet 4, 5, and 6.

The *Kissing of the Altar*, and Blessing of *Incense*, Mass-Priests do believe to be commanded by Tradition. From the same Fountain do likewise issue the Washings, and various Turnings and *Gesticulations* of the Priest, the Swinging of the Chalice here and there, the Adoration of the *Host*, the pompous Perambulation of the *Pixe*, and other fanciful Ceremonies, which render their Mass a sort of a trifling, ridiculous Puppet-Shew, and are so far from being any Apostolical Traditions, that they are founded upon Lies and Fables, being partly Jewish, partly Heathenish, and all of them meer human Inventions; some fond and ridiculous, others repugnant to God's Word and idolatrous, all unwarrantably obtruded upon the Church.

In the *Missal*, Salt is conjured or exorcised, and there said to be done for the *Salvation of such as believe*: And Water is hallowed for the driving away of the *Power of the Enemy*. For the same End also are their *Candles* blessed; and for all these Practices they alledge Traditions, from whence likewise the Bishop's Suffragan doth challenge Power to baptize Bells," and that with such odious Superstition and scandalous Profanity, such stupid silly Ceremonies, that we cannot but be astonished that ever they came into the Heads of Men in their Wits; "and Bells so baptized, they say, have mighty Virtue to fright away Devils. Thence too are derived their *Agnus Dei's*, which they blasphemously feign do purge Sins as well as the Blood of Christ; contrary to Holy Scripture, which teacheth us, that Sins are purged not by Images of Lambs in Wax, but ALONE by the precious Blood of Christ, that immaculate Lamb of God, that taketh away the Sins of the World.

Since therefore the Traditions of the Church of Rome are so uncertain, groundless, counterfeit, repugnant to each other, derived from Hereticks, and the grand Occasions of Errors and Disturbances in the Church; as we have no Reason to be startled, tho' we meet with the Word frequently in antient Writers, for that either those Authors meant it in some good Sense (as those mentioned in our last) agreeable to Scriptures, and contrary to the Popish Acceptation of it at this Day; or else were themselves deceived and mistaken: So there is no Shadow of Reason, why any rational Christian should go about to fix his Faith upon such a vain and unreasonable Foundation, or hope for a Rule of Truth and Certainty from a Heap of Falshood and Uncertainty.

P A C K E T XXXI.

FREDERICUS *Imperator* INNOCENTIO *Papæ.**Esse si Membrum, non te Caput Urbis & Orbis
factares, cum sis Orbis & Urbis Onus:**Nunc Membrum non es, sed putre Cadaver, & Ulcus
Ense recidendum, ridiculumque Caput.*

*Of the Pope's being the Rule of Faith. That the same is maintained amongst the
Romanists: The Absurdity thereof, &c.*

“ **A** Nother Rule that the Papists boast of, for the unerring Direction of their Faith, is the POPE; and indeed sometimes they attribute so much to him, that all the rest seem useless and insignificant: For, as for the *Scripture*, he has Power to declare what shall be *Canonical*, and what not, and also the sole Right of Interpretation. *Traditions* are all lodg'd in his Breast; he is to conserve them, and declare which are *Apostolical*, and which not. *Councils* he is to call; and without his Approbation, all they do is invalid: And as for the *Fathers*, he has not only the Right to give their Meaning as he lists, but also to contradict them, and expunge what he pleases out of their Works. 'Twill be therefore very necessary to consider on what Grounds these vast Pretensions are built, and what Probabilities there are of such his infallible Power.

But first let us see how far Popish Authors assert and extend it. Gregory of Valenza says,---*We must not distinguish between the Roman Church, and the Roman Bishops, so as if the Judgment of the Roman Church were infallible, but not the Judgment of the Roman Bishops; but rather these two are one and the same. For therefore the Apostolick, or Roman Church is said to be infallible, because He is over it, who by himself hath infallible Authority.* Valenc. in Tho. 22. Tom. 3. p. 247. 2. So likewise Sylvester Prierias in Luth. Tom. 1. p. 159. tells us,---*The universal Church essentially is the Convocation of all that believe in Christ; but virtually it is the Church of Rome and the Pope. The Church of Rome representatively is the College of Cardinals, but virtually the Pope, who is the Head of the Church.* And Pelæottus de Confist. part. 1. qu. 3. p. 19.---*The Pope alone may do not only that which is granted to all and singular Prelates in the Church, but also more than they all.* Albertine in his Corollaries, p. 251. speaks out full and plain,---*The Bishop of Rome (saith he) is the Rule of Faith, into which Rule all the Articles of our Faith are finally resolved.* Gretzer is no less express in his Defence of Bellarmine, Tom. 1. p. 1450. B.---*When we affirm (saith he) the Church to be the Judge of all Controversies of Faith, by the Church we understand the Bishop of Rome, who for the Time being governs the*
Ship

Ship of the Militant Church, and by lively Voice doth clearly and expressly expound his Judgment to them that seek unto him. Alvarez Pelag. Planet. Lib. 1. Art. 6. saith, That we are bound to stand to the Pope's Judgment alone, rather than to the Judgment of all the World besides. Greg. à Valent. Tom. 3. p. 293. That when a Question cannot be decided by the Opinion of the Doctors, then it is free for the Pope to interpose his Authority. Turrecremata Sum. lib. 3. cap. 44. and Bellarmine de Conc. lib. 2. cap. 17. both agree, That the Pope is above all Councils and the universal Church, and acknowledgeth no Judge upon Earth over him. And Cajetan, 22. q. 1. Art. 9. concludes, That the Authority of the universal Church, and of a Council, and of the Pope, is to be reputed all alike.

But far were Christians in the primitive Times, and for many Ages, from paying any such Deference, or ascribing any such exorbitant Power to the Bishop of Rome, as might be demonstrated in a thousand Instances. Take these few that follow. In the Year of our Lord 167, *Euseb. l. 5. cap. 23. and Niceph. l. 4. cap. 37.* tell us, there arose a Contention in the Church about the Keeping of Easter: In this Matter did they make any Application to the Bishop of Rome for his Determination? Nothing less, but on the contrary they opposed and rejected his Sentence: For first, *Polycarp* coming to *Anicetus*, who was then Bishop of Rome, would not yield to him, neither could *Anicetus* persuade *Polycarp* to relinquish his Manner of Observation, as the Story saith expressly, *Euseb. cap. 26.* and yet on both Sides they retained Unity and Communion. About thirty Years after, the same Question being renewed, and *Victor*, Bishop of Rome at that time, proceeding to excommunicate the oriental Bishops, *Eusebius cap. 25.* tells us, That for this, *Polycrates* Bishop of *Ephesus*, and *Irenæus* Bishop of *Lions* in *France*, and others, wrote unto him, reproving him sharply and bitterly; and that which took up the Controversy, was not his Authority, but the Council of *Nice*. *Sozom. lib. 3. cap. 8.* relates how the Bishops of the East withstood *Julius*, Bishop of Rome, in the Cause of *Athanasius*, and charged him, that he had done contrary to the Laws of the Church. *Flavianus* the Patriarch of *Antioch*, in a Dispute about his succeeding *Meletius* in that See, against *Paulinus*, resisted four Popes one after another, who would have had him give place to the said *Paulinus*. *Liberius*, who was Bishop of Rome in the Year 360, confessed in his Epistles, That *Athanasius* was separated from the Communion of the Church of Rome: And *Baronius* reciting the same, confesses, That this *Liberius* did condemn *Athanasius*, and joined in Communion with the Arians. Whereby 'tis evident, that in those Days the godly Christians did not think either the Pope to be the Head of Unity, or that all were of the true Church that held Communion with him: For then *Athanasius*, and those that took part with him, must be Hereticks, and the Arians good Catholics; which the Papists themselves dare not say. About the Year 450, the Council of *Chalcedon*, wherein were Six hundred and thirty Bishops, withstood *Leo*, then Pope of Rome, in the Question of his Supremacy; concerning which Matter *Cusanus*, a learned Cardinal, in his Book called *Concordia Catholica*, lib. 2. cap. 20. beareth witness, That it is manifest, that Pope *Leo* would not in certain Points receive the Constitutions of that Council, but always opposed them, as several other Popes did after him; and yet (saith he) the Decree of the Council always prevailed. So before that time, in the Year 418, the sixth Council of *Carthage*, having in it Two hundred and seventeen Bishops, resisted three

Popes one after another; decreeing things *contrary* to the Authority of the Church of *Rome*, as *Contarenus* acknowledges: Of which the late mentioned *Cusanus* thus writeth:---*The Council of Africk* withstood *Cælestine*, in that he would go against the Council of *Nice*; and *Cælestine* replied not, That he *might do it* by his own Authority; but alledged for himself the said *Nicene Council*, tho' corrupted. So that for Matter of *Fact*, 'tis undeniable that the Bishops throughout the World, did, as Occasion serv'd, refuse the Pope's Judgment, and yet were still, for all that, counted *good Catholics*: Whereas if they had thought any Subjection necessarily required to the Essence of Unity, they would doubtless have yielded; but by such their Resistance, 'tis plain that they thought themselves *obliged* to his Determination, no more than he was to theirs.

But that we may the more fully understand this Point, we are to observe, that *Bellarmino*, the great *Champion of the Papacy*, acknowledges that their own Doctors are not agreed therein: For he tells us, That there are, 1. Some that teach, that a Pope *may be an Heretick*; and may hold and maintain *Heresy*, if he go about to define Matters of Faith *without a general Council*; and that *de Facto* the same has sometimes so happen'd. These are *Gerson*, *Alphonfus de Castro*, and others, whose Opinions *Bellarmino* dares not call *heretical*, because they are still tolerated by the Church; but he avers it to be altogether erroneous, and *next to Heresy*. 2. Others there are that maintain, that the Pope *cannot by any Means be an Heretick, nor publicly teach Heresy, tho' all alone he give his Determination*. So *Pighius* in the fourth Book of his Ecclesiastical Hierarchy, *cap. 8.* and other *High-flyers* for the Papacy; and their Opinion *Bellarmino* delivers as very *probable*, but not altogether *certain*. 3. Another sort only assert, That whether the Pope may be an Heretick or not, yet it is to be believed, that he cannot by any means define any thing that is heretical, to be believed by the whole Church. And this Opinion he declares to be the Truth, the whole Truth, and nothing but the Truth. And *cap. 4. prop. 2.* he affirms, That the particular *Roman Church* cannot err in Faith. And *cap. 5. prop. 3.* That the Pope in Precepts of Manners, which are prescribed to the whole Church, cannot err. And, *cap. 6. prop. 4.* That the Pope, as a particular Person, cannot be an Heretick.

But all this is but his *Saying*; how shall the poor ignorant People be satisfied that 'tis true? For if the Pope were so infallible, unless they know him so to be, it signifies nothing to them. Or what Certainty is here in such Variety of Opinions in their own Church? How will they prove it, or how shall the Doubt be decided? By the Scriptures? If so, then why may we not by them determine all other Questions as well? and if the Pope borrow his Authority from the Scriptures, how comes he to assume Authority over them?

We shall pass over the Unlikelihood of this Notion of *Infallibility*, to make all the World believe that of *all Popes*, which *no Pope* ever believ'd of his Predecessors: And how most unreasonable it is to conceive that the Holy Spirit should tie himself to preserve a Succession of Men from Error, who take no Care to preserve themselves from all Kind of Wickedness and Villainy. Waving (I say) these Considerations, as also the Vanity of their Pretence of succeeding *St. Peter*, on which all this Arrogance is built, having sufficiently refuted the same in the Beginning of this Work, we shall at present only offer a few Arguments against this abominable Cheat, the very Root of all *Roman Errors* and Usurpations.

1. If

1. If *Peter himself*, even after *Christ* said to him, *Feed my Sheep*, might err in Matters of Faith, then much more may the Pope, who but pretends to be his Successor: But the first appears, *Acts* i. 6. For *Peter* with the rest of the Disciples dream'd, that the Kingdom of *Christ* was to be an *earthly Kingdom*, and that *Christ* would outwardly restore the Kingdom of *Israel*. So *Acts* x. 14. he was ignorant of the *Calling of the Gentiles*. Nay, we have it positively recorded, That he walked *not uprightly according to the Truth of the Gospel*.

2. If many Popes have actually deviated from the Faith, and been guilty of the foulest Errors; what *Madness* is it to go about to maintain, that they *cannot err*? But the first is testified by a Multitude of authentick Histories, as *Clemens Epist.* 5. defends the Doctrine of *having all things in common*, even *Wives* and all, which was the Heresy of the *Nicolaitans*: See *Grat. Causa* 12. *quest.* 1. *cap.* Dilectif. *Zepherinus* approved the Heresy of *Montanus*, as *Tertullian* witnesses in his Book against *Praxeas*. Pope *Marcellinus* sacrificed to *Idols*, as even *Bellarmino* himself is forced to confess, *cap.* 8. only would excuse it for this sorry Reason, because he was in *fear*, being threatened with *Death* if he did it not. *Liberius* subscribed to *Arianism*, and *Felix* the Second held Communion with them. Pope *Cælestine* was a *Nestorian* Heretick, as is proved by *Laurentius Valla* in his Treatise against *Constantine's Donation*. So likewise was *Anastasius* the Second, and for the same excommunicated: See *Grat. Dist.* 10. *c.* *Anastas.* Pope *Vigilius* held but one Nature in *Christ*. And *John XXII.* denied any future State after this Life.

3. If Popes have fallen into other *Vices* and horrid Sins, as *Pride*, *Covetousness*, *Whoredoms*, *Sodomies*, as is most notorious to all the World that they have, then they may as well fall into *Heresy*. So the Apostle reasons, *1 Tim.* i. 19. *That such as had lost a good Conscience, were apt to make shipwrack concerning the Faith.* And if the Root, to wit, the *Flesh* unmortified, remain in Popes, why may we not expect the Fruits? Now amongst the *Fruits of the Flesh*, Heresy is reckon'd, *Galat.* v. 20.

4. If those that sat in *Moses's Seat* might and did err, and be Hereticks, then those that sit in *Peter's Seat* may err in like Manner: For between these two they fancy a *Parity of Reason*, and therefore argue for *this* from *that*. But the first is evident; for *Christ* had the Testimonies of *Moses* and the Prophets: But the Pharisees, Priests, &c. did not own him, but rather condemned him as a Deceiver; and besides, had with pernicious and false *Expositions* corrupted the moral Law; whence our Lord calls their Doctrine, *the Leaven of Hypocrisy*, *Matth.* xv.

5. If the Pope alone may infallibly define and determine all Controversies of Faith, then the assembling of *Councils* is useless and vain; and consequently the Church in all Ages, and amongst them the Popes, have abused the World and themselves, by creating the needless Trouble of such Conventions, and acted absurdly and foolishly therein. For, *Frustrâ fit per plura, quod fieri potest per pauciora.*

P A C K E T XXXII.

—*Romana gravi maculata veneno*

CURIA, nunc spargit terras contagia in omnes.

Popes may err by their own Confession. The horrid Lives of many of them. Objections from mis-applied Texts of Scripture answered.

“**T**O the *Proofs* alledged last Packet, of the Pope's *Fallibility*, we shall now only add:

1. That the same is *granted* by several of the most learned Papists, as *Gerson*, Chancellor of *Paris*, and generally the *Sorbonists*, who hold that the Pope may err. Nay, a Pope himself, *Adrian VI.* (*de Sac. Confir. Art. 3. ad. 2. p. 55.*) acknowledgeth as much. As likewise did Pope *Innocent IV.* Now what Madness is it to depend and pin our Faith, and the Salvation of our precious Souls, upon an imaginary *unerring* Power vested in those who know nothing of it, but disclaim the same, and acknowledge themselves subject to Error? If you say they were *mistaken*, you give away the Cause; for these were as *lawful Popes* as any of the rest, and why then should they not have the same *Privilege* of *Infallibility*?

Bosius, an Author of their own, in his Treatise *de Sign. Eccles. l. 18. c. 6.* is not afraid to declare, That the Pope may be an *Heretick*, writing, teaching, and preaching *Heresies*. *Stapleton*, *Controvers. 3. qu. 4.* confesseth it to be no Matter of Faith, but Opinion, because so many famous Divines, as the aforesaid *Gerson*, *Occam*, *Durandus*, *Turrecremata*, &c. ever held the contrary; yea, *Alphonfus de Castro* saith, (*de Hæres. l. 1. cap. 4.*) That they are *impudent Flatterers*, which say otherwise.

And yet these very *Flatterers*, by the invincible Power of Truth, are forced to grant, That their Lord Paramount the Pope may err, 1. As a Man: 2. As a private Doctor; so *Gregory de Valentia*, *Analys. l. 8.* owns: Thirdly, as a Bishop; so *Hart* yields, in his Conference with Doctor *Reynolds*: Fourthly, as Pope in Matter of Fact; so acknowledgeth *Bellarmino*, *l. 4. de Pontif. Romano, cap. 12.* Fifthly, that, as Pope, in discoursing about Matters of Faith, his Reasons may not be apt nor necessary; and that it is not worth the Labour to rip them up to the quick, or to rest in them. Thus likewise writes *Canus* in his *Common-Places of Theology, l. 6. cap. 8.* Only they maintain, That though he may err and be deceived in the *Premisses*, yet he must always hit right in the *Conclusion*. Now how likely is this? What wise Man will believe it? To come more close: Pope *Martin V.* consented with the Councils of *Basil* and *Constance*, That the Pope might err. But *Eugenius IV.*, with the Councils of *Ferrara* and *Florence*, affirmed the contrary. Must not one Side be in an Error? Can Contradictories be both

both true? Nor do divers Papists in *Practice* own any such infallible decisive Power in the Pope's Determinations, or rest in shewing full Obedience to his Decrees. For Example, The Pope in the Council of *Trent* decreed the *Apocryphal Books* to be *Canonical*; and yet since then, *Driedo*, *Sigonius*, and *Sixtus Senensis* have *questioned* and *rejected* them. He also there decreed, That the *Latin vulgar Translation* should be *authentic*, and in all Publick Readings, Disputations, Preachings, and Expositions should be used as such, and that none under any Pretence whatsoever should *reject* it; yet *Galatinus*, *de Arcan.* l. 10. cap. 7. and *Canus*, *loc.* l. 11. cap. 5. are both bold to *tax* it with *gross Corruption*. *Franciscus Victoria*, in his Treatise *de Potestat. Pap. & Concil.* speaking of the Pope's immoderate *Dispensations*, saith, That a Council should do well to *bridle and restrain* him therein. And *St. Bridget*, in her *Revelations*, saith freely of Popes, That they are *Tormentors of Souls*, and do *tear in Pieces the Flock of Christ*, &c.

2. We find most Popes to have been such *wretched Tools*, as may easily convince any wise Man, that they might *err*; for some have been unlettered *Idiots*, no *Grammarians*, Fellows that could hardly *write* their own Names in *Latin*; some *Laymen*, as *Constantius II*, and *Bennet VIII*; some meer *Children*, or very Boys for Age, as *Bennet IX*, a Child of ten Years old; *John XII*, a *Bastard*, and a mad Lad, not above *eighteen Years old*: Could not these *Dunces* and extravagant *Youngsters* *err*, think you? Many Popes have been most *abominable Persons*, *Atheists*, *Blasphemers*, *Poisoners*, *Sorcerers*, and such like profligate *Villains*; and is it likely that the *pure and Holy Spirit* of God should reside in such *filthy Monsters*, to keep them forsooth from *erring*?

Some Popes have *abrogated* the Decrees one of another; as *Gregory I.* abolished the Decrees of *Pelagius*; so *Sabinian* and *Innocent*, those of *Gregory*; *Stephen* abolished those of *Formosus*, and (to be even with him) *Romanus* annulled those of *Stephen*. See *Benno*, *Platina*, *Supplement. Chronic.* &c. And yet cannot Popes *err*?

Some Popes have decreed flat against *Scripture*, as *Celestine* ordained *Marriage* to be *void*, when either Part fell into *Herefy*. See *Alphonsus*, l. 1. cap. 4. *de Hæres.* So *Pius Quartus* ordained, That it should be *lawful* to allow Degrees of *Marriage* forbidden in *Leviticus*, and to forbid what God allowed: And yet cannot Popes *err*?

Some Popes have been excessively covetous, as *Boniface VIII*, *Calixtus III*, *John XXIII*, and *Boniface IX*. Some puff'd up with *Luciferian Pride*, as *Bennet XII*, *Adrian IV*, *Celestine III*, *Innocent IV*, *Alexander III*, *Gregory XIII*, *Clement V*, *VI*, and *VII*; *Boniface VIII*, *Paul II*, *John XXIII*, and many others; indeed, *who not*, that ever wore the *Triple Crown*? Divers Popes have been *Conjurers*, as *Silvester III*, and all his Successors for nine or ten Popes together; others sold themselves by a *League* to the *Devil*; as *Sylvester II*, and *Alexander VI*. So many notorious *Whoremongers* have filled the Chair, that it would be too tedious to name them. Famous *Cheats* have been Popes; *Alexander III*, *Boniface VIII*, *Celestine V*, and *Benedict X*. *Murderers* were *Pius IV*, *Gregory VII*, *Stephen VIII*, *Sixtus V*, *Gregory XIV*, and *Honorius II*. *Poisoners* of one another, *Damascus II*, *Victor II*, and *III*, *Celestine IV*, and *Paul III*. Several Popes have been *Schismaticks*, as two, yea three Popes together; some lasting two Years, others six, seven, thirteen, sixteen, twenty Years, and one time *nine and thirty Years*; and in these *Schisms*, they *curfed* and *warred* against each other; insomuch that many
thousand

thousand Christians had their *Lives* sacrificed to the *Faction* and *Ambition* of the fierce and cruel Pretenders. The several Authors recording these *Outrages* and *Impieties*, are well known to all that are conversant in History ; and though not here cited, because we would not take up too much room with Quotations, yet each Particular of this Charge is ready to be fairly proved from authentick Testimonies. And after all this, will any Man in his Wits believe, that all Popes have been *infallible*, or specially guided by the *Spirit of God* ? 'Tis *Folly* to think it, *Blasphemy* to say it.

3. But now let us consider those Places of Holy Writ, which they abuse to countenance this Matter.

Object. 1. In the 11th of *John*, 49, and 51, when *Caiaphas* had declared that it was expedient that one Man should die for the People, the Text adds,--- *This spake he not of himself, but being High-Priest that Year, prophesied, &c.* Hence they infer, That the Person of the High-Priest amongst the *Jews* was extraordinarily assisted with the Spirit of *Prophecy* ; and that by Parity of Reason, or rather much more, we ought to believe the *Pope*, the High-Priest of the Christians, to be no less immediately assisted, and consequently not left liable to *Error* in Matters appertaining to his Office.

In Answer, 1. We grant that *Caiaphas*, being a wicked Man many ways, and in part an *Usurper*, as the *Rhemists* confess, might therefore be a very fit *Pattern* and *Patron* for the *Pope*. But 2dly, This was but once, by special Direction, therefore there cannot hence be concluded any Assurance of perpetual Direction, as is clear in that which followed : For this *very Man* in another Council, *Matt.* xxvii. 57, 59. heard and accepted of *false* Witnesses, and condemned Christ for a *Blasphemer*, ver. 60, 62, 65. and in another Assembly took counsel to put him to Death, *Matt.* xxvii. Thirdly, This Text speaks of Prophecy as an extraordinary Gift to this Man at that time. Fourthly, Though the Man here was a lewd and wicked Usurper, yet was his Office of *God's own Appointment*. Now what is this to the *Pope's* Anti-christian Supremacy, an Office of the *Devil's*, and not of *God's* Ordinance ? Fifthly, If this Place afford Assurance of an unerring Spirit to the *Pope*, it must be either in respect of the Man's *Person*, or *Office*, or *Chair* that he sat in. But from none of these could it be. First, Not from his *Person*, who was a wicked Usurper, and Christ's Enemy : And will the *Pope* plead his *Person* ? Secondly, Not from his *Office*, for that is changed, as the Apostle to the *Hebrews* doth witness. Thirdly, Nor from the *Chair*, for the Seat had no such Virtue in it to keep him safe from Error, as appears from *Matt.* xxvi. cited but now. For the *Chair* either had then lost its Virtue, and then it cannot keep from Error ; or it was not the *Chair's* Virtue which made *Caiaphas* to prophesy, and then it is idle to boast of the *Chair* ; or else peradventure they will say, the Virtue was in it, but not always operative ; and then it is uncertain when it will work to keep the Man from Error who sits therein ; so that he may sometime or other err, or be left in doubt whether he doth err or not. And if this be the State of that *Chair*, How can the *Pope* claim a certain unerring Spirit from hence ? Lastly, Though the Evangelist *John*, guided by *God's* Spirit, did expound the Meaning of the Words otherwise than *Caiaphas* ever meant them ; yet those in Council with him understood them not *spiritually*, but took them as uttered in *State Policy*, for the outward Peace and Safety of the Nation, as is clear in *John* xi. 48, 53. So that he erred in his own Scope, and they in apprehending the Words in another

Drift

Drift and Sense than God did intend by them. Therefore as *Caiaphas* and his *Company* herein erred, so likewise may the *Pope and his Conclave* of Cardinals, for any help to the contrary that they can get from this Place.

Object. 2. Luke xxii. 31. Christ says to *Peter*,---*I have prayed that thy Faith fail not.* This the Papists would have extended to all his Successors, and presume that their Popes are such his Successors; and therefore by Virtue of this Promise, their Faith cannot fail.

Answer 1. That this is spoken personally to *Peter*, and it doth not appear to be intailed upon any certain local Successors. Secondly, We have heretofore proved, that it may be doubtful whether *St. Peter* was ever at Rome; at least so soon as the Papists pretend; or if he were, that the Popes were none of his Successors. Thirdly, This gracious Promise was made in respect of a future Fall in *Peter*, which our Lord foresaw, more than in any of the Apostles, as the Event declared; and therefore 'tis meant of *Peter's* own particular inward Grace of Faith, which was terribly shaken, when he denied and forswore his Master; and not intended of his Teaching in the Execution of his Ministry. For why should Christ pray more for *Peter's Teaching* than for the rest, whom he sent out, as well as him, to teach all Nations?

Object. 3. Matt. xvi. 18. *Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.* Here the Church is to be built upon *St. Peter*; and the Gates of Hell, that is, Error and Wickedness, shall not prevail against it.

Answer 1. We explained the true Meaning of this Text, in our first Part, Numb. I. shewing, among other things, that it was not *Peter's* Person, but his good Confession in the foregoing Words, *Thou art Christ the Son of the Living God*, on which, as on a Rock, our Lord promises to build his Church. 2. This Text is spoken unto *Peter* of the Church's Preservation against the Gates of Hell, but saith nothing of *Peter's* not erring, much less of the *Pope's*, to whom Christ in this Place had not any regard. And it is clear by Scripture, that the Gates of Hell did prevail against *Peter*, after Christ had uttered these Words unto him, so as to cause him grossly to err, though not totally and finally to Destruction, yet in a great Measure to Transgression, and fearful falling.

Object. 4. John xxi. 15, 16, 17. Christ saith to *Peter*, *Feed my Lambs, &c.*

Answer. This Text reminds *Peter* of his Duty, that as he loved Christ, so he should demonstrate the same by feeding his Lambs; but speaks not a Word of his not erring, who after this was found ignorant of some things, viz. of the Nature of Christ's Kingdom, Acts i. 6. of going to the Gentiles, and eating things forbidden by the Law, abrogated by Christ, Acts x. 12. He likewise erred at Antioch, Gal. ii. But suppose this did clear *Peter*, or had privileged him from Error, what maketh it for the Popes, who, as they succeed not *Peter*, either in his Love to Christ, or in his Faith, so neither do they feed the Lambs of Christ, but for many Ages have been Wolves to worry and destroy them?"

P A C K E T XXXIII.

*Virgo fuit primo fruticans ECCLESIA sæclo,
Christiginæ soboles ejus, quos BELLUA adegit
Quærere desertis aliena Penatibus arva.*

Mantuan.

Of the Church in general. That the visible Church may err, proved by Instances in the Jewish Church, which yet had as fair Pretensions to the Privilege of Infallibility, as any the Papists can boast of.

“**W**E hope the serious Reader is so kind to himself and us, as to remember, That our main Scope, for several Packets past, hath been to demonstrate, that the *Papists* have no certain infallible *Rule of Faith*. In order whereunto, we have shewn that they renounce the *Scriptures*; that their Pretensions to *Fathers* are vain; that *Councils* may err; that their *Traditions* are counterfeit; and their *Popes* are liable to the grossest *Errors* and *Impieties*. All this we have already proved: And now come to their last Refuge, THE CHURCH; which they affirm cannot err, and therefore maintain, *That the present Church's Determination is the absolute unquestionable Rule of the People's Faith, on which they are to rest, believing their Teachers, without further Inquiry.* See Bellarmine, of the *Church Militant*, Lib. 3. Cap. 14.

As to this we grant, That this Proposition, *The Church cannot err*, is true; if it be understood with this two-fold Restriction or Limitation. 1. If she faithfully propound and teach only that which is declared in the *Scriptures*. 2. If thereby be meant the whole Church of God, totally and finally. Therefore we must here note the *Homonymy* or ambiguous Sense of the same Word, *Church*, which is taken in this Controversy not for the *Church Universal*, which contains all the Faithful, nor yet for the *invisible Church Militant*, but only for that which is *visible*: For otherwise, neither were there any Contest between us, nor would it signify any thing to our Adversaries Purpose. But that the *visible militant Church* may err, we prove by the following Reasons.

1. We find the Church's Defection foretold by the Prophets, particularly by *Moses*, Deut. xvi. *This People* [meaning *Israel* the then Church of God] *will go a whoring after strange Gods, forsake me, &c.* By *Azariah*, 2 Chron. xv. 2. *Many Days shall pass in Israel without the true God, without Priest, without a Teacher, and without a Law.* By *St. Paul*, 2 Thess. ii. 2, & 12 Verses, where he speaks of a Revolt, and such a Revolt or Apostacy, as thereby the *Man of Sin* should get up, so as to seat himself in the Temple of God, drawing to him such as have not a Love to the Truth. By *St. Peter*, 2 Pet. ii. 1. *There shall be false Teachers, bringing in damnable Heresies.* And more fully and expressly by *St. John* in his Revelation, where the Church is fore-shewed to become a bloody Whore,

Whore, chap. xvii. From all which we argue : That which is *foretold* by the Spirit of Truth, certainly doth or shall come to pass ; and consequently the *visible Church* not only *may*, but *shall* at some times be grossly infected and overspread with *Error*.

2. 'Tis plain, that the Prophets of old found the Church guilty not only of *moral Crimes*, but also of *Errors in Doctrine*, *Isaiah* xlviii. 4, 5, & 8. and *Ezech.* xvi. 15, & 35. where she is set out as a *lewd Strumpet* ; and in *Chap.* xx. 8. taxed with *Idolatry*. So the Prophecy of *Jeremiah* condemns the Church in his time for many Abominations. Our Saviour found it corrupted with *false Doctrine*, the Leaven of the *Scribes and Pharisees* ; warning his Disciples to avoid the same, *Matth.* vi. 6, & 12.

3. The sacred History sheweth, that the Church hath been liable to fall into *Error*, in all the most remarkable Periods, even from the very Beginning. For in *Paradise* our first Parents fell fearfully, in *adding* to God's Word, in *taking* from it, and in believing the *Devil* rather than God. After their Expulsion, and and before the *Flood*, *The Sons of God* (that is, the Church, as usually interpreted) *went in to the Daughters of Men* ; whereby the whole Earth became corrupted, *Gen.* vi. which Error in Fact, arose from a dogmatical Error in Judgment. From the *Flood* to *Abraham*, we read of open *Rebellion* against God, *Gen.* xi. and *Idolatry* committed in the Church by *Terah* and *Nachor* in *Mesopotamia*, from amongst whom *Abraham* was called out, *Josh.* xxiv. 2. — Between *Abraham's* time and *Israel's* coming out of *Egypt*, *Idolatry* was again crept into the Church, *viz.* into *Jacob's Family*, *Gen.* xxxv. 2. And *Israel* in general is taxed for *committing Idolatry* in *Egypt*, *Josh.* xxiv. 14. and for being *obstinate* therein, *Ezek.* xx. 8. & *chap.* xvi. v. 15, & 35. & *chap.* xxiii. 8. During *Israel's* March thro' the *Wilderness*, they knew not the Ways of the Lord, but *mightily provoked him*, *Psal.* xciv. 9, 10, 11. and committed *horrible Idolatry*, both *Aaron* the *Chief-Priest*, and the Heads of the People, besides the rest. In the Days of the *Judges*, how often did they fall into horrible *Idolatry* ? *Judg.* ii. 10. & v. 8. and many other Places. From *Solomon* to the *Captivity* were great Abominations ; the ten Tribes fell into *Idolatry*, and never returned ; and *Judah* often committed the same and other grievous Sins, and followed other Gods, for which the Prophets so frequently reprove them. After the *Captivity*, we read in *Malachi*, that *The Priests* (the Heads and Guides of the Church in those Days) *had departed out of the Way, made void the Covenant, profaned the Holiness of the Lord, and espoused the Daughter of a strange God*, &c. *Mal.* ii. 11. And when our blessed Saviour came, how many *Seets* did he find ? How many false Teachers corrupting the Truth did he reprehend ? In a Word, The Church which opposed, *condemned*, and put him to Death, and persecuted his Disciples, was the then visible, outward, pretending, domineering Church. And shall any yet say or think, that the visible Church cannot err ?

Object. But perhaps the Papists may say, The *Jewish Church* had not such Directions and Confirmation to preserve her from Error, as theirs hath. Let us consider therefore the Privileges they enjoy'd.

1. They had the *written Word* and *ordinary Teachers*, the Priests and Levites, daily to instruct them, *Deut.* xxxiii. 10, *Acts* xv. 21.

2. They had *extraordinary Teaching*, 1. By God himself from Heaven, *Exod.* xx. by *Urim and Thummim*, by *Visions and Dreams*. 2. By *Prophets* ; *Moses*,

Samuel, Elijah, Isaiah; and many others. 3. By *Kings* endued with a prophetic Spirit, as *David* and *Solomon*. 4. At length by *Jesus Christ himself* personally. 5. By all the twelve *Apostles*, *Matth. x. 6.* 6. By the seventy *Disciples*, *Luke x. 1.* Never were there such, or so many in any Church, as there.

3. They had *Miracles* and *Wonders*, in bringing them out of *Egypt*, in the fearful giving of the Law in the Wilderness; many wrought by *Elijah* and others, but especially by our Saviour and his Disciples: No Church under Heaven had ever the like.

4. They had *Mercies* and unheard-of *Deliverances*; all the old Testament is full of them: And no less strange and terrible *Punishments*; Fire from Heaven devouring some of them, the Earth swallowing up quick others, &c.

Thus we see for *Teachers*, for *Wonders* and *Miracles*, for *Mercies* and *Judgments*, none ever were to be compared to them: The Church of *Rome* may feign and forge lying *Legends* to parallel these, but they are but *Cheats*; these are *Truths*, having witness from God's Word itself. And yet this Church, as we have seen, did oft-times most foully err, even in Doctrine as well as Practice and Ceremonies, insomuch that, *Isai. lxxviii. v. 4. & 8.* she was *stubborn, had a Neck as an Iron Sinew, and her Forehead as Brass, and was a Transgressor from the Womb.*

If the Papists make little Account of all these *Privileges*, as not able to keep a Church from erring, yet it is much more than what their *Romish* Church can alledge: Nay, let them say what they can for the Church's not erring, and we will see whether this Church of *Israel* could not have laid Claim to the same or greater Advantages. Will they plead,

1. A *Covenant*?—*Israel* had so, *Deut. xxix. 10. & 15.*
2. Or, a *Covenant* written in the *Heart*?—So was it then, *Jer. xxxi. 33. Isaiah v. 7.*
3. Or, a *Covenant* with their *Priests*?—So had the *Priests* then, *Jer. xxxiii. 20.*
4. Or, that the *Priests* *Lips* should preserve *Knowledge*, and the *People* learn of them, who should teach the *People* *Truth*?—The very same might *Israel* alledge, *Mal. ii. 7. Deut. xxxiii. 10. Neh. viii. 7. Lev. x. 11. Ezech. xlv. 23.* yea, they did boast thereof, *Jer. xviii. 18.*
5. Or, a *Succession* of *Persons* from time to time in the same *Chair* or *Seat*?—This could *Israel* plead to the full, from *Aaron* appointed immediately by God himself, with his *Office*, *Ornaments*, *Maintenance*, &c. *Numb. xx. 28.*
6. Or, the *Continuance* of this *Covenant* to uphold *Succession*?—*Israel* had it really, the *Priesthood* being for ever appointed to *Phineas* and his *Seed*, *Num. xxv. 12.*
7. Or, the *Presence* of *God* with them?—So could and did *Israel*, *Mich. iii. 11.*
8. Or, the *Name* of the *CHURCH*?—So they, *Jer. vii. 4.*
9. Or, that it is called *Holy*, the *Ground* and *Pillar* of *Truth*?—So was *Jerusalem* the *Holy City*, *Isaiah xlviii. 2.* the *City* of *Truth*, the sanctified Mount, *Zach. viii. 3.*
10. Or, that the *Word* did go out from them to convert other *Nations*?—Out of *Sion* shall go forth the *Law*, and the *Word* of the *Lord* from *Jerusalem*, *Isaiah ii. 3.* The *Pharisees* could boast of their *Profelytes*, *Mat. xxiii.*
11. Or, will they boast their *Pedigree*, how they are derived from the *Apostles*, &c.—So did the *Jews* to *Stephen*, *Acts vii. 38.* So *Isaiah xlviii. 1.* the *House*

of

of Jacob were called by the Name of Israel, and came out of the Waters of Judah. So the Pharisees boast, *We are Abraham's Seed*, John viii. 33.

12. Or, that they are *Catholicks*, and the World spread over with them?---Could not the *Jewish Church* say so too? Of their Religion were some of every Nation under Heaven, *Acts* ii. They were dispersed throughout all the *Persian Monarchy*, *Esther* iii. 8. They had many Profelytes, and they compassed Sea and Land to make them, *Matth.* xxiii. And the *Jewish Church* in Old Testament Times was undoubtedly the only true Church then in the World.

13. Or, that they from the Apostles have ever had the Holy Scriptures in their Custody?---So, to the Jews were committed the Oracles of God, *Rom.* iii. 2.

Lastly, Will they say the Church now hath many excellent Promises?---They cannot run larger than those to the *Jews*, viz. To be an holy Nation, a Kingdom of Priests, *Exod.* xix. 5. That God would be with them, and never leave them nor forsake them, *Deut.* xxxi. 8. That their Way should be a Way of Holiness, so plain, that Fools should not err therein, *Isaiah* xxxv. 8. That they should have Pastors after the Lord's own Heart, which should feed them with Knowledge and Doctrine, *Jer.* iii. 15. In a Word, *Israel* had a Promise to be saved with everlasting Salvation: They should not be confounded nor ashamed for ever, *Isaiah* xlv. 17. yea, she had a Promise intailed upon her Posterity: *I will pour out my Spirit upon their Seed, and my Blessing upon thine Offspring*, *Isaiah* xlv. 3. &c. And yet for all these gracious and glorious Promises, this Church, dignified with so many illustrious Privileges, did err, hath fallen away, and remaineth in her Sins. What Madnes is it then to imagine the outward visible Church now exempted from the like Dangers? But we go on with some other Arguments.

4. Those whose Knowledge is imperfect, may err; but such is the Knowledge of all and every the Members that constitute the visible Church.---Ergo, that Church may err.

5. If the Promises of preserving the visible Church in the Purity of Faith, are conditional, not absolute; then the Church is not necessarily free from Error, but only under such a certain Condition. But the first is true, *John* viii. 31. *If ye continue in my Word, then are ye my Disciples, and ye shall know the Truth.* Whence it appears, that the Church is only so long privileg'd from Error, as she continueth hearkening unto, and walking by the Word of God.

6. If in Fact it be true, that once *Arianism* [a most damnable Error!] did so much obtain in the World, that not only the Emperor, the Bishop of Rome, and generally all other Bishops did embrace it, or were favourable to it, (except only *Athanasius*) and that all the World [as an Author of those Times expresses it] wondered to see itself turn'd Arian; then 'tis evident, the Christian visible Church does not always remain without Error. But the first is notorious from History:---Ergo, the last is true.

P A C K E T XXXIV.

Hæc est Religionis sola ratio, ut omnes intelligant sic simpliciter esse credendum atque loquendum, quemadmodum Romana Ecclesia credendum esse docet ac prædicat. Cunerus, [a Papist] de Offic. Princ. cap. 13.

Texts alledged by Papists to prove, The Church cannot err, explained, and vindicated from their false Interpretations. That if it were true, it would make nothing for their Church of Rome.

“**T**HAT the visible Church may and hath erred, we shewed in our last: Now though *Rectum est index sui & obliqui*, and Truth being once established, the contradictory thereto must needs be false; yet that we may (according to our constant *Method*) remove the *Objections* of our Adversaries, we shall now enquire into the true Scope and Meaning of those *Texts* of Scripture, which some Popish Sophisters wrest and pervert, to countenance their Conceit of the Church's *Infallibility*.

Object. 1. The Church is called, *The Ground and Pillar of Truth*, 1 Tim. iii. 15. Hence they infer, That the Church cannot err.

Ans. 1. St. Paul speaks thus of the Church of Ephesus, then in Being, where Timothy was, as we may gather from chap. i. 3. which was built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone, Ephes. ii. 20. and yet she soon lost her first Love, Revel. ii. 4. and afterwards fell away.

2. If the Word Church is taken for any other particular Churches, to which Timothy as an Evangelist might go, after the Apostles planting them; yet still from hence the Papists cannot conclude that which they aim at: For they acknowledge, that particular Churches may err; this is evident from Scripture, as in the Churches of Galatia, and of Asia, as also by History and by Experience. Now the Church of Rome was never any other than a particular Church, in its best State; and St. Paul writes to it only as such.

3. If it is taken for the Universal Church, neither will this help them. For theirs is not the universal, but a particular Church; and it is absurd to reason from what is not questioned, nor can ever assemble together to come to the Trial if it were questionable.

4. The calling the Church the Pillar and Ground of Truth, will not afford the Conclusion of not erring; for these Reasons. 1. Because the Words are metaphorical, and a Similitude must be extended no farther than it is intended. The Church is called The Pillar and Ground, not because she cannot err; but because she has the Writings of the Apostles committed to her, as were the Oracles of God

God to the *Jews*, Rom. iii. 2. Which *apostolical Writings* (says *Irenæus*, lib. 3. cap. 1.) are the *Pillars and Supporters of our Faith*. The *Proofs, Foundations, and the Grounds of our Cause*, as *St. Augustine* speaks, *De Unitat. Ecclesiæ*, c. 16. Or because the Church *upholds*, and by Words and Examples confirms our Faith. Or probably, the Apostle speaks according to the Use of *Pillars* in old Time amongst the *Gentiles*, on which their *Laws*, written in *Tables*, were hung up for the People to read; and some wrote the *Laws upon the Pillars* themselves. So that the Church may be resembled to those Pillars, since she has the Books of *Holy Laws*, to exhibit them to all, to be seen and read. Secondly, the calling the Church a *Pillar*, guards her not from mouldring into Error, and the Corruptions of Time: For *St. Peter* was counted a *Pillar*, Galat. ii. 9. and yet he *erred*, even in walking not according to the Truth of the Gospel, ver. 14. Nay, the Name and Title of *The Household of God* itself (by which Name the Church is called here, 1 Tim. iii. 15.) will not afford their Conclusion; for the Church of *Ephesus*, though so called, *erred*: Now if the *House* is subject to fail, how unlikely is it, that any one *Pillar* thereof should be not liable to fail?

Object. 2. *Isaiah* lix. 21. *This is my Covenant with them, My Spirit shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, or thy Seed's Seed for ever.*

Answer. 1. The Prophet speaks here of God's Covenant with *them*; that is, with those that turn from *Transgression* in Jacob; and so, of the *Faithful* and the *Elect*, and not of the whole Church *visible*, concerning which our present Dispute is.

2. They that will needs conclude from hence, that their Church shall never *err*, must prove that their Teachers ever teach the Truth by God's Spirit, and by God's Word, which are to go together, (*John* xiv. 26. *Matt.* xviii. 19.) And that the *Hearers* (the Members of the Church) do ever receive it, believing and following their Teachers, thus teaching by the Word and Holy Spirit. Let our *Romanists* make good these two Points, before they urge this Text again.

3. This Promise made, must needs be understood *conditionally*, of the visible Church, and of an ordinary Ministry. For the same Prophet afterward (*Chap.* lxiii. 10.) tells us, how they *vexed God's Spirit*. And 'tis plain, that the Church of the *Israelites*, and that at *Jerusalem*, have been cast off by God, and now have not the Spirit of the Lord to direct them. And we know by Experience in our Times, and by faithful Relation of Ages past, that Teachers have *erred*, and People have not always embraced the Truth, when sound Teachers have delivered it: Let Christ's *Hearers* be an Instance instead of many, and those in *Jewry*, which heard the Apostles; therefore the Promise is but *conditional*; God's Word and Spirit shall not depart from the Church, unless the Church first depart from God; and this Departure and *Apostacy* is that wherewith we charge the Church of *Rome*.

Object. 3. If the Church may err, then the Gates of Hell may prevail against her; but that is impossible, *Matt.* xvi. 18. Therefore she cannot err.

We answer, That this is a Fallacy from the ambiguous acceptance of the Word Church; the same in this Text being spoke of the universal invisible Church, whereas our Question is of the visible. Again, it is true, that the Gates of Hell shall not absolutely and finally prevail against the visible Church, as it is constituted of the *Elect*, nor so long as the Church doth not depart from Christ's Institutions. But we find Christ himself complains of the visible Church of those Times, That

she

she was become a Den of Thieves. And lastly, the Proposition itself may be denied; for the Devil does not always prevail where there are Errors: He attacks the Church indeed by Errors, but doth not always overcome her.

Object. 4. If the Church is without Spot or Wrinkle, then it cannot be liable to Error: But the first is proved from *Ephes. v. 27.* That he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing; but that it should be holy, and without Blemish.

Answer. Our Dispute is about the *visible Church*, which is a *mix'd Company*; but this is to be understood only of the Body, whereof Christ in the most proper Sense is the Head and Saviour, *ver. 9.* which he nourishes and cherishes, *ver. 29.* between whom and him there is such an Union, as is called a *great Mystery*, *ver. 32.* Now this cannot properly be meant of visible Churches, consisting not only of *Elect*, but *Reprobates*, who are neither cleansed, nor nourished or cherished as Members of his Body, nor made ever glorious.

Object. 5. If Christ hath promised to be with his Church to the End of the World, and that the Spirit of Truth shall abide with her for ever, then she cannot err: But he has promised the *first*, *Matt. xxviii. 20.* and the *second*, *John xiv. 16.*—*Ergo.*

Answer. 1. These Texts may primarily be understood of the Apostles, to whom the Promise of being guided into all Truth was a *special Privilege*, *Matt. x. 20.* *John xiv. 26.* and *xvi. 13.* Or rather of the *Elect* in general, that they should be guided into all Truths necessary, so as not totally and finally to fall into Apostacy, or meet with everlasting Destruction.

2. If it must be understood of *succeeding ordinary Pastors* of the Church, it will, according to our Adversaries *Logick*, prove too much; for then it will follow, that all and every such particular Teachers are privileged from Error; which sure no Papist will be so shameless as to maintain. And if they are all *fallible* in Part, how come they to be infallible in the Lump? Or where shall we meet them all together, to know their Resolution of all our Doubts? If they say, in a free General Council; we have demonstrated heretofore, that no such thing has been these many hundred Years, perhaps never since the Apostles Days; or if there were, yet the same might be obnoxious to *Mistakes*. 'Tis likewise apparent from Experience, that particular Teachers want this Privilege; and from Scripture, that their Hearers have Liberty to search and try by Scriptures their Doctrines. Besides, in all Promises there is a mutual Stipulation, and the Church must perform her Part; that is, stick to and obey God's Will revealed in his Word, or else she cannot expect the Accomplishment. Else we might in like Case argue, God promised he would walk in the midst of the People of Israel: Therefore the People of Israel could not err. A Bridegroom promises his Spouse, that throughout all his Life he will be faithful to her; therefore she cannot become an Adulteress: Both which are absurd.

Object. 6. We are bound under Pain of *Anathema*, to hear (that is, obey) the Church, *Matt. xviii. 17.* If he neglects to hear the Church, let him be to thee as an Heathen and a Publican. But it would be unjust, under so grievous a Penalty, to oblige to assent to things uncertain, and sometimes false: Therefore we must believe the Church incapable of Error:

We answer, 1. The Place cited does not say, [*In all things*] as some Romanists falsely recite it; nor does it speak of Doctrine, but only of Discipline, for preventing

venting or taking away Scandals in smaller Matters. The *Jewish Church* excommunicated a blind Man (who received Sight) for his professing of Christ, *John ix. 34.* And agreed to cast any Man out of their Synagogue, who should confess *Jesus* to be *Christ*, ver. 22. And did also forbid to teach in his Name, *Acts iv. 18.*

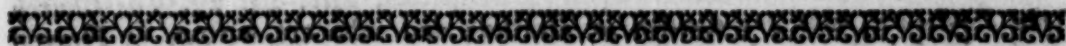
2. This is meant of an evident Case proved by Witnesses before the Church; in Matters of Offence, between one private Man and another, wherein the Church may give right Sentence, if she will; and yet we see, such as meddle in Church-Censures do not always proceed right: This Text is not therefore to be understood of Faith, [the Point in Question] neither does it prove, that the Church in her Censures cannot err. For *Panormitane*, an eminent and learned Papist, confesses, that even a General Council representing the whole Church may err, in excommunicating a Man that by right ought not to be excommunicated. Wherefore since this Place (if it be extended to us) relates to ecclesiastical Governors, having the Power of Censures in a particular Church, which the Learned of the *Romish Church* generally acknowledge may err, it cannot justify the Pretence of Infallibility of the visible Church.

Object. 7. The Church is *Holy*, but that Holiness properly consists in its real sincere Profession; and therefore the Christian Profession contains nothing but what is holy, that is, *true* as to Doctrine, and *just* as to Manners.

Answer. 1. The Assumption may be denied; for though Holiness is joined with Faith, yet it properly refers to Manners: And the Church is strictly called holy, by reason of Sanctification by the Indwelling of the Spirit.

2. There is more in the Conclusion than in the Premises: For it is not impossible that the Holiness of the Church may be consistent with some Errors, because in this mortal State the best of us know but in part.

These are the principal Arguments brought by Popish Doctors, to countenance this Legerdemain of the Church's not being capable of erring. But suppose the thing of the universal Church were true, how comes their particular *Roman Conventicle* to boast such a Privilege?



P A C K E T XXXV.

Id teneamus in Ecclesiâ Catholicâ quod Ubique, quod Semper, quod ab Omnibus creditum est. Vincentius Lirinensis.

That the Church of Rome is vain and ridiculously presumptuous in challenging the Title of the Catholick Church. The Original, and various Acceptations of the Word Catholick. Papists no Catholics, &c.

“**W**E ended our last with this Query. Supposing the *universal visible Church* had the Privilege of being free from all Error, what makes this for the *Church of Rome*? Much every way, will our *Popish Patti-foggers* reply; for the *Church of Rome* is the *Church Catholick*. This, though it is such
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an impudent foolish Boast as scarce deserves an Answer, yet we shall condescend to consider the same, not more to expose their *Extravagance*, than to instruct vulgar Protestants, who sometimes are needlessly scar'd with, or fond of this Word CATHOLICK, when they very little understand their own or others Meaning by it.

1. The Word *Catholick* being originally Greek [*Ex καθ' ὅλου, de toto, universo*] signifies no other than *Universal*, Whole, or General, all the World over; and by the Addition *Roman*, we cannot mean or intend any thing more than *of or belonging to Rome*: So that here is a Contradiction in Terms, a Blunder in the very Expression; to say *Roman Catholick*, being just as good Sense as to say a *Part-whole*, a *Particular-general*, or *Enter seven Devils solus*. But it is no wonder that a Religion which consists of the grossest Absurdities, should call itself by a Title monstrous and senseless. 'Tis true, some of that Tribe would fain excuse the improper Stile, by a Distinction betwixt Doctrine and Discipline: We are, say they, *Catholick* in respect of the First, *Roman* in regard to the Second. But this will no way strengthen their Claim, or clear the Incongruity, and it only shews the World how distinct their Discipline is from their Doctrine; and thereby gives us Occasion more justly to suspect both: For at the same rate, the Presbyterian Church of Geneva, which they so loudly, tho' for the most part causelessly, rail at, may be called *The Geneva Catholick Church*; that is, *Genevian* for Discipline, *Catholick* for Doctrine, she professing the Catholick Faith of the holy and blessed Trinity, &c. But waving such Logomachy, [or jangling about Words] let us examine the things signified: In order whereto we must note,

2. That the Church of Christ may be called Catholick in three Respects; first, in regard of itself; secondly, in regard of the Jews; thirdly, in regard of Hereticks.

1. The Church is called *Catholick* in regard to itself, because in the *Universality* thereof, it comprehends all Times, and all Places; that is, the whole Number of the *Elect*, as well those who have been since the Beginning of the World, and are now departed, and triumphant in Heaven, enjoying everlasting Bliss, as those that are ordain'd to the like Beatitude, whether now alive, or to be born hereafter. This Definition is founded upon the Scriptures, *Heb. xii. 23. The Church of the First-born, who are written in Heaven*; and who are written in Heaven but the *Elect*? From whom the Reprobates are in this specially distinguished, *That their Names are not written in the Book of the Lamb*, *Rev. xiii. 18*. Now these *Elect* are not restrained to any Place or Time, for Jesus Christ has redeem'd with his Blood (saith St. John) out of every Kindred, and Tongue, and People, and Nation, *Rev. v. 9*. With which the Antients jointly consent: For says St. Augustine [*de Catechizandis Rudibus, cap. 12.*] All they which are holy and sanctified, who are, have been, or shall be, are Citizens of the heavenly Jerusalem. Nay, even Gregory the Pope (if that may make our Proof more authentick) in his *Morals, lib. 28. cap. 9.* affirms, *That all the Elect are embraced in the Bosom of the Church, and all the Reprobates are without*. [And yet note, Christian Reader, by the way, that poor John Huss was burnt for an Heretick for affirming the very same: O wicked detestable Catholicks! that have murdered and burnt a good Man for maintaining no more than what one of your Saints and (which with you perhaps is more) a Pope had said before him.]

Now

Now should we appropriate the Title of *Catholick* to the *Roman Church*, taking it in this Signification, it must needs follow, both that *all* the Papists are *elect* (though they themselves confess that they believe many of their Bell-weather the *Popes* have been *damn'd*) and that no *Jew* was ever saved before Christ's Coming, and so God has not had his Church at *all times*; as also that no *Greek* nor *African* can be saved in our Time, and then God would not have his Church in all Places; all which is absurd. In a Word, when we pronounce any Man to be of the *Catholick Church*, or not, (in this Sense) we must speak either according to *Faith*, or according to *Charity*. According to *Faith* how can we do it, since it is *God only that knows who are His*? 1 Tim. ii. 19. And if we pass our Judgment according to *Charity*, that will have us esteem all those to be of the *Catholick Church* which are of the *visible Church*; whom we know not by *gross Errors*, or notorious *unrepented Crimes*, to have apostatiz'd, or been excluded from the same.

2. The *Church*, tho' it properly comprehends all the *Elect*, as well *Triumphant* as *Militant*, even those which on Earth remain mix'd with the *Wicked*, is yet oftentimes denominated from the *Elect* (the *better*, tho' not the *major Part*;) So that both *good* and *bad*, who make an outward Profession of the true Faith, are to be reputed Members of the *visible Church*. Which Church, in antient times, and under the Mosaical Dispensation, was separated from all other Nations (usually call'd the *Gentiles*) as it were by a *Partition-Wall*, penn'd up in one Country, the Land of *Canaan*, and restrained to the Family of *Israel*: But since Christ's Incarnation and Crucifixion, *this Partition-wall is* (as St. Paul says, *Ephes. ii. 14.*) *broke down, so that neither Jews nor Greeks are excluded*. And by reason of this Difference, that the *Jews* in *those Days* had only this Privilege to be the Church of God, but *now* no particular People or Country has it more than another; therefore may the visible Church of God be called *Catholick*, that is, *spread all the World over*. And as she is so *universal*, she is divided into many *particular Churches*; as in St. Paul's time, into the Church of *Jerusalem*, *Antioch*, *Ephesus*, *Rome*, *Galatia*, *Corinth*, &c. None of which Churches having any Privilege (either of *Infallibility*, or *Jurisdiction*) more than the other, they were all together called *The Church Catholick*: Not that it is *always every where*, but because no Country is *excluded*, or any Place *privileg'd*. Whence it follows, that no Place being excluded, there may be other Churches besides that of *Rome*; and no Place being privileg'd, even *Rome* itself may *fall*, and be *cut off* from the Church.

3. The Church may be called *Catholick*, in respect of the *Donatists* (a Sort of *Hereticks* who sprung up in the fourth Century) who denied the Church of God to be dispersed *all over the World*, but held the same to be *coop'd up* in a Corner of *Africk*, where they lived. (Just as our *Papists* now deny any to be of the true Church, unless they be of their particular heretical *Synagogue of Rome*.) Hereupon it came to pass, that those Churches who held the contrary, *viz.* that the Church was generally spread in divers other Parts of the World, were called *Catholicks*; even as at this Day, those Churches which hold the Church of *Rome* to have need of *Reformation*, are called *The Reformed Churches*. This is the true Reason and Original, as to the common Use of this Term *Catholick*, applied to the Church: For the *more antient* Fathers never used it to distinguish the *pure Churches* from the *Heretical*, but called them *Orthodox*. But in process of time,

by reason the *Orthodox* held that the Church of God was *Catholic*, or Universal, as aforesaid, in Opposition to the *Donatists*; these two Words, *Catholic* and *Orthodox*, came to be taken, and oftentimes used, in one and the same Signification: So that at last this Title of *Catholic* was not only much affected, and given to the Church to distinguish the *Orthodox* from the *Donatists*, but also from all other *Hereticks*; tho' properly it can be used only in Opposition to the *Jews* and *Donatists*, for the Reasons aforesaid. But forasmuch as *Custom* is the Master of Words, as in the *Greek* Word *Tyrant*, antiently taken in good part for any King, but in later times only for a *bad King*; and the *English* Word *Knave*, heretofore for any *Servant*, now only for a *dishonest Man*: So this Word *Catholic* is now wrested, contrary to its natural Force, to denote a *pure Church*, in such a Sense, as that a particular Church may be called a *Catholic Church*; and *more or less Catholic*, proportionably as it is more or less *pure*.

We are not ignorant that some of the *Antients* use the Word *Catholic* for a Distinction from an *Heretick*, in another Signification; which in Truth was according to the proper Interpretation, taking *Catholic* (or *Universal*) for a Mark of the *true Church*: Therefore when the whole *visible Church* yet retained the Faith delivered by the Apostles, and only some *Part* of it was become *corrupt*, these Words were used by way of Contradistinction between the *sound whole Body*, and any rotten *Member*. But so soon as the *Body itself* became corrupted, then this Rule or Distinction failed: For which Reason *Vincentius* in his Treatise [*Adv. Her.*] makes a Difference between a *Catholic in Place*, and a *Catholic in Time*. And ever when the *first* is not a sure Mark, he has recourse to the *latter*: For (says he there) *If any new Infection goes on to corrupt not only a Part, but the whole Church, then must we cleave to Antiquity*. Now what is *Antiquity*? *Tertullian* resolves us, *Illud verum quod primum: That is truest which is most antient*. Whence it follows, That *that* is really the *Catholic Church* (in this Sense) which agrees best in Faith with the *Primitive Church*. Now what that Faith was, or is, we have no better, *surer*, nor indeed any other certain Testimony, than that of the sacred *Scriptures*. To that therefore let us resort, and make the last Appeal: *There* we are ready to join Issue with them. And for further Satisfaction that the Church of *Rome* is not *Catholic*, we offer these Considerations.

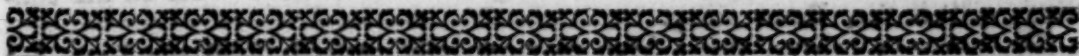
1. The Scripture is so far from declaring the *Roman* to be the *Catholic Church*, that it no where gives it so much as the Name of *Church*; as it does that of *Corinth*, cap. i. and of *Ephesus*, Rev. i. &c. Not that we deny that there once was a *true Church* at *Rome*; but it seems as if the Holy Ghost, to curb their foreseen *Pride*, would not qualify them with that Title ordinarily vouchsafed to others, that they might have no *Colour* to exalt themselves above others.

2. *St. Paul*, we see, directs an Epistle separately to *Rome* alone, as he did likewise to those Churches of *Corinth*, *Ephesus*, &c. Now had the Church of *Rome* been *Catholic*, (that is, every where spread abroad, and all Christians obliged to join in her Communion) he had not needed to have written to other Churches severally, because that then in writing to that of *Rome*, he had written to them all. Yet would our *Papish Wheelers* make use of this very Epistle to prove the *Roman* to be the *Catholic Church*, because the Apostle says, cap. i. 8. *Your Faith is spread abroad in all the World*: As if he had not said the same to the Church of *Thessalonica*, 1 *Thess.* i. 8. *Your Faith which you have to God-ward, is spread abroad, &c.*

3. Had

3. Had the Church of *Rome* been esteem'd by *St. Paul* as all one with the *Catholic*, without all Doubt his Epistle to the *Romans* had been intituled *Catholic* (or General) as well as those of *St. John*, *St. Peter*, *St. James*, and *St. Jude*; which are therefore so stiled, for that they were written to the Churches of Christ in general.

In a Word, since by an *Induction* of manifold *Particulars*, we have already demonstrated, and can further prove, That the *Doctrine* of *Papists* hath neither been taught at all times, nor embraced by all *Orthodox Christians*, nor spread over all the *World*; we may justly conclude, That neither such their *Doctrine* is *Catholic*, nor ought the Professors thereof truly to be called *Catholicks*.



P A C K E T XXXVI.

Væ captiosis Sycophantarum Strophis,

Væ versipelli Astutiæ;

Nodos tenaces recta rumpit Regula, &c.

Prudent. Apothec.

A Comparison between St. Paul's Doctrine, and that of the present Church of Rome. That she falsely boasts of Unity and Certainty, being full of Contradictions, Divisions amongst her Doctors, &c.

“**T**HAT the Church of *Rome*, which is long since become the *Synagogue* of *Satan*, teaches the *Doctrines* of *Devils*, and is overspread with a loathsome *Leprosy* of *Idolatry*, upstart *Heresies*, and various *Abominations*, may and has most horridly erred, is a Matter too apparent to all impartial Judgments, to need much Proof: Yet have we already demonstrated it by a Multitude of Instances. The Holy Scriptures do not only in particular forewarn her to take heed of falling away, *Rom. xi. 20.* which Admonition proves at least a Possibility of her Falling; but likewise positively foretel her desperate *Apostacy*, graphically describing the same, by such plain and appropriate *Marks*, *Revel. xvii.* that nothing but a *Roman Impudence* can deny them to be meant of *Rome*. We shall therefore at present go no further than *St. Paul's* Epistle to the antient *Romans*, and by comparing the *Doctrines* therein taught, with those now maintained by the Church of *Rome*, and prescribed as Articles of Faith by her *Trent-Conventicle*, leave it to all the indifferent World to judge, Whether she has not erred and apostatized from the Truth. For Example;

Our *Roman* Church calleth not herself, a Church, but the Church; and is ever boasting of that Name.

St. Paul does not in his Salutation, call those at *Rome*, The Church, as in other Epistles he does the *Corinthians*, *Ephesians*, &c.

She

She allows the representing God like an old Man; picturing the adorable Trinity in various Shapes, worshipping Images, &c.---*He* teaches worshipping Images to be Heathenish Idolatry, for which God plagued them, *Rom. i. 23.*

She teaches, that the Virgin Mary was without Sin.---*He* teaches quite otherwise, *All to be under Sin*, *Rom. iii. 9.* *All to have sinned*, ver. 33. exempting none there, or any where else, saving only the immaculate Jesus, *Heb. iv. 15.*

She teaches, that her Children are justified by Works, and that before God.---*He* on the contrary, *Rom. iii. 24.* that we are justified freely by Grace. For we account a Man to be justified by Faith, without the Works of the Law, ver. 28. If Abraham was justified by Works, he has whereof to boast, but not with God, *Rom. iv. 2.*

She teaches, that Concupiscence in the Regenerate is not Sin.---*He* on the contrary, calls it Sin, *Rom. vii. 7.*

She makes us believe, that a Man may not only perfectly fulfil the Law, but also do Works of Supererogation too; that is, make Almighty God his Debtor.---*He* teaches the contrary, and that of himself; and from his own Experience he is forced to cry out, *O wretched Man that I am, who shall deliver me from this Body of Death!* *Rom. vii. 15, 16, 18, and 25.* agreeing with our Saviour's teaching, *When you have done all, say, We are unprofitable Servants*, *Luke xvii. 10.*

She teaches, that the Pope and his Clergy are not subject to Civil Authority.---*He* prescribes the contrary, *Let every Soul be subject to the higher Powers*, *Rom. xiii. 1.* exempting none from Obedience to the Magistrate.

She teaches, that Holiness lies in the Observation of Days and Difference of Meats.---*He* shews this to be a thing indifferent, and that none are to contend for such things; for that *the Kingdom of God consisteth not therein*, *Rom. xiv. 1, 2, 5, & 17.*

She teaches, that it is not profitable for all to read the holy Scriptures; and therefore locks them up from the common People.---*He* teaches, that the same were written for the Use and Comfort of all, *Rom. iv. 23. and xv. 4.*

She teaches, that the Sufferings of Saints here are worthy of eternal Glory.---*He* affirms, that the Sufferings of this present time are not worthy of the Glory that shall be revealed in us, *Rom. viii. 18.*

She teaches to pray to Saints, Angels, and the Virgin Mary, &c.---*He* teaches to pray to God only, *Rom. xv. 30.*

Is it not then most apparent by all these Oppositions, that these modern Romans are departed from the Apostolick Doctrine, and in Contradiction thereto maintain Errors directly repugnant?

As the Church of Rome is no infallible Guide, because not only liable to, but so foully tainted with manifold Errors; so neither can she be any certain Rule, because she is not at Unity with herself; but is full of Dissentions, Contradictions and Oppositions: For,

1. There is no Unity, Agreement, or Resemblance between their Popes and Peter, whom they pretend to be their Predecessor: If we compare his holy Life with their proud, horrid, debauch'd Conversation; his Doctrine with their Pontifical Decrees; we shall find that Light and Darkness, Christ and Belial are not more opposite.

2. Nor between Pope and Pope: Not in Judgment, for Martin the Fifth held with the Council of Constance, and Eugenius the Fourth with those of Ferrara and Florence against the former, concerning the Pope's not erring, and his Authority over

over Councils: Not in *authorizing the Latin Translation*; for Pope *Sixtus* the Fifth set out his Edition with his fullest Power, as not to be mended; yet came presently after *Clement* the Eighth with his Edition corrected in many hundred Places: Not in *Decrees*; for *Formosus's* Decrees were disannulled by Pope *Stephen*, and *Stephen's* by another of his Successors: Not in *Succession or Affection*, as is evident by their so many and long continued Schisms: Not in *Life*; for tho' all were bad enough, after they became Popes, especially from the Time of *Boniface*; yet some were more notorious Villains, as Necromancers, Murtherers, brutish Whoremongers, Sodomites, Atheists, Hereticks, &c.

3. Not between *Pope* and *Councils*; for the latter have condemn'd and deposed the former, as the Council of *Constance* did *John XXII.* that of *Basil* *Eugenius IV.* that of *Pisa* *Gregory XII.* and *Bennet XIII.*

4. Not between *the Pope* and *his Cardinals*; for of some of them he has caused their Eyes to be put out, others he has strangled; and on the contrary, some of them have opposed him in their Writings.

5. Not between *the Pope* and *the Learned in his own Church*; such were (besides many others) *Robert Groshead* Bishop of *Lincoln*, *Marsilius* of *Padua*, *Occam*, *Gerson*, the Doctors of the *Sorbonne*, the Divines of *Venice* of late Days, &c. who all have opposed and not regarded the Pope's Judgment.

6. Not between the several Parts of their Popes own *Laws*; for the *Decrees* and the *Decretals* are often at odds, nor can all the Infallibility of their Church reconcile them.

7. Not between the *Canonists* and *Glossaries*; for they jar, and are frequently at difference with each other.

8. Not between their *School-men*; for amongst them are particular Sects, whose Scholars are called by their Names, *Thomists*, *Scotists*, *Albertists*, *Occamists*, &c. each advancing their own Master's Tenets, and crying down the others.

9. Not between their Friars; for the *Dominicans* and *Franciscans* spent whole Ages in Controversies: The first affirming that the Virgin *Mary* was conceived in *original Sin*, the other denying it; and each branding the other with damnable *Herefy*; tho' the latter Opinion at last obtained the Sanction of the *Chair*. So likewise no longer ago than in Queen *Elizabeth's* and King *James's* Days, with what furious Virulence did the *Jesuits* and *Secular Priests* write against each other? displaying mutually their Cheats, Treasons and Rogueries so far, that By-standers could not but plainly see, they were all a Company of irreligious Villains, and juggling Traitors." And what hot Controversies have of late Years been carried on, in the *Gallican Church* especially, between the *Jansenists*, and the Followers of Father *Quesnel* on the one Side, and the *Jesuitical Party* on the other?

"10. Not between their *Doctors* and learned Men of all Sorts; for in their Writings they often cross and overthrow one another's Opinions. How violently did *Catharinus* and *Soto* rail at each other? Nay, there is not one of the elder *Papists*, such as *Pighius*, *Gropper*, *Bayus*, *Peresius*, *Cassander*, *Hosius*, *Almain* and the rest (who in their time were the best Pillars in the Church of *Rome*, and taught the Doctrine thereof as it was then held) but now the *Jesuits* scornfully cast them off, and confute them. Yet do not these more modern Doctors agree amongst themselves: *Bellarmino*, that one where or other lashes all that went before him, is himself confuted by *Barclay*, *Suarez*, *Carerius* and *Marsilius*: *Suarez* again by *Vasques*; *Baronius* by *Mariana*; he by the *Sorbonists*, &c. So that there is no one Point

Point denied or affirmed against us, wherein they *vary not* amongst themselves. And if any Papist will alledge or set down, what he thinks is the *Truth* in any Question, or Exposition of Scripture, controverted between their Church and ours, we dare engage to name him again *some learned Papist*, who has maintained the contrary. Where is then the *Unity* of which the *Romanists* boast? Or what ails their holy Father, who has such a *special Knack* at determining of Controversies, that he does not silence all these *Brangles*? What shall we do in such a *Babel*, where there is neither *Truth* nor *Peace*?

So far indeed is *Papery* from yielding any *Certainty* to its Professors, that according to their own Principles, they can have no Assurance, in the chief Points and Mysteries of their Religion. For Example, How are they certain that the present *Corfini*, that sits at *Rome*, is true Bishop of that See, or lawful Pope, and Successor (as they call him) of *Peter*? How will they justify his *Succession*, when we so often have had *two*, and sometimes *three* Popes at once? From which of these does he derive his Title? How will they justify his *Election*? Since it 'tis apparent from History, that all the antient Bishops of that See were chose by the *People*, and (after *Constantine's* time) confirmed by the Emperor, the Conclave of *Cardinals* being but an upstart Constitution. Nay further, unless this Man is rightfully *baptized*, and truly *ordered*, and duly *chosen*, he is no true Pope: But it is almost impossible to know whether he was *baptized*; for (according to their Tenet) that depends upon the *Intention* of the Priest: And then if he was not baptized, he cannot be rightly *ordained*, for in such Case he is incapable of Priesthood by the Canon. [*Veniens, De Presbyt. non Baptizato.*] Or if he that gave him *Orders* had no Intention to do it, then he conferr'd nothing on him; or if *Simony* or *Violence* had any Hand in his Promotion, then too was he not rightly chose. And after all these and many other perplexing Doubts, how is any Papist sure, that there has been any true Pope these Five hundred Years?

In like manner, the Sacrament of *Penance*, if not done by a true Priest, is ineffectual; or else they must grant that others besides a lawful Priest may *remit* Sins, which they count absurd: Now how will they be infallibly assured of all those things that are necessary to make a true Priest, *viz.* That he was lawfully *baptized* with due *Matter*, and in due *Form*; that he that gave him Ordination was a *Priest* himself, and performed the Business completely, with due *Manner*, *Form*, and *Intention*? And lastly, Whether this Priest, that goes to absolve, be in good earnest, and will pronounce the Words of Absolution with an intent to absolve? For perhaps he may bear some *secret Grudge*, and project Damnation for a Revenge. He may, for ought is known, be a secret *Jew*, or *Antitrinitarian*, or *Atheist*; and so far from intending *Forgiveness* of Sins and Salvation by this Sacrament, that perhaps in his Heart he *laughs* at all these things, and counts Sin *nothing*, and Salvation but a *Word*. [And indeed considering the Priests *Lives* and *Practices*, there is Reason to fear, many of them are of this *Stamp*.]

Now all these Doubts must be clearly resolved, before Men can assure themselves, that they have an effectual *Absolution*; or else they may still have the ill luck to be damn'd: Which makes Salvation a Matter of Chance, and not Choice; and if so, What are they the nearer for being Members of a pretended infallible Church?

The like touching the *Eucharist*: How shall any Papists assure themselves, that the Priest has truly consecrated it, which depends on his being a Priest, or-
dained

dained by a Priest, &c. and that he had an Intention to consecrate? Or indeed, how know they that he did at all pronounce the Words of Consecration, since they are mumbled softly? And if all and every of these things be not, then there is no Consecration, and no Transubstantiation according to their own Rules, and consequently the *Adoring the Wafer* is direct Idolatry. And are not Papists then, that vapour so much of Certainty and Safety, in a miserable Condition, who are thus left at *hit or miss* in the main Mysteries of their Religion, so as not to know whether they are Blessed or Cursed, have a Pope or no, worship Bread or God, serve God or Creatures; or in a Word, whether they be Christians or Idolaters?

P A C K E T XXXVII.

Quicquid usquam Perfidiae & Doli, quicquid Inclementiae Superbiaeque, quicquid Impudicitiae & effrenatae Libidinis audisti aut legisti, quicquid denique Impietatis & Morum pessimorum sparsim habet aut habuit Orbis Terrae, totum ISTHIC [id est, Romæ, in Papatu] cumulatum videas, acervatimque reperiās. Petrar. in Epist.

The History of the Popes from the Year 750 continued. The Ruin of the Exarchate in Italy. A forged Letter from St. Peter to the French King. One Pope puts out another's Eyes, &c.

“IT is now high time that we return to the *Historical Part*: We acquainted you [Packet 2.] how *Pepin* an Officer to *Childeric* King of *France*, by the Advice and Countenance of *Zachary* then Pope, did rebelliously and traiterously, about the Year 750, usurp his Master's Crown and Kingdom; the People being satisfied, when they saw the *Holy Bishop* abet the Villainy. For this Kindness, *Pepin* recompensed the Pope with a spiritual Jurisdiction throughout such his ill-got Dominions; and promised, no doubt, to do any other Service for that See, which had thus obliged him with a Crown. And indeed 'twas not long ere he had an Opportunity further to repay this good Turn: For Pope *Zachary* being dead, and *Stephen* the Third (*Platina* calls him the Second, omitting one of that Name, that *Pop'd* it just before him for four Days) being got into the Chair, *Aistulph* King of the *Lombards* having taken *Ravenna*, and thereby put a Period to the *Exarchate* (or Emperor's Lieutenantcy) which for near Two hundred Years had born sway in *Italy*; Pope *Stephen* fearing he would proceed in his Victories to his Prejudice, hastens into *France*, where he met *Pepin* at *Pontignon*, Anno 754, pressing him very earnestly to stand *St. Peter's* good Friend, and make *Aistulph* surrender *Ravenna*, and the other Places he had taken: And finding

Pepin in a good Humour, prevailed with him further to promise *not to restore them to the Emperor of Greece* (tho' rightful Proprietor) because he, forsooth, quoth the crafty Pope, hath made himself unworthy thereof, by his Cowardice and Heresy, [this Heresy you may remember was his godly opposing Idolatry in Image-worship;] but that he would bestow those Towns upon St. Peter and his Successors for ever, for the good of his Soul, and Remission of his Sins. Which Pepin after two Expeditions into Italy performed, forcing Aistulph to surrender all those Territories to the Pope, notwithstanding just Claim was made by the Grecian Emperor.

Yet it seems his Holiness was glad to make use of all his Wits, and improve the Art of Wheedling and Canting to the utmost, to bring Matters to this pass: For we find [See Morney's *Mysterium Iniquitatis*, Progres. 27.] in an Epistle of his to Pepin, these Words: ---We may now say, as Sufannah said, Anguish is on all Sides, and we know not what to do; what we feared from the Lombards, is come upon us; forsake us not, despise us not: So may God be good and merciful unto you, when he shall come with St. PETER to judge the World, that so you may never hear that Saying of his, I know you not, &c. Threatning the poor Prince with little less than Hell itself, if he made not the most haste. Nay further, to make sure Work, when Aistulph had beleaguer'd Rome, a Letter was forg'd as from St. Peter himself, with this Inscription, ---*Petrus Apostolus*, &c. Peter an Apostle of Jesus Christ the Son of the living God, &c. This notable Epistle was directed to the French in general. The Contents whereof (for 'tis too long to recite) were, That they should nothing doubt but that he was in the very Flesh present with them [then methinks he might have made a SPEECH, better than send a Letter to them] That by the special Grace of God he had taken them into his particular Protection; and therefore adjured them to deliver HIS CITY [pray mark ye] from the Danger of the Lombards: That they should make the most haste they could, before that living Fountain, (meaning Rome forsooth still) by which they were sanctified and regenerated, were dried up; and not to depart from thence, until they had set her at Liberty, upon Pain of being excluded from the Kingdom of God, and delivered over to the Devil and his Angels: But withal promising them for their Pains, if they would do this Job for him, that they should have whatsoever they would request of him. Which was as fair and generous an Advance, as any Saint in Christendom could offer upon beating up his ecclesiastical Drums. These were the pious Frauds, the religious Knacks and holy Knaveries, wherewith these blasphemous Cheats in those Days imposed on the silly credulous World. However, by this Trick he got, and his Successors enjoy'd *Ravenna, Bologna, Furli, Arimini, Ancona*, the two Provinces of *Romagnia* and *La Marche*, and other rich and spacious Territories. Which Largess or Bounty of Pepin to Stephen was altogether as justifiable as that other of Zachary was, in conferring the Kingdom of France to the said Pepin; each being mighty liberal of that, which in truth belonged to neither of them.

Stephen, in the sixth Year of his Popedom, died; to whom succeeded Paul I. who held it not a Year, before he likewise drop'd into another World: And then a most notorious Schism and long Quarrel happened, about procuring an Head for the Church. The Story whereof is thus related by their own Platina: *Desiderius* (whom some call *Dedier*) lately got to be King of the Lombards, resolving to procure a Pope that might be at his Devotion, confederates with *Toton* Duke

Duke of *Nepi*, who as soon as ever *Paul* gave up the Ghost, partly by *Bribery*, as they say, and partly by pure Force, created his own Brother *Constantine*, a Lay-man, Pope; compelling *Gregory* Bishop of *Præneste* instantly to give him Orders, and anoint him Bishop: For which (saith our Author) his Hand is said to have *with'er'd away*, by a miraculous Judgment. However *Constantine* resolutely dispatch'd all the Duties of a Pope for above a Year, and then by a Tumult of the People was turn'd out of the Chair, and one *Stephen* (the Third, or rather Fourth of that Name) elected; *Constantine* being forc'd in *St. Saviour's* Church to strip himself of his Papal Robes, renounce the Title, and lie close in a Monastery. But all this would not satisfy *Stephen*; great Stirs there were still, and many People kill'd on each Side. At last he calls a Company of Bishops about him in the *Lateran* Church, and commands *Constantine* to be brought before him, where they first fairly put out his Eyes, and then tried him for his Offence; for which at first he begg'd their Pardon, but afterwards justified what he had done, to be no more than what had been practis'd by his Predecessors; instancing in *Sergius* Archbishop of *Ravenna*, and *Stephen* of *Naples*, who both of Lay-men were made Bishops. This enraged *Stephen* and his Associates, so that they cast him out, (and, as some Authors say, murder'd him.) They likewise abrogated all his Decrees, reduced the Bishops that he had made, to their former Quality of *Presbyters* and *Deacons*; vacated whatsoever he had done in officiating or dispensing sacred Mysteries, except only *Baptism* and *Confirmation*. Lastly, Whereas he had held a Synod, wherein it had been decreed, That the Images and Statues of Saints should be broke down, and cast out of Christian Temples, these Gentlemen pronounced that Synod *accursed*; and on the contrary ordained, That the said Images should every where be again restored. And the Reason that sway'd with this infallible Cockscorn and his learned Company in this Case, (as 'tis related by *Platina*) is very notable: Because, forsooth, the said foregoing Synod (in obeying the Law of God, and preventing Idolatry by such their Decree) render'd the Condition of the Immortal God worse than that of Men. You may wonder how? Why this ghostly Council will tell you.----To set up the Statues of mortal Men, that have deserved well of the Republick, say they, is lawful; as well that we may not seem ungrateful, as that we may be excited to imitate their brave and virtuous Actions; and shall it not then be lawful to set up the Image of God, whom we ought always, if it were possible, to have before our Eyes? &c. This was their orthodox Divinity; sure they had even in those Days stifled the Second Commandment, and trampled all the reiterated Precepts of God's Law against Idolatry under their Feet, or else they could never have hatch'd such an Argument. And here by the way (notwithstanding all their Pretences of being unduly elected, because made Sub-Deacon, Deacon, Priest, Bishop, and Pope, all in a Day) we may guess at the true Reason why the Rabble were so mad with this poor *Constantine*, and why these Rabbies put out his Eyes and tormented him, even because he had more Wit and Grace than they, and cross'd their vain superstitious Humours and darling Idolatries.

We will give you one Instance more of this *Stephen's* Good-Nature and Theological Faculty: You have heard how his Antagonist, the said *Constantine*, was promoted, partly by means of *Dedier* the Lombard; and Men of his Coat do not use to forget *shrewd Turns* in haste. It happened afterward, that King *Pepin* of France being dead, his Son *Charles* married *Bertha*, the said *Dedier's* Daughter; where-

whereupon, in pure Spight, to make *Mischief*, Pope *Stephen* threatned him with *Excommunication*, tho' both her Father and she were orthodox Christians: His Reasons for this Proceeding we find in his own Letters to *Charles*, wherein having remonstrated the dangerous Fall of our first Father, by Occasion of his Wife, and harangued a while against the whole Sex, he decently slips into the Business of the Marriage, telling him, *The same was a Suggestion of the Devil, no matrimonial Juncture, but an Alliance of a most wicked Invention. Do we not find in the holy Scriptures* (saith he) *that many have gone out of the right Way, by marrying STRANGE Women?* [Because, forsooth, *Bertha* was of another Nation, tho' still of the same Religion and Faith: There's his Divinity, and infallible Application of Scripture! Next follows his Philosophy:] *Must your noble Race be polluted with this perfidious and loathsome Generation of the Lombards, who are not so much as named amongst the Nations, and from whom IT IS CERTAIN THAT ALL LEPERS TOOK THEIR BEGINNING:* [Then back again to Scripture] *What Fellowship hath the Believer with the Infidel, the Light with Darkness? Never did Man who married a strange Woman continue innocent.*

And all this, because the good Lady's Father was like once to have hindered him of the Popedom. And yet so prevalent was this blustering impertinent Rattle to Prince *Charles*, that a whole Year after Marriage he divorced the said *Bertha*, and took to Wife (as *Egbinard* relates) *Hildegade* of *Suevia*, a Woman nothing less strange, but not so much out of the Pope's Favour, and so all was well enough. But it appears the See of Rome designing to domineer in Temporal Power, and finding the Lombards a Curb to their Ambition, resolv'd utterly to ruin them; which Pope *Adrian*, Successor to this *Stephen*, effected, by calling in the said *Charles* (afterwards called *The Great*) into Italy, who took the said *Dedier* and all his Children Prisoners, and spoil'd him of all his Territories, and confirm'd the Donation thereof (which his Father had promised) to the Pope, yet still reserving the Sovereignty to himself. And thus by the subtle Practices of the Popes came the Kingdom of Lombardy to an end, after it had flourished above 200 Years. Tho' yet the Princes of that Race had honourable Testimonies of their Piety and Virtue from the Historians of their Enemies. From the time they received the Christian Religion (saith *Sigonius*) they were ever impartial Administrators of Justice, and devoutly given; witness their good Laws, severely punishing Malefactors, and preserving every Man in his Property; witness also the sumptuous Temples and Monasteries they built, the Honour and Riches they bestowed upon the Popes, with the great Reverence they used towards them; insomuch that some of them, at the Pope's Persuasions, left Crown and Kingdom, to confine themselves within a Cloister.---But no Virtue, no Obligations can guard against Papal Malice, prompted by Interest and Ambition.

P A C K E T XXXVIII.

Negotiatorem Clericum, & ex Inope Divitem, & ex Ignobili Gloriosum, quasi quandam Pestem fuge. St. Hieron. ad Nepot.

The Election of Popes allow'd to belong to Charlemaign. Pope Leo chosen, afterwards deposed by the People, restored by Charles. Purges himself by Oath. Charles the Great is by him Crowned. No Power can thereby accrue to Popes over the Emperors.

“**Y**OU have heard by what *Arts* the treacherous Bishops of Rome supplanted the Race of the Lombardian Kings, who paid the Price of their superstitious Devotion towards that *See*, by the final Ruin of their State and Family; leaving a good cautionary Lesson to all bigotted Princes, not to be too prodigal in their Respects and misguided Zeal to an ungrateful Hierarchy, nor involve themselves in dangerous Adventures for *those*, who as soon as their own Turns are served, shall be the first and most ready People in the World to contrive and foment Treasons against such their easy Votaries and Benefactors.

Charles of France having thus amply satisfied the Obligations he had to the Roman Bishops for their countenancing his Father's Treason against his Master Childerick; in requital whereof he had returned a most unjust Donation of many spacious Territories, to which neither of them had any Pretence of Title, but what arises from boundless Ambition, back'd with Violence irresistible; yet was he for all that so prudent, as to let the World know, that he held not his Crown from the Pope, but that the Pope held both his Dignity and Rome itself in Fee from him, and liable to pay Homage to that victorious Power which had conferr'd the same upon the Church; for so we find in Gratian D. 63. cap. Hadrianus 22. That it was then by general Consent of Bishops and Abbots ordained, that the said Charles should be Prince of the Senate of Rome, and that he should have the Power to invest the Archbishops and Bishops of all Provinces, (meaning of Italy) with Proviso, that if they were not allowed and invested by him, they could not be consecrated by any: And moreover, THAT HE SHOULD ELECT THE POPE, AND DISPOSE OF THE SEE APOSTOLICK. Which is likewise attested by Sigbert, Abbot of Gemblons, in his Chronicle.—Charles (saith he) held a Council at Rome with Pope Adrian, where were assembled One hundred and fifty Bishops and Abbots; which whole Synod gave to Charles Authority to elect the Pope, and to provide for the See Apostolick, and gave him also the Title of Prince; ordaining further, that the Archbishops and Bishops throughout the Provinces should receive Investiture from him: And that a Bishop not approved and invested by him, should not be consecrated by any. And that such as should be refractory against or disobedient

obedient to this Decree, should be Anathema; and if they repented not, their Goods confiscated.

Thus we see in what Condition the *Papal Chair* stood in those Days, viz. about the Year 790: And tho' we find not that *Charles* or his Successors actually took upon them to nominate Bishops of *Rome*, but rather left it to the People, according to antient Custom, contenting themselves only with the Power of Confirmation; yet 'tis evident by this Decree, that they had full Authority to dispose of the Place, how and to whom they pleased. Nor can *Baronius's* Impudence shift it off, without scandalizing the Oracle of the Canonists, and even Pope *Gregory XIII.* who in his Correction left that Canon standing and uncontroul'd.

Pope *Adrian* (of whom we have little more to say, than that he held the Seat Twenty three Years, and was more addicted to building of pompous external Temples and other gaudy Structures, than to the spiritual Edification of the Church) being dead, *Leo III.* by the Election of the Clergy and People of *Rome*, succeeded; but to make his Title good, immediately dispatch'd a Messenger to *Charlemain*, to give him Notice of the Choice, and to present him the Keys of the Confession; (for so they cantingly called the Keys of the supposed Sepulchre of *St. Peter*, in which the main Strefs of Popish Sanctity and Authority was imagined to be repositied, or at least thereby emblem'd and signified.) He also sent him the Standard of the City, and other Presents, in Token of Fealty and Homage; requesting him to send some Person of Quality to administer the Oath of Allegiance to the People of *Rome*, thereby to hold them in their loyal Duty and Obedience; which was done accordingly. See *Aimonius*, l. 4. c. 86. But shortly after, the Roman Nobility, growing weary of the Pope's Yoke, who now under *Charlemain* domineer'd over them, as well in quality of their Temporal Prince as of their Bishop, resolv'd to shake it off; and therefore set upon *Leo* as he went in a solemn Procession, threw him from his Horse, took from him his Pontificalibus, buffeted him welfavouredly, and clap'd him up a close Prisoner in the Monastery of *St. Erasmus*. Some Popish Authors would persuade us that they pull'd out his Eyes, and that God by Miracle put them into his Head again: But *Aimonius* is half asham'd to report that Tale, and therefore qualifies it thus, -- as some thought. And *Zonaras*, Tom. 3. p. 97. speaks plainly, That they who were put in Trust to pull out his Eyes (no infrequent Punishment in those Days) spared them, and only beat his Face without stripping his Sight.

It is certain he was too quick-sighted for his Keepers; for he made an Escape out of Prison, and fled to his old Friend *Charlemain* with a lamentable Complaint of these Injuries. To whom likewise the People of *Rome* sent to justify their Proceedings, charging the said *Leo* with many grievous Crimes; tho' what they were in particular, Historians (probably in Favour to the Papal Tribe) have concealed. But *Leo's* Interest it seems prevail'd with *Charlemain*, who with a noble Guard sent him back to *Rome*, promising that himself would speedily follow, to appease and determine all these Broils; which accordingly he did in the Year 800, and upon his Arrival at *Rome*, caused to be assembled a Multitude of French and Italian Bishops, commanding the Accusers, and the Accused (that is, *Leo* the Pope) to appear before them; he the said *Charles* himself presiding and sitting in the midst of them. But here the Pope's Creatures *Anastasius* and *Platina* suggest, that the Bishops did openly declare, That the See of *Rome* was the Head of all Churches, and her Prelate might be judged by none. A curious De-

vice, that the Roman Bishops may at any time commit any Wickedness, and be as great Villains as they list, with Impunity! But honest Aimonius, with greater Sincerity and Probability assures us, *That there being none found that would come forth and charge him, (the Prosecutors being, 'tis like, discouraged and frighted by his too prevalent Interest) therefore he purged himself by Oath.* For so too saith Platina: *Leo ascending a Pulpit, and holding the Evangelists in his Hand, did solemnly swear, That he was innocent of all those things which they had before objected against him.*

Leo being thus acquitted, soon after, upon a Christmas-day, did set the Imperial Crown on the Head of Charlemaign; all the People crying out, *To Charles Augustus, crowned of God, great and peaceable Emperor of the Romans, long Life and Victories.* After which Salutations, he was (saith *Ado Viennensis*) adored by the Pope himself, after the Manner of the antient Princes. And how that was, *Salvian* tells us, viz. That the Manner was for the Subjects or Servants to kiss the Feet of their Lords and Masters. But how much altered are our modern Popes, who instead of paying such Respects to their rightful Sovereigns, do on the contrary trample on the Necks of Emperors, and make crowned Heads kiss their ambitious Toes!

Yet from this Coronation of Charlemaign at Rome by Pope Leo, *Baronius*, Vol. 9. according to his accustomed Impudence, pretends to raise and ground a most false and groundless Doctrine to all Princes and States, viz. *That the Bishop of Rome hath Authority and Power to translate Empires and Kingdoms at his Pleasure,* filling with this Argument divers Pages. Leo, saith he, *set the Crown on the Head of Charlemaign.* We grant it; What follows? *Ergo*, cries this Popish Pettifogger, *Leo collated the Empire upon him, translating it from the Grecians to the French; he did it, and had right so to do.* What Reader of common Sense can endure such a false Consequence as this? When the Patriarchs of Constantinople were wont to Crown the Emperor, did they bestow the Empire on him? Because the Archbishop of Canterbury with his Hand placed the Diadem on his Majesty of Great-Britain, must we believe our Sovereign owes his Regality to that Bishop, or that he hath Power to depose the King, or give the Crown to another? Because Ecclesiasticks, in respect to their Function, are the Instruments generally made use of for performing such Ceremonies, doth it imply a Right in them to confer how, or to whom they list, Kingdoms, either hereditary or elective? The Emperors Crowned by the Patriarchs, and this Charlemaign Crowned by the Pope, were they not yet nevertheless always intituled *Stororis*, that is, *Crowned of God*? But perhaps this Papal Tory's Authorities are better than his Reasons: Let us therefore hear some of them; *All this (says he) was according as it is written, Dan. 4. The Most High rules over the Kingdoms of Men, and gives them to whom it pleaseth him.* True, but how proves he that the Pope is God? Or that the Most High hath surrendred his Place to him? Again, *By me Kings reign, and Princes bear Rule*, Prov. viii. Well, what of that? Are not the Words spoke of the Wisdom and Providence of God? And how does it appear that this is delegated to the Pope? He proceeds---*Who doubteth but God hath given as great Authority to his Church now, as heretofore to the Jewish Synagogue? And do we not see how Samuel translated the Kingdom of Saul to David; Elias and Elisha from the House of Ahab to the Stock of Jehu? Wretched and shameless Sophister! Where reads he that the Synagogue had ever right to translate the Kingdom; that ever it did it, or*

So much as meddled with any such thing? If the Pope will needs be *Master of the Synagogue*, let him first *circumcise* himself, and then prove how or *why* his Church of *Rome* should succeed to this decayed Synagogue, rather than that of *Jerusalem*, *Alexandria*, or *Antioch*? Or which is more, let him shew us that God hath *spoken* to him, and given him a special Command either by *Oracle*, *Miracle*, or otherwise. Was not the Work in the Cases he instances *altogether extraordinary*, wherein not the *High-Priest* was used, but a *Prophet* and Vessel elected of God for this special Purpose? Lastly, he cites that of *Jeremiah* chap. i. *I have set thee this Day over Nations and Kingdoms, to pluck up and to destroy, to plant and to build*: And that it is also said by the Prophet *Haggai*, *That the Glory of this House, that is, the second Temple, shall be greater than the Glory of the first*: Ergo, saith *Baronius*, the Pope hath much more Power to pluck up and to pull down, to collate and to translate Kingdoms. What Christian but feels his Ears tingle, and his Breast swell with Indignation, to hear such *profane Abuse* of the sacred Word of God, and impudent *Blasphemy*? For was *Jeremiah* either Synagogue or High-Priest? Was he not set apart by God, and ordained for a *Prophet to the Nations*, chap. viii? Is there no Difference to be made between *denouncing* the judgments of God as they were revealed unto him by special Command, and the *intruding* without any Commission, contrary to God's Command, and all the Laws of Nature, Reason, and Equity, to *depose* one King, and install another? *Jeremiah*, tho' invested with great Power as a *Prophet*, did not yet presume to depose *Zedechias*, nor anoint *Nebuchadnezzar* in his Room. And as to the Glory of the second Temple being greater than that of the first; what *second Temple* should it mean, (*Catholic* divine as he is) but that of the Temple of *Jerusalem*? And what was that greater Glory according to all Interpreters, antient and modern, (except such Violators of the Text as himself) but the *Redemption of Mankind* by Christ crucified for our Sins under the second Temple? Whereby, as *St. Ambrose* saith, *The Grace of the Law of Faith, and Privileges of the Gospel, are greater, and far more glorious than those of the Law of Moses*.

Thus much we could not but say, to chastise the saucy *Insolence* of *Baronius* and all the *Popish Fry*, that make use of such sorry Shifts to support and justify the *treasonable* and *ungodly Attempts* of their Popes against Princes. And shall only add, touching this *eight* Century in this Place, that the late-mentioned Pope *Adrian* was the first that is said to have sealed with *Lead*, which his Successors still observe in their Bulls and Briefs; and did also lay the first Stone of that Doctrine so pernicious to all Secular States; *That if any Man shall with-hold any Church-Lands or Goods, and refuse to restore them, he is an Heretick*. See his Epistle to *Charlemaign de Nicæa Synod*. You Gentlemen, that have any *Abby-Lands* in *England*, would do well to consider of that *Doctrine*; and whether, if *Papery* (*Quod avertat Deus*) should ever prevail here, his *Canon* would not soon grow too hard for your *Act of Parliament*.

PACKET

P A C K E T XXXIX.

Primitivi Theologi Ecclesiam ædificaverunt, quam nunc Baritiores destruxerunt. Petrus de Aliaco de Reform. Eccles.

The History continued in the ninth Century. Popes ought nat to be created without the Emperor's Authority. The Occasion and Mystery of Popes changing their Names, &c.

“**C**HARLEMAIGN dying, Lewis his Son succeeded in the Empire; as Stephen did to Leo in the Popedom, about the Year 816. And to show in what Awe their Holinesses, in those Days, stood of the civil Magistrate, it is to be noted, that this Pope being presently upon his Election consecrated without waiting for the Emperor's Confirmation, according to Custom and Law, was so sensible that therein he had transgressed, that to atone for the fault, and pacify his Imperial Majesty, he did not only (as *Theganus de Gestis Ludovici*, cap. 16, relates) command all the People of Rome to take the Oath of Fealty to Lewis, but hastened into France himself, to receive his Confirmation. And so far was he from grudging this Respect, that he prescribed a Rule somewhat to that purpose to all his Successors; for we find an Ordinance of his amongst the Decretals, cap. *Quia Sancta*, in these Words, *Forasmuch as the holy Church of Rome (over which by the Will of God we are now placed upon the Death of the late Pope) many times suffers violence, because the Election and Consecration of the Popes are made without the Advice and Knowledge of the Emperor; and because (according to the Canons and ancient Customs) there are present no Ambassadors or others from the Emperor to hinder such Disorders: We therefore will and command, that when a Bishop [of Rome he means] is to be chosen, the Election be made by the Bishops and Clergy, in the Presence of the Senate and People; and that the Bishop thus elected be afterwards consecrated in the Presence of the Emperor's Ambassadors or Deputies.* Yet was this Decree violated in the very next Election, which was in little more than half a Year after, *Paschal* being chosen in the room of this *Stephen*; for it seems they were extreme hasty for Consecration, and to get compleat Possession of the Chair: However he likewise dispatch'd his Letters and Presents to the Emperor to excuse it, alledging, forsooth, that he was made Pope against his own Inclinations, and after much Reluctancy. The Words of *Platina*, their own Popish Historian, concerning this Matter, are too remarkable to be omitted, being these:—*Paschalis nullâ interpositâ Imperatoris Autoritate, &c.* *Paschal* being created Pope without the Emperor's Authority, did for that reason, as soon as ever he undertook the Place, send Messengers to Lewis, who might cast the whole blame or fault of that Matter upon the Clergy and People; because by them he had been compelled by Violence to take upon him the Papal Office; which

which Apology Lewis accepted, but withal signified to the Clergy and People, That the ancient Constitutions and Order (viz. That no Bishop of Rome should be made without the Emperor's Privy and Allowance) must be observ'd, and that they should beware not to commit any such Treason for the future.

We may guess at the humour of this *Paschal* by some of his Pranks, for he caused the Eyes to be pulled out, and the Nose to be cut off of *Theodore*, chief Secretary to the Church of Rome, and of *Leo* the Nomenclator, (principal Beadle or Cryer) his Son-in-law, whereby they died; for carrying themselves loyally towards *Lotharius*, Son to *Lewis*, and Associate in the Empire. And when the Emperor being displeased with such Insolency and Cruelty, sent *Adalong* Abbot of St. *Vast*, and *Humphrey* Earl of *Coire*, to enquire upon the Murder committed, as was said, by his [the said Pope's] Commandment, or not without his Privy and Advice; *Paschal* thought to prevent that just Inquisition by his Messengers, whom he sent to beseech him not to give any credit to any such Reports. But when this *Sham* would not take, but still *Adalong* and *Humphrey* continued their Journey, he found out another Device to baffle them with; for when they came to Rome, the Pope had purged himself by Oath in the Presence of many Bishops; an excellent way to shift off a Murder by a Perjury. For, that his Holiness lied as well as swore, is too evident by his subsequent Actions; for he had taken the Murderers into his Protection, as belonging (forsooth) to the Family of St. Peter, and pronounced those that were slain (saith *Aimonius*) guilty of Treason, and consequently their Murder justified. Which it seems served to stop the Mouths of the Emperor's Deputies; for so *Sigonius* tells us, That the Ambassadors of *Lewis* could not search out the Verity of this Fact, nor so much as begin to take Cognizance thereof. This was Anno 823. But when *Lotharius* came the Year following, after the Death of *Paschal*, into Italy, to see Justice executed in those Parts, (say the Historians, *Aimon*. l. 4. c. 112. and the Author of *Lewis's* Life) he found the Causes of those Mischiefs to proceed from the Misdemeanours of the Popes, and Connivance of the Judges, by means whereof many Men's Goods had been confiscated; all which he caused to be restored to the right Owners; reviving also a wholesome ancient Custom, of sending certain Persons of Quality with special Commissions from the Emperor, to do Justice indifferently between Man and Man, without respect of Persons, as often as the Emperor should think fit. *Sigonius* also mentions a certain Ordinance he left behind him, for ordering Affairs within the City of Rome, directing and commanding, That none, under pain of Banishment, should intrude into the Election of the Popes, but such as by the Canons were allowed; which was to prevent all canvassing of Parties, and making of Factions for the Popedom. Item, That all that were to exercise any Place of Judicature in Rome, should first appear before him, that he might inform himself of them, and put them in mind of their Duties. Item, That the Emperor, or King of the Romans, or in his Absence some deputed by him, should always assist at the Consecration of the Popes. And so (saith the Author) was it for certain Years after observed.

In the Year 824 the Emperors of the East sent to those of the West, to crave their Advice, and the Sentiments of the French Church concerning the Use of Images; and withal to mediate with the Pope, that he would favourably receive an Embassy, which they designed to send to him upon that Occasion: Upon this Business there assembled a whole national Council of the French Bishops, where they openly declared, as well former Popes evil Practices in some Councils relating to that

that Matter, as also the pestilent contagious Error and abominable Superstitions, which with. and under Images they had brought into the Church. Nay, they are not afraid to say,---That the Pope suffered himself to be carried down the Stream of Error, partly by Ignorance, partly by wicked Custom. That it was Pity to see those that were placed in high Authority to direct others, did themselves forsake the right Way, and run astray into the Mazes of Error. And in an Epistle to Eugenius, then got to be Pope, after Paschal, they say plainly, That the Empress Irene and her Son, in passing that Edict for the Adoring of Images, were abused by a pestilent Illusion of the Devil. Backing such their Sentiments, in the Treatise of Advice which they wrote to the Emperors, so excellently, with Authorities of Scripture, and genuine Interpretations of the Fathers, that it evidently appears, the Divinity of Italy in those times was nothing comparable to that of the French Clergy. But let them argue their Brains out, it signified nothing with Eugenius. For when the Emperor requested to hear some Proofs for the Adoration of Images out of the Word of God, he never put himself to the Trouble of giving them Satisfaction, but took them up short, and only told them, They were saucy arrogant Fellows that made such Questions.

The next Pope was Valentine, such a rare Fellow for Virtue and Holiness, if you believe Platina, That even before he was so much as a Priest, he deserv'd to have been Pope. A notable humble Gentleman he was, without doubt; for Anastasius their Historian glories in this, that Pope Valentine, elected in the Year 828, made all the Senate of Rome come and kiss his Foot; a thing never practis'd by any but Slaves, nor prescribed but by Tyrants: Nor do we find any Pope before him, that permitted any such Veneration to be made to him. But this Luciferian Pride had quickly a Fall; for about forty Days after his Inauguration, he was cut off, being choaked with a Fish-bone.

Then was Gregory IV. elected, with due Observation of the Law which Lotharius had so establish'd: For his Lieutenant happening at that time to be absent from Rome, Gregory could not be consecrated till he came back. Some Years after, an unnatural Contest happening between Lewis and his Children, this Pope Gregory, to oblige Lotharius the Son to himself, took his Part, and went into France, in shew to mediate a Reconciliation between the Father and the Sons; but indeed to set them further at odds, and to give Countenance to a certain Synod, which the Sons assembled to depose their Father. Of this Matter the Chronicle of St. Denis gives us this Relation: The Ministers of the Devil (saith he) prevailed so far, as to unite all the Sons against their Father, and maliciously made the Pope of Rome come into France, under Notion of Piety; but in truth, rather to excommunicate the King and the Bishops, if they supported the Father, and were not in every respect obedient; but when the Bishops understood this, they protested they would never obey him for fear of his Excommunication. Nay, Aimonius, l. 5. c. 16. tells us, they said,---If he come hither to excommunicate, we will send him back excommunicated again. Here was rare Sport! His Holiness offering to profane the Power of Excommunication, to encourage and abet Rebellion and unnatural Disobedience: But you see how little that ecclesiastical Bug-bear was valued in those Days in France.

Anno 844, Sergius came to the Popedom: This is he, according to Platina, whose true Name being Bocco di porco, Hog's-face, or Swine-snout in English; when he came to this proud Dignity, being somewhat ashamed of it, changed it

it into that of *Sergius*; whence ever since it hath been a Custom amongst Popes (though not observed by all) when they are chosen, presently to assume a new Name.

'Tis true, that carping Friar *Onuphrius* would needs attribute this excellent Invention of *Name-shifting* to *John XII.* an horrible wicked Pope, who lived above an hundred Years after this time. The Matter is not much which of them it was that brought up the Invention; only the *Reasons* which Popish Doctors give for the thing itself, must not be omitted, being in number three. 1. Because that Christ, when he chose his *Apostles*, changed some of their Names. 2. To signify, that as they change their Names, they should change their Nature; and so they do oft-times, but it is generally for the worse. Lastly, That he which is chosen to so excellent an Estate, should not be obscured and disgraced with a vile and foul Name.

But of the Popes altering their Names, *Polydore Virgil* (himself in part a Servant to the Triple-Crown, being Collector of *Peter-pence* for the Pope in England) hath some Remarks neither false, nor unpleasant: In his 4th Book *De Inventionem rerum*, cap. 10. thus he writes,---The Bishop of Rome hath one peculiar Prerogative or Privilege, which is, that when once he is created Bishop of that See, he may alter and change his Name at his Pleasure: As for Example, if perchance he hath been heretofore a Malefactor, he may call his Name *BONIFACIUS*, that is to say, WELL-DOER; if he have been a Coward or timorous Sheeps-head, he may call himself *LEO*; if he be a Clown, he may call himself *URBANUS*; instead of Lewd or Wicked, he may call himself *PIUS* or *INNOCENT*; if he hath been a scandalous Fellow, he may assume the Appellation of *BENEDICTUS*, that is, well spoken of: To the end that the sovereign Bishop, at the least in Name, may be an Ornament and Honour to the Dignity of the Papacy. And indeed it hath been a common Observation, that the Names which Popes have assumed, have generally been diametrically opposite and contrary to their Nature and Manners.

This Pope *Sergius II.* ordained, That a Bishop might not be convicted of any Crime, but by the Testimony of Seventy two Witnesses: A notable Law, and no doubt very acceptable to their Lordships; yet he himself put to death a certain Cardinal Priest, whom he had a Spight against, called *Athanasius*, on the Evidence of a far less Number; nay, without any real Crime at all proved against him. He is also most infamous for *Simony*; so that an Author then living, (see *Viguerius*, who recites him p. 214.) says, He [the said Pope] had a Brother called *Benedict*, but much more properly surnamed *Brute*, being indeed of brutish Behaviour, who taking Advantage of the Pope's Folly and Weakness, usurp'd and obtained by Bribery and Corruption the Administration of all Affairs, as well Ecclesiastical as Civil; and that under these two Brothers *Simony* grew monstrous, Bishopricks were openly set to sale, they carried them who would give the most for them; neither was there any Bishop or other, who led with the Zeal of God, would move the Emperor to restrain and reform these horrid Abuses: Which was the Cause why seeing no Christian did redress this Sin, God sent in Pagans to punish their Transgressions; for the *Saracens* coming suddenly and unawares upon them, slew infinite Multitudes of Men, and destroyed all before them with Fire and Sword.

P A C K E T XL.

*Quid non designat tua Dispensatio, Roma?
 Sexu in utrôque simul miscet utrûmque Genus;
 Dicere uti liceat nobis OCTAVA JOHANNES,
 Errorem tacitè dissimulante probro:
 Et meritò: Cui se videas submittere Reges,
 Fas etiam viles cedere Grammaticos.*

Leo IV. *A further Account of the Original of Kissing the Pope's Feet. A Pope's Device to stop a Fire. An Introduction to the famous Controversy about POPE JOAN. Her Story briefly related. Our Modern Papists impudent Denials thereof. A Catalogue of above SIXTY ancient Authors, all of the Roman Church, who have recorded and mentioned the same as Truth.*

“**N**EXT after *Sergius*, alias Pope *Swine-face*, mentioned in our last, succeeded *Leo IV.* whom *Platina* tells us was immediately saluted as Pope, and his Feet kissed, according (forsooth) to the antient Manner: So ready were these flattering Historians to register every thing for the best Advantage of the Roman See, and bolster up her Prelates Pride and Grandeur with the Crutches of an old Usage or Tradition; when in truth this slavish, or rather idolatrous Custom, was but first began (as we observed) by *Valentine*, not thirty Years before. And if you would know the Original of it, and whence borrowed, read *Polydore Virgil De Invent. Rerum*, l. 4. c. 13. where he tells you the Custom was derived from the like Honours paid to the *Pontifex Maximus*, or High-Priest of the Heathens; and also from the Examples of *Caligula* and *Dioclesian*, two of the veriest Monsters of Mankind, who taking upon themselves to be Gods, forced their Vassals to adore them by kissing their Pantofles or Slippers, most gorgeously beset with Diamonds and other precious Stones.

This Pope *Leo* was an excellent Man at doing of Wonders by Prayers and Sleight of Hand: For by the First, *Platina* assures us he drove away a terrible Serpent called a *Basilisk* out of the Vault of St. *Lucy's Church*, which by its Breath had killed Multitudes of People. And by the Second, viz. merely by making the Sign of the Cross, he stopt a most grievous Fire that had long raged amongst the Houses of the Saxons and Lombards, and was just ready to seize St. *Peter's Church*, when he crossed it as aforesaid, and so there was no more harm done. He likewise with making an airy Cross, and a neat short but mettlesome Prayer, routed the Saracens, and built a City, which from his own Name he called *Leonina*, and set a kind of a Charm or Spell upon every Gate, which you may read in the same Author.

This *Leo* being arrested for that Debt which admits no Bail, next after him, the Series of History brings us to the Disquisition of that most famous, most infamous Story of POPE JOAN, mask'd sometimes under the Title of *John VIII.* wherein that mystical Prophecy of *John the Divine*, predicting that the apostate Church of *Rome* should become an *Harlot*, and the *Mother of Fornications*, was, in her representative *Head*, even literally fulfilled. And since, partly by the Impudence of modern Papists, in denying what the Body of the Church for above 600 Years never scrupled, and partly by the Incredulity of easy Protestants, the whole Story of this *Petticoat-Pope* is become questionable, and look'd upon as *fabulous*; we therefore conceive it may not be *unpleasing* to the Reader, if for his *plenary Satisfaction* we somewhat largely state and examine this Matter.

In order whereunto, we shall,

1. Nakedly relate the Story.
2. Shew the Confidence of our later *Romanists* in outfacing the same.
3. Evince the Truth thereof from a Multitude of their own Authors.
4. Answer all the frivolous Exceptions of *Onuphrius*, *Buchingerus*, *Massonus*, *Bellarmino*, *Baronius*, &c. not forgetting those too of *Monsieur Blondell*, the only Protestant we know of, that has endeavoured to raise a *Dust* about this Matter, able to blind the fairest Eye of History; for 'tis not improbable, but that by as likely Arguments, old *Troy* may be proved to have been only a *City in the Clouds*, and *Alexander the Great* no more than the fantastick Name of an *Hero in Romance*.

But first, as to the Story itself, 'tis told by a Multitude of Popish Historians (whose Names you shall have by and by) varying (as in most Narrations delivered by several Pens is not unusual) in some minute Circumstances, but all agreeing in Substance to this Effect:

That about the Year of our Lord 854, next after the said Pope *Leo*, and before *Benedict III.* a certain *Wench*, named *Gilberta*, born at *Mentz* (called in Latin *Moguntia*) in *Germany*, by dissembling her Sex, got into the infallible Chair: For, becoming in her Youth too familiarly acquainted with a learned Monk belonging to the *Abby of Fulda*, the better to conceal her amorous Intrigue, she took upon her the Habit of a Man, and withal the Name of *Johannes Anglicus*, or *John English*, her Friend being that Country-man. Under this Disguise, in his Company, she studied in several Universities, and at last went to *Athens*; where, by her natural Wit, and extraordinary Diligence, she made a considerable Progress in all Kind of Learning; insomuch that after his Death, repairing to *Rome*, she set up a publick Lecture, had few her Equals, scarce any superior in the Knowledge of Divinity; and by her learned acute Disputations, acquired so much Love and Esteem, that after the Death of *Leo* she was by general Consent created Pope; Consecrating, Ordaining, and discharging all other Parts of that Office so dexterously, that none publicly perceived the Fraud, till happening to be got with Child by one of her Cronies, she was one Day suddenly surprized, falling in Travail in a solemn Procession, as she was going to the *Lateran*, in the open Street, between the Theatre called the *Coloss* in *Rome*, and *St. Clement's Church*, and was there delivered; but what with Pain, and what with the Confusion and Shame, presently died, having been Pope above two Years. In Detestation of which ignominious Accident, the Popes ever after declined to pass that Way: And to prevent their being cheated so for the future, when a Pope is elected and seated in *St. Peter's Chair*,

Chair, there is an *Hole* made therein, thro' which the Junior Deacon is to search him; and if he find all the *Tackling* right, joyfully proclaims to the Crowd, *Mas nobis est Dominus, Our Lord the Pope is a Male*. From which Use the said Seat is commonly called *Sedes Stercoraria*, by Reason of its Resemblance to a *Closet-stool*.

Now what say our later *Romanists* to all this? Truly, with that Impudence natural to them on all Occasions that may cast any Reflection upon their grand Idol at *Rome*, they absolutely deny and exclaim against it, viz. *That the whole Story is a Fable, a fond and vain Fable, a mere Fable, an heretical Fable, a ridiculous Fiction, and so known to be to the more learned sort of Protestants; but that they will not leave to delude the World with it, for lack of other Matter. That there are so many Improbabilities, and moral Impossibilities in this Tale, as no Man of any mean Judgment, Discretion, or common Sense, will credit. In a Word, Impudentissime ficta, Stultissime credita: He was a Knave that first devised it, and he's a Fool that believes it.* See *Bernartius de util. Leg. Hist.* l. 2. p. 105. *Onuph. Notes on Platina. Harding's Answer to Bishop Jewel, &c.*

But to all this Noise we calmly answer.

1. That the *Temper of Papists* is too well known, that we should disbelieve the Thing, meerly because for their own Interest they deny it. Have they not in *Print* denied that any *one Roman-Catholick* was concerned in the *Gunpowder-Treason*? See one of their *Libels*, intituled, *Protestants Plea for Priests and Papists*, printed 1621. p. 58. Did not *Gavan* lately at his Death deny that any *Jesuit* (except *Mariana*) did ever maintain the *Doctrine of deposing and murdering heretical Kings*?

2. As to the *Likelihood* of this Matter, *Platina* (an eminent Author of their own) in his *Lives of the Popes*, dedicated to Pope *Pius V.* acknowledges it to be both possible and probable.

3. Suppose it were a *Fiction*, 'tis yet a *Fiction* of their own, not coin'd by Protestants, but current many hundred Years before *Luther*: And let them shew, if they can, *one Author in the World* that denied or seemed to question it, before *Aeneas Sylvius*, (afterwards Pope by the Name of *Pius II.*) who lived but about the Year 1451, even 600 Years after the thing transacted.

4. To convince any indifferent Reader of the Truth of this Relation by as authentick Proof as can possibly be expected for any Matter of Fact, we shall here add a Catalogue of such Authors as have recorded it, all of them true Sons of the *Roman Church*, all learned Men, and for the most part of eminent Dignity amongst them.

1. *Marianus Scotus*, born Anno 1028, which was but about 170 Years after this Pope *Joan* reigned; and 'tis to be noted, that he had better Opportunities to know the Truth, and somewhat more Reason to declare it than others; for he was a *Monk* of that very Monastery of *Fulda*, where she had her first Education; and possibly might be tempted out of Vain-glory, for the Credit of his Convent, to publish what others, more prudential, endeavoured to stifle in Oblivion.

2. *Sigebert*, in his *Chronicle*, who died Anno 1113.

3. *Otto Frisinghensis*, (Grand-child to the Emperor *Henry IV.*) who died A. D. 1158.

Y y 2

4. *Jeffrey*

4. *Jeffrey of Monmouth*, an eminent *British* Historian, flourishing about the Year 1152.
 5. *Godefridus Viterbiensis*, Chaplain of the Imperial Court, about the Year 1186.
 6. *Martinus Polonus*, Archbishop of *Gnesna*, and Penitentiary to Pope *Innocent IV.* about the Year of our Lord 1290.
 7. *Johannes Parisiensis*, a *Dominican*, about the Year 1290.
 8. *Bernard Guido* a Bishop, that died *A. D.* 1331.
 9. *Ranulphus* of *Higeden* in *Cheeshire*, who lived till the Year 1363.
 10. *William Ockham* the famous School-man, Father of the *Nominalists*, who deceased *A. D.* 1347.
 11. *Antoninus* Archbishop of *Florence*, in the Year 1459. and after his Death Sainted by Pope *Adrian VI.*
 12. The famous and ingenious *John Boccace*, who died *A. D.* 1376, mentions it in his Book of illustrious Women.
 13. *Francis Petrarch*, that witty *Florentine*, Canon of the Church of *Padua*, in the Year 1374. Vide *Libr. De Pontif. & Imp.*
 14. *Theodoric à Niem*, in his Treatise Of the Privileges and Rites of the Empire, about the Year 1414.
 15. *Matthæus Palmerius* a *Florentine*, reckon'd by *Trithemius* amongst the most famous Men of the Council of *Florence*, relates it in his *Chronicle*, which is brought down to the Year 1449.
 16. *William Brevin*, about the Year 1470, tells the Story, and mentions the Trial of the Manhood of succeeding Popes by the before-mentioned Chair.
 17. *Roderic Sanchez* Governor of the Castle of *St. Angelo*, and a Bishop, who flourished about the Year 1464.
 18. *Platina* the Pope's Library-Keeper in the *Vatican*, famous in the Year 1481, who tells the Story at large, as it is above, in his *Lives of the Popes*; only the zealous Printer leaves out *Madam Joan's* Picture.
 19. *Fulgosus* Duke of *Genoa*, in his Book of memorable Acts and Sayings, l. 8. c. 3. He lived till the Year 1483.
 20. *Wermerus* a *Carthusian*, about the Year of our Lord 1494.
 21. *Martinus* a *Minorite* of the same Age.
 22. *Bergomas* an *Augustine* Friar, cotemporary with the two last, in his *Supplem. Chron.* l. 11. and *De Claris Mulieribus*, cap. 143.
 23. *Hartmannus Schedel Norimbergensis*, Doctor of Physick at *Padua*. See his *Series of Popes and Emperors*.
 24. *Goecius Sabellicus*. These last likewise about the same time.
 25. *Naucherus*, Provost of *Tubing*, about the Year 1500.
 26. *Raphael Volaterranus*, about the Year 1503. *Anthrop.* l. 22.
 27. *Johannes Lucidus*, in his *Chronicle*, living about the Year 1510.
 28. *Stella*, a Priest at *Venice*, about the same time---In his *Lives of the Popes*.
 29. *Johannes Major*, a *Dutch-man*, in his *Promptuary of the Councils*, first published *A. D.* 1511. fol. 18.
 30. *Krantzius* Dean of *Hamburg*, of the same Age---See his *Metropol.* l. 2.
- Here are a jolly Company of *Catholick Witnesses*, sufficient one would think to put a Matter of Fact out of Doubt: But there are yet many more behind, whose Names and Qualities you may expect in our next.

P A C K E T X L I.

*Firmum est genus Probationis, quod etiam ab Adversario sumitur,
ut Veritas etiam ab Inimicis Veritatis probetur.*

*The Catalogue of Popish Authors, avouching the History of POPE JOAN, continued.
Several of their Testimonies particularly recited; other Circumstances considered
that confirm the same.*

“**L**AST Packet we presented you with the Names of thirty Authors of the Roman Church, and the respective Times they lived in, who bear witness unto this notorious Truth, that there was once a Woman Bishop of Rome, with the other concomitant Circumstances therein set forth; and shall now add many more Evidences of their own Party.

31. *Johannes Mantuan*, General of the Carmelite Friars, about the Year 1513.

32. The most learned *Johannes Trithemius*, Abbot of Spanheim, who died A. D. 1519.

33. *Johannes Lasius*, about the Year 1520. In *Epitom. Hist.* cap. 3.

34. *Christianus Maffæus*, Priest of the Order of St. Jerome in Gaunt.

35. *Cælius Rhodiginus*,—In *Antiq. Lect. lib. 14. cap. 1.*

36. *Johannes Episcopus Chemenfis*. See *Onus Ecclesiæ*, c. 19. sect. 4.

37. *Nicholaus Egidius*, Secretary to the French King.

38. *Henry Cornelius Agrippa* Knight, Doctor of both Laws, a Judge in the Imperial Court, and much praised by Pope Leo X, Epist. 38. See his *Vanity of Sciences*, cap. 26.

All these last contemporary.

39. The Annals of *Aquitain*, Part the Second.

40. *Johannes Ravissus Textor*, about the Year 1530. See his *Officina*, Titulo --- *Fæminæ habitum virilem mentitæ*.

41. *F. Amandus Ziriczæus*, in his *Chronicle*, Printed at Antwerp, A. D. 1534.

42. *Achilles Firminius Gassar*, an eminent Physician, about the Year 1536. See his *Epitom. Hist.*

43. *Leander Albertus*, a Dominican, about the Year 1550, in his Description of Italy.

44. *Marcus Guazzus's* Chronicle, publish'd with Allowance, A. D. 1553. In *Johannâ Papâ*, fol. 176.

45. *Petrus Mexias*, a Spanish Knight of the same time, in his *Divers. Lect.* p. 1. c. 6.

46. *Alphon-*

46. *Alphonsus à Castro*, a Friar Minorite, famous amongst the Divines that were present at the Council of *Trent*, in his second Book Of the just Punishment of Hereticks.

47. *Johannes Noviomagus*. See his *Continuation of Bede, of the six Ages*.

48. *Dominicus à Soto*, Confessor to the Emperor *Charles V.* and President in the Chair of the University of *Salamanca*, who died *A. D.* 1560. Vide in 4 Dist. 15. q. 1. Art. 2.

49. *Richard Wasseburg*, Arch-deacon *Ecclesiæ Virdunensis*, about the Year 1570. See his *Antiquities of Belgium*, lib. 3.

50. *Bartholomew Carranza*, a *Dominican* and Archbishop of *Toledo*, a Preferment inferior to few under the Papacy; he died *A. D.* 1575. See his *Summa Concilior*.

51. *John Tarcagnota*, in his Chronicle.

52. *Bernardus Giraldus Hallanius*, in his History of *France*, about the Year 1590.

53. *Petrus Belloius*, in his Book intituled *Media Abusuum*, &c. *A. D.* 1586.

54. *Nicolaus Dolionus*, *A. D.* 1610. Vide *Antiquit.* l. 9. c. 56.

55. *Stephanus Paschasius*, in his *Disquis. Franc.* l. 3. c. 4. and l. 6. c. 5.

56. *Johannes Pannonius*, *Quinqueeclesiensis Episcopus*, in his *Epigram* on Pope *Paul II.* about the Year 1500.

57. *Marullus*, of the same Age, in an *Epigram* upon *Innocent VIII.*

58. *Jo. Marcoville*, *De Vituperio & Laudibus Foeminarum*, cap. 4.

59. There is the Testimony of three whole Universities, and those as famous as any in the World, viz. *Oxford*, *Paris*, *Prague*, in their *Epistle* directed To all at *Rome*; Printed by *Huldericus Hutton*, *A. D.* 1520.

60. *Chronicon Saxoniz*, cited in the *Centuries of Magdeburgh*.

61. *Chronicon Chronicorum*,

62. *Valerius Anselmus Rid*, } Quoted by Bishop *Jewel*.

63. *Constantinus Phrygius*,

64. *Liber Rythmicus Willelmi Monachi*.

65. *J. Bapt. Egnatius*, lib. 3. cap. 3. These last of uncertain Date, but very antient. To all these of the *Latin* Communion, we may add some of the *Greek* Church; as

Barlaam, a Monk of the Order of *St. Basil*, about the Year 1303, in his Book *De Primatu Papæ*. And

Laonicus Chalcocondylas, an *Athenian*, living about the Year 1460, in his 6th Book *De rebus Turcicis*. *

Thus you see the Truth of this Accident is abundantly confirmed by the most learned Writers of several distinct, and from each other far remote Nations; some *Italians*, some *Spaniards*, some *French*, some *Germans*, some *Polanders*, some *Scots*, some *English*, and all Sons and Friends to the Church of *Rome*. Not one of them a *Lutheran*, not one a *Calvinist*, not one a *Protestant*; but living in divers Ages, and for the far greatest part before the Modern Controversies came into

* Tho' we are satisfied of the Truth of this Story ourselves, yet we did not think it worth while to consult such a Number of Authorities; and therefore leave the Evidences and Quotations to the Reader's Discretion, and to our Author's Credit, knowing no Reason we have to question it.

Dispute.

Dispute. What fuller Evidence can be brought for any Matter of Fact transacted after the Interval of almost 900 Years? Where shall we find a *more numerous or concurrent* Testimony for any Occurrence of Antiquity? Upon what Grounds will he expect to be *credited* himself, who will not believe so *many* Witnesses? Must it not now be a *captious Arrogancy* to *question* it? Or can any thing besides *Impudence*, join'd with *Self-Interest*, *deny* it.

It would be too tedious to transcribe the Testimonies of all these Authors at large; however, to satisfy the impartial Reader, we shall particularly recite the very Words of some of the most antient and eminent of them.

In *Marianus Scotus's* Chronicle, at the Year 854, thus we read: *Leo Papa obiit Calendis Augusti; huic successit Joanna mulier, Ann. 2. Mens. 5. Diebus 4.* That is, *Pope Leo died on the first Day of August; after him succeeded Pope Joan the Woman, who sat 2 Years, 5 Months, and 4 Days.* Pray observe, this Author lived within 150 Years of *Joan's* Popedom, and is stiled by *Baronius*, *Nobilis Chronographus*, a worthy Chronologer. You see he relates it without *Is* or *Ands*, not as a Business of *Hear-say*, but a positive known Truth; and punctually sets down the Time that she held the Chair, even to a Day.

Sigebert Gemblacensis, living above 100 Years after *Marianus*, in his Chronicle thus expresses it, against the Year 854.--- *Johannes Papa Anglicus; fama est hunc Johannem fœminam fuisse, &c.* John the Pope, surnamed English; the Report is, that this John was a Woman, and that one Man only that used to lie with her, knew so much; and that at length, even in the Time of her Papacy, she was delivered of a Child; whereupon it is, that some reckon her not amongst the Popes, and that there is not one Pope John the more in Number for her.

Martinus Polonus in his Chronicle, in the Year 855. hath these Words: *Post hunc Leonem Johannes Anglus, Natione Moguntinus, sedit Ann. 2. Mens. 5. Diebus 4. Hic, ut asseritur, Fœmina fuit, &c.* After this Leo, John surnamed English, but of Mentz by Country, sat 2 Years, 5 Months, and 4 Days*. This Pope, 'tis asserted, was a Woman; and being carried in her Youth in Man's Apparel to Athens, by one who was in Love with her, she profited so much in divers sorts of Learning, that she exceeded most of those Times; insomuch that coming to Rome, and reading there Grammar, Rhetorick and Logick, she had many Auditors and Scholars, and those of the greatest Rank and Quality. And being then much esteemed of in that City, both for her Life and Learning, with one Voice she was chosen Pope. Now in the Time of her Papacy she was got with Child by one that was familiar with her; and not minding that she was so near her Reckoning, as she went from St. Peter's to St. John Lateran, between the Coloss and St. Clement's Church, she fell a-pieces, (as our English Phrase is) and was delivered of a Child, but died thereupon; and was there (as they say) buried. And whereas our Lord the Pope doth always go about and shun that Street, it is altogether believed that he doth it in Detestation, or for shame of this Accident. Neither is she commonly put in the Catalogue, or reckoned amongst the Popes, tam propter Mulieris sexum, quam propter deformitatem facti; partly because of her Sex, and partly because of the Odium and Filthiness of the Fact.

Platina,

* One says, 1 Year, 6 Months, and 4 Days. Plat. *Mortua pontificatus sui anno secundo, mense uno, diebus quatuor.*

Platina, who professes in his Proem, that he wrote by the Command of Pope Sixtus IV, and whom Onuphrius confesses to have followed Damasus, Anastasius, and such Historiographers as had written before of the same Matter, tells the Story almost in the same Words; only adds to the Pope's *avoiding that Street*, the Relation of the *hollow Chair*, since used for trying the *Virilities* of all succeeding Popes; and though having himself been *kept in a Dungeon and rack'd* by Pope Paul II, he was cautious of offending, and so would gladly shuffle off the latter, as done for another purpose, yet upon the whole Matter he concludes, *That such a thing might happen*; for these are his Words, *Apparet ea quæ dixi ex his esse quæ fieri posse credantur.*

Chalcocondylas, the Grecian, in his Treatise *De rebus Turcicis*, lib. 6. p. 98. hath these Words, *'Tis certain a Woman was once elevated to the Popedom, by reason her Sex was unknown; for almost all in the West of Italy shave their Beards. Now when she was big with Child, and came abroad on an eminent Solemnity, she was delivered of a Child in the sight of all the People: Wherefore lest hereafter they should be deceived in like sort, Virilia tangunt, they make trial of the Manhood of each new Pope, by touching; and he that toucheth, crieth out, Mas nobis Dominus est, We have a Man to our Pope, [Lord.]*

I shall not trouble the Reader with recital of the rest of the several Authors Words, since they all tend to the same Effect; but shall rather observe two or three remarkable Circumstances, which seem much to corroborate and evidence the Reality of this Female Pope.

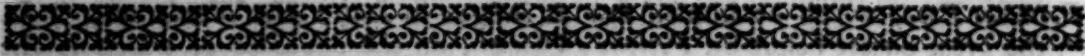
1. Bellarmine tells us, *De Rom. Pont.* l. 2. c. 11. *That there can be no Error in Substance, where besides the Testimonies of Authors in Books, there are Monuments of Stone or Brass for the Proof of any ancient Report.* Now if this be a Rule, we shall soon convince them of the Truth of Pope Joan's History; for besides such a Multitude of Writers, there was a Statue set up, representing both her and her Child, in that Street where she was so delivered, which continued there several hundred Years; for so Theodoric de Niem (himself a Pope's Secretary) in his Book, intituled, *De Privil. & Juribus Imperii*, witnesseth, *Adhuc vetus Statua marmorea illic posita figurativè monstrat hoc factum.* Unto this Day (saith he, who wrote about the Year 1414. about 550 Years after Joan's Reign) *an old Marble Image erected in that Place, sheweth the Matter under a Figure.* Which is likewise attested by Antoninus Archbishop of Florence, Peter Mexias, and others. Nay Florimond, that great Stickler against this Story, in his Book written thereof, which he calls, *The Popular Error*, cap. 21. confesses *there was such a Statue there*, (only he would have it represent something else) and adds, *That Pope Sixtus V, being to repair and make that Street strait, removed it.* But in the last Particular he is false, for it was not Sixtus V, but Pope Pius Quintus, (who lived but in Queen Elizabeth's Days) that pull'd it down and cast it into the Tiber; not for that it disgraced the Street, but *ut memoriam Historiæ illius aboleret: That he might, as much as in him lay, extinguish the Memory of that ignominious Business*, as was witnessed not only by Travellers that were at that Time in Rome, but also by Elias Hassenmuller, in his History of the *Jesuits Order*, cap. 10.

2. There was likewise till lately another Image of Pope Joan in the Church of Siena, which the *Jesuits* would have long since defaced, but the Bishop of that Place would not suffer them; till at last it was demolish'd by the Command of Pope Clement VIII, by the Means of Baronius, at the Request of Florimondus; and

and which the same *Florimondus* is so vain and foolish as to tell all the World, in his said Book, cap. 22. And you may be sure, if they could, they would burn and suppress all Books that relate the Matter, as well as destroy these two poor Statues. And so in Time to come, when all Evidences are embezzled, and all Monuments defaced and made out of the way, they may easily overbear the World, that there was never any Pope *Joan*."

Bishop Burnet, in his Travels, Lett. 3. p. 97. tells us of another Statue of this *Petticoat Pope*, which he himself saw at *Bologna* in *Italy*: His Words are, "In the great Square before St. *Petrone's* Church, on the one Side of which is the Legate's Palace, among other Statues one surpriz'd me much, which is Pope *Joan's*, which is so named by the People of the Town. It is true the learned Men say it is the Statue of Pope *Nicolas IV.* who had indeed a youthly and womanish Face. But as I looked at this Statue very attentively, through a little Prospect that I carried with me, it appeared plainly to have the Face of a young Woman, and was very unlike that of Pope *Nicolas IV.* which is in St. *Maria Maggiore* at *Rome*: For the Statue of that Pope, though it hath no Beard, yet hath an Age in it that is very much different from the Statue at *Bologna*." 'Tis true he adds, "I do not build any thing on this Statue, for I do not believe that Story at all; and I myself saw in *England* a Manuscript of *Martinus Polonus*, who is one of the ancient Authors of this Matter, which did not seem to be written long after the Author's Time; in it this Story is not in the Text, but is added in the Margin by another Hand." Thus far he. You see he saw a Statue which surpris'd him much, the People of the Town say it is Pope *Joan's*, it appeared plainly to have the Face of a young Woman, and was very unlike the Face of that Pope whose Statue the Learned said it was. And what would you have more? Is it probable that Tradition would have given it this Name without any Foundation? Or that the People would continue the Remembrance of such an infamous Story? or that they durst do it? Can we doubt that all Care would have been taken to have quash'd it intirely, if it could have been done without too much Noise, or making the Truth of this shameful Business appear the more unquestionable? What plainer and surer Proofs can we desire of a Matter of Fact at this Distance? Medals and Coins and Statues have been thought to be very authentic Vouchers of such Matters. True, the good Bishop does not believe this Story at all; and yet he believed Thousands upon much more doubtful Testimony. The Reasons he gives here for his Disbelief, if he had no others, are of no Account. This Story was written 300 Years before this *Polonus*, of whom he speaks, even by *Radulphus Flaviacensis*; and by five Evidences of Credit afterwards. "The Manuscript did not seem to be written long after the Author's Time:" And what then? Was it not for the Credit of the *Papacy* to crush such a Story quite? Are Papiſts Men that scruple to say or unsay, add or erase any thing they have a mind out of any Book? Is it not much more likely that the Transcriber left out this Passage of his Author, than that it should have been foisted in by another Hand, both in the Original and in Manuscripts older than this? In short, we may defy all the *Jesuits* in *Rome*, to give any probable Account of the Rise of this Story; or how it came to spread so far and wide; or how it was possible such a Number of Authors, in so many different Ages and distant Countries, should all tell it as a Truth, and agree in the Substance; or whence it was that no Author contradicted

it for many Centuries ; or to name any one single Fact of any Moment of any of their Popes in that Age, that is *so frequently* and *so unanimously* attested. In a word, if we must *doubt this Story*, it will be hard to tell, what we should *prudently believe*.



P A C K E T XLII.

-----Habeat jam Roma Pudorem.

The History of Pope Joan further confirmed, by answering all their material Objections against the same.

“**I**N the former two Packets we faithfully gave you the Names of very near *three Grand Juries*, all *Probi & Legales*, Men *good and true*, (in the Eyes heretofore of the *Romish Church*) and of the *Vicinage* too, even of their *own Communion*, who have given their *Verdict* for the Reality of Pope *Joan*. We now come to examine the paltry *Exceptions*, whereby the clamorous *Advocates* for Papistry would move in *Arrest of Judgment*, and the slight Pretences on which they would *whistle off* that shameful Business, as purely fabulous. It were to spend good Time too ill, to answer ever foolish Fellow's Conceit; for they agree not at all in the *Premisses*, though in Zeal for the Honour of their LORD GOD THE POPE, (as the *Canonists* frequently stile him) they all resolve to make shift to jump in the *Conclusion*, That never such a *Strumpet-Holiness* was the goodly Head of their Church. *Onuphrius* and *Florimondus* have muster'd up the *whole Strength* of their Party, and therefore with them we are chiefly to engage; and all their Objections of any colourable Force shall be fairly considered, as far as this Paper will allow, not forgetting Monsieur *Blondel* into the Bargain.

Object. 1. They cry out, That *Marianus* was the *first* that ever broach'd this Story, and that not till 400 Years after it is supposed to happen: If it were true, how comes it to pass that other Writers before did not mention it? That the said *Marianus* is a Fellow of no *Credit*; that he shewed his Folly in calling her *Johanna*, or *Joan*; for *Johannes*, or *John*, was antiently a Name proper to *Men only*, and never applied by such change of Letters to the *Female Sex*: That in the original Manuscripts of his Book, there is no *mention* of this Matter to be found, but *foisted in* by some malicious Body.

Answer. 'Tis a notorious *Lie*, that *Marianus* was 400 Years after Pope *Joan*; she got to be Pope in, or at least very near, the Year 854, as all Authors agree; and *Marianus* was born, (as he writes himself) *Anno 1028*. So that there were but 174 Years between them. 'Tis likewise false, that *Marianus* was the *first* Author that wrote this Story, for the same is found in *Radulphus Flaviacensis*, lib. 5. cap. 32. (though forgot to be named in the Catalogue) an Author mentioned both by the *Centuriators* of *Magdeburgh*, and *Trithemius*, who refers his Age to the

the Year 930. So that here it was recorded within less than *four-score* Years after it happen'd. Now is it any such wonderful Matter, that in an Age wherein *learned Men* were so scarce, that few wrote at all; and in a thing so *shameful*, that such as did write had reason to conceal it, (which latter is an Answer, why some Writers of those Times mention it not:) Must, I say, a thing be denied *ever to have been*, because it is not found in any Author till 100, or suppose it be near 200 Years afterwards? What then will become of most of your Popish *Miracles* and other *Rarities*? You tell us of an *Image* of Christ, which was made by *Nicodemus*, that came to our Saviour by Night for fear of the *Jews*, and of it you report *Miracles*! *Bellarmino* de Imag. lib. 2. But are you able to name the Man, within one Hundred or two, shall I say? nay within six Hundred Years of *Nicodemus*, who writeth any such thing? You write that our Saviour Christ *wiping his Face with an Handkerchief, imprinted his Image thereon, and sent it for a Token to Egbarus*; but you can name no Author for this before *Evagrius*, who lived six Hundred Years after Christ. *That the Virgin Mary made that Coat of our Saviour's, which was without Seam, the Rhemists teach in their Annotations on John xix. 23.* And others of you (as *Ludolphus de Vita Jesu*, part. 2. cap. 63.) add, *That as our Saviour grew in Height and in Breadth, so the Coat on his Back grew.* Can you shew us any Author in the first four Centuries that taught so?

As for the Credit of *Marianus*, *Trithemius* assures us, That he was *honour'd by all Men in his Life*, and died with the Reputation of a *Saint*; and *Baronius* qualifies him with the Title of a *worthy or noble Chronologer*. And what ignorant Malice is it to quarrel with him about the name *Joan*, as if not in old Time applied to Women? Do we not read in Scripture of *Joane* [or *Joanna*, for 'tis all one] *the Wife of Chuza*, *Luke viii. 3.* who (or some other Woman of the same Name) is mentioned again, *chap. xxiv. ver. 10.* And do we not find in your *lying Legends* and foolish *Festivals*, that the Mother of your *Sea-Saint, Nicholas*, was called *Joan*? That this Story was *not mentioned in the old Manuscripts of Marianus*, is only the Affirmation of *daring Impudence*: Who should foist it in so long ago, and to what End? Besides, their Cardinal Historiographer *Baronius* [in Ann. Tom. 10. ad Ann. 853. Nu. 60.] affirms, That it was in that antient handwritten Original, which the first printed Copy thereof followed. But 'tis not unusual for Papists to *belie Manuscripts*; even one of their Bishops, *B. Lindau* [de opt. gen. Int. lib. 2. cap. 3. & 5.] protested, that he saw an *antient Manuscript Psalter in Hebrew* found in *England*, whereby it appear'd, that the *Hebrew Bible* is defective at this Day in some Points; yet *Franciscus Lucas* (a Papist too, but it seems more honest) having obtained a sight of the same Copy, assures us, that it makes rather for the contrary. Whilst *Anastasius* was only in Manuscript, *Bellarmino* [De Rom. Pontif. cap. 11.] affirm'd, That that Author testified, that Pope *Honorius's* Name was *thrust by Fraud into the 6th General Council amongst the Hereticks called Monothelites*: But when *Anastasius's* Book came to Light, and was printed, it shewed his *Eminency* to be a *lying Rascal*, for there was no such thing; but on the contrary, *Anastasius* himself reckons *Honorius* for a *Monothelite*.

2 *Object*. They exclaim, That the Authors that take notice of this Pope *Joan*, do not agree in Circumstances; as Time, Name, Country, how long she was Pope, &c. And some tell more, others less concerning her; therefore 'tis not to be credited.

Answer. All the said Writers agree in the *Substance* of the thing; and even as to *Circumstances*, there are very few Accidents in all History, wherein so many Authors agree so well together, as they do in this: For as to the Time of her being *chosen*, 'tis generally fix'd to be in 854, or 855. The greatest Difference between any Writers about it is not much, all place her within the Compass of five Years. And for the Space of her Reign, *Bellarmino* [*De Pont. Rom. cap. 24.*] affirms, That all that admit her *attest that she sat as Pope two Years and five Months*. 'Tis true, some do not mention her *Statue*, nor the Chair of *Probation*, which others speak of: And what then? Because some tell a Story *briefly*, others more *at large*, must the Story itself be therefore *untrue*? *Bellarmino*, though often he misses the Truth, was yet in the right, when he laid down this Rule, (in the Book last cited, lib. 2. cap. 5.) *Sæpissimè accidit, ut constet de re, & non constet de modo vel aliâ circumstantiâ. It oft happens, that Men are sure such a thing is done, when yet they are not sure of the Manner how it was done, and all attending Circumstances.* Must the Disagreement of Authors nullify the Matter related? Then for Shame let the Papists blot out *St. Ursula and her Fellows Holyday* out of their *Kalendar*, and all the *Prayers* they make to them out of their *Primmers, Portiffes and Breviaries*; for there was never greater Variance amongst *Tale-tellers*, than about that: Some say, she was Daughter to the King of *Scotland*; others, of the King of *Cornwal*: In her Company, some say, there were *only* eleven Thousand *Virgin Ladies*; others, that there were no fewer than *threescore Thousand* bonny Country Lasses, besides the eleven Thousand of greater Condition; some, that they were all martyr'd on the Sea-side; others, that it was before the Gates of *Colen*; some, that all this *Ramble* happened *Anno 238*; but others, not till 453; Some, as *Lindau*, tell us, That if any be buried in *St. Ursula's Church*, though they be Infants newly baptized, the *Ground will cast them up again*; whereas others, as *Flien* in Annot. on *Ursley's Life*, say, That *that is a Tale of a Tub*. Concerning Pope *Lucius I.* some Historians say, he was chosen Pope in the Year 253, some in 255, and some not till 275, (about 20 Years Difference;) some say he sat in the Chair 3 Years, 3 Months, and 3 Days; others, but 1 Year, 3 Months, and 13 Days; some but 8 Months and no longer: And yet there is no Man that denies that *Lucius* was Pope.

Object. 3. 'Tis utterly improbable, that she should deceive all People, so that none by Countenance, or Voice, or other Means should discover her Sex.

Answer. Why improbable? The Historians tell us, in that Age it was the fashion in *Italy* to keep their *Beards shaven*; how then should the People distinguish her? Many Women have lived longer amongst Men *unknown*, than Dame *Joan* was in the Popedom. For *Marina* (they say) liv'd all her Days amongst *Monks*, and no body ever imagin'd her a Woman. So *Euphrosina* dwelt 36 Years amongst *Monks*, and was generally reputed a *Monk*; so did *Eugenia*, *Pelagia*, and *Margaretta*, [See the *Lives of the Fathers*, l. 1. and *Pet. de Natal.* lib. 2. cap. 3.] and no Man suspected them of Fraud. Why might not God as well suffer that Church to be polluted by one lewd Woman, as by so many monstrous Men?

Object. 4. When afterwards Pope *Leo IX.* upbraided the People of *Constantinople*, that Eunuchs were there suffered to be Priests, whence a greater Mischief had happened, that a Woman was crept to be Patriarch; had he been conscious of this *Joan's* Business, he would have been ashamed to have tax'd them thus, who might so shrewdly have recriminated, that *Rome* herself had had a Woman Pope-----

This

This Papiſts boast of as a *Sparring-blow* and invincible Argument. And *Blondel* ſeems to be not a little taken with it: But,

We answer, Nothing is more ordinary with Popes and Papiſts, than to object that againſt others, whereof themſelves ſtand moſt guilty: The Church of *Rome* hath got the Trick of other Adultereſſes, to cry out Whore firſt. Do not they rail with open Mouths againſt Proteſtant-Miniſters for want of Continence? Yet is it not well known, their Prieſts and Monks like pamper'd Horſes have neighed after their Neighbour's Wives; and their Nuns have *opened their Feet* (to uſe the Prophet's Phraſe when he ſpeaks of ſuch Light-skirts) to every one that paſſed by, and have multiplied their Whoredoms?

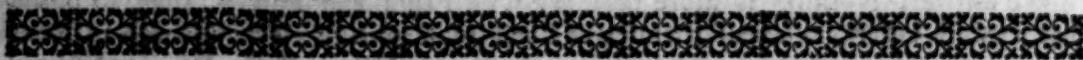
As to this particular Matter, what Reply the Patriarch of *Conſtantinople* made, we know not, his Letter being loſt: Who knows but he might recriminate, as before was done to Pope *Nicholas*, who complains, that they ſent Letters full of *injurious and opprobrious Speeches againſt the Mother of all other Churches, Blaſphemies againſt the Holy See, &c.* Which probably might be this very Buſineſs. For that the *Greeks* knew of it, appears by *Chalcocondylas* and *Barlaam*, who muſt have it from their Anceſtors.

Object. 5. *Joan* is not number'd amongſt the Popes; and to allow her 2 Years Popedom, will cauſe an Error in their Chronology-----This is the great prevailing Argument with *Blondel*: But,

Answer. Alas! What Certainty is there in their Chronology in other Matters? *Onuphrius* and *Briſtow* reckon 230 Popes to *Gregory XIII.* but *Genebrard* and *Maſſonus* will have them 234, and according to *Platina's* Reckoning there ſhould be 235. Some of their Chronologers affirm *Denis* ſat 11 Years, others ſay but 2 Years; ſome allow *Euaristus* 13 Years, others but nine: Two Years and odd Months break no Square in their Chronologies, no more than an Inch with a bungling Carpenter. At worſt, what the See of *Rome* loſes in one Place, ſhe'll get in another; and ſo make up the Account at laſt well enough.

Laſtly, Their Tattle of *John XII.* being a great *Wencher*, and having a Whore called *Joan*, the People called her *Pope*, becauſe of the Influence ſhe had upon him; or of *John IX.* who being befotted on a Whore nam'd *Theodora*, becauſe he was ſo effeminate, they call'd him *Joan* inſtead of *John*: Or that *John VIII.* dealing *ſheepiſhly* and not like a Man with *Photius* Patriarch of *Conſtantinople*, they cried, *Non Papa ſed Papiſſa*, That he was not a *Pope* but a *Popeſs*; and that thence the Story aroſe.

Theſe are all moſt ſilly Fictions: For firſt, *John XII.* had three Whores, yet none of them was nam'd *Joan*. In the ſecond Whimſey of *Theodora*, they miſtake one Pope for another; and he lived not till 40 Years after this is recorded. And the third is more abſurd than any of them. Indeed, why ſhould *Marianus*, or any elſe, *forge ſuch a Story*? Where was either his *Wit* or *Honeſty*, when he ſo precifely quoted the Years, Months and Days? To what Purpoſe was it to feign ſuch a *Tale* of a Woman, eſpecially for *Monks* to do it? What could they get thereby, or rather what might not they *fear*, for reporting a Matter ſo ſcandalous to the Popes, whoſe *Creatures* and *Vaſſals* they were? So that upon an impartial View, I ſee not but this Hiſtory ſtands firm againſt all the Attacks both of *Florimond* and *Blondel*; which laſt ſhewed more Pains than Judgment on this Subject."



P A C K E T XLIII.

The Character of a Romish Priest drawn by one of their own Pens.

Si quis desidiosus est, si quis à Labore abhorrens, si quis in Otio luxuriari volens, ad Sacerdotium convolat; quo adepto, statim se cæteris Sacerdotibus Voluptatum Sectatoribus adjungit, qui magis secundum Epicurum, quàm secundum Christum viventes, & Cauponulas sedulo frequentantes, Potando, Comeffando, Pransitando, Convivando, cum Tesseris & Pilo ludendo, tempora tota consumunt; Crapulati verò & Inebriati pugnant, clamant, Nomen Dei & Sanctorum suorum pollutissimis Labiis execrantur; sicque tandem vix compositi, ex Meretricium suarum complexibus ad divinum Altare veniunt.-----Clemangis de Corrupto Ecclesiæ Statu.

In English to this effect.

If there be any lazy Fellow in a Country, that cannot away with Work, but would wallow in Voluptuousness, and eat the Bread of Idleness, strait he takes Orders and becomes a Priest; and having shuffled into a Benefice, consorts with his Neighbour-Priests, who being generally addicted to Pleasure, both he and they live more like Epicures than Christians, gormandizing and revelling perpetually at Taverns or other good Houses, where in Drinking and Gaming they spend their Time; till being over-cramm'd and tippled, they fall together by the Ears, Roaring, Hectoring, Cursing and Profaning the Name of God, and Swearing by all the Saints in the Kalendar; and after all this they retire to their Whores, and hot and recking from the filthy Embraces of a Strumpet, they come to the Holy Altar, &c. This is the Account given of them by their own Clemangis.

The over-chast Cardinal. A smart Repartee of the Devil to Pope Joan: Inferences from this History. Rome's Succession spoil'd, &c.

“WE have, 'tis conceived, spent time enough, some perhaps will think it too much, on this Subject; else we might add to those Answers we gave in our last Packet to our Adversaries Objections, that as to the Error pretended to be made in Chronology, by allowing room for Pope Joan, one of their own Author's, Papirius Massonus, in his Book of the Popes Lives, in Marcel. II. assures us, That nothing is so uncertain amongst the Writers of Histories, as the Time how long every Pope sate in his Bishoprick. Why then should Blondel discard so eminent a Story, meerly because he cannot make it cotten with the Measures

tures of Chronology, which he hath been pleased to take up? That 'tis omitted by *Anastasius* and other Authors, weighs little; because as several Authors assign the Reason, viz. for the Foulness thereof; so who knows, but the modern *Romanists* themselves may have purged it out of some of the antient Books, wherein formerly it was; since they both allow and practise such Castrations? For as they write of their Cardinal *Gropper*, in praise of his Continency, that he threw his Bed out of his Chamber-window, because on a time he found a Woman making it; so when *Joan* a Woman had, contrary to order, made the Pope's Bed, and *Anastasius* had written it, why might not he that set out the Book, be moved with *Gropper's* Zeal, and throw the Story out of the Window?

There are likewise two other Testimonies of the Reality of *Joan's* Popedom; both the Devil and several Popes themselves have acknowledged it; and when so ungrateful a Truth is extorted out of those two Promoters of Lies, who shall question it? The first is recorded by Father *Martin* a Minorite Friar, in his Book intituled *Flores Temporum*; who tells us, that this Pope *Joan* going (according to the usual Practice of that Church) to exorcise, or conjure out a Devil from a Person possessed, the jeering *Dæmon* thus answer'd her,

Papa Pater Patrum Papissæ pandito Partum,
Et tibi tunc edam de Corpore quando recedam.

Fair Pope! Father of Fathers, tell but me,
When a She-Pope's base Bastard born shall be,
Then shall this Body, now possess'd, be free.

The Second is by the Acknowledgment of that Pope *John*, who living about the Year 1276, would be called the *One and twentieth*; which he could not be, unless he own'd this *Joan* to make up the Number: As likewise did *Pius II*, who with the rest of the Popes mentions her Name.

Well! But suppose then (what cannot with any Modesty be denied) that there was such a Woman Pope; what follows from thence? Verily divers irreparable Inconveniencies to the *Romish* Church; as,

1. That the Prophecy, calling her *The great Whore*, and *Mother of Harlots*, is even literally fulfilled; that whole Church, according to their own Doctrine, being both representatively and virtually comprehended in their supreme Bishop.

2. That the present Church of *Rome* is no true Church; for their own Doctors, as *Bristow* in his *Motiver*, Mot. 22. tell us,-----That is no true Church which cannot give in plain authentical Writing, the lawful, orderly, intire without any Breach, and sound notorious Succession of Bishops. But the *Roman* Church, if *Joan* was Pope, cannot do so; for by reason of her, *Benedict III.* could not orderly succeed *Leo IV.* she putting in a Caveat, or rather being herself a Bar to such his Claim, shamefully breaking a Link in the Papal Chain of Succession: Therefore they cannot now pretend any orderly Succession; consequently, by their own Rules, are no true Church.

We are not ignorant, that *Baronius* in his Annals, Tom. 10. would ward this Blow, and alledges, that all that can be infer'd from hence, is only, that the Seat stood empty of a lawful Pastor so long, which by reason of Quarrels amongst the

the Electors, it hath (saith he) often been at other times, and yet no body pretends that thereby Succession fail'd.

To this we answer, They are so resolv'd to keep up the Noise and Name of *Succession*, that if *the Devil* himself had personally been Pope, still Succession should go on; it has as many Lives as a Cat, and is as hard to be kill'd as Quick-silver; nothing can destroy it; whether the *Chair* be wholly empty for several Years together, or wickedly full, by Irreption or Usurpation, it is all one, they will not give over their old Plea. *Baronius* confesses, that many ugly Monsters have sat in St. *Peter's* Chair; that there have been many *Apostates* in it, rather than Persons *Apostolical*; that there have been many Popes who came irregularly and by evil Arts into the Papacy, and served only as *Cyphers* in Arithmetick, to make up the Number; that *Boniface VI.* was a wicked Fellow, an *Invader* of the Triple-Crown, and a *Thief* and a *Robber*: That *Boniface VII.* who sat as Pope one Year and one Month, was a wicked *Varlet*, a plain *Tyrant*, a savage *Beast*, and an *Usurper*, &c. That *John X.* entred by *Fraud*, and held the Papacy fifteen Years by Violence. Nay *Genebrard* grants, that fifty Popes, all on a Row, came in unlawfully, and govern'd madly; yet after all, they don't blush to pretend to an orderly, entire, and uninterrupted Succession.

3. If it be true (as we have to all impartial *Considerers* fully proved it) that there was such a Pope, then must all Popish Priests be at a loss, and justly doubt (if they will but own common *Modesty*) of the Lawfulness of their Mission. And thence likewise it will follow, that all their hood-wink'd Children, or Lay-Catholics must necessarily boggle at, if not deny the Sufficiency of the *Absolutions* which they give them upon auricular Confession, and the Truth of the corporal Presence and Transubstantiation; and consequently may, for ought they know, be guilty of Idolatry. For unless their Priests be ordain'd by a lawful Bishop (that is, one that derives by an orderly Succession from St. *Peter*) their Priesthood is not worth a Rush. Unless their Absolution be given by such a lawful Priest, their Absolution is nothing worth. And unless the Words of Consecration be pronounc'd by such a lawful Priest, and he too, intent upon his Business, and designing to consecrate, it follows by their own Doctrine, that there will be no substantial Change in the Creatures of Bread and Wine. But how can their Priests be assured, that they were Priested by lawful Bishops? Or how Lay-Papists assured, that they are Absolved, or their Masses said by lawful Priests? Since 'tis certain, that this Pope *Joan* gave Orders, made Deacons, Priests, and Bishops, as *Agrippa* and others witness. And 'tis possible, many of their Priests at present are descended of those whom she ordained: For we no where read, that they who had their Ordination from her, were ever degraded by succeeding Popes; tho' *John XII.* did degrade those made by *Leo VIII.* compelling them to give him a Paper, wherein were these Words written, *Episcopus meus nihil sibi habuit, nihil mihi dedit: The Bishop that made me had no Authority himself, and therefore could confer none on me.* Now since *Joan* had no lawful Right herself, all that claim under her must be wrong; and consequently no Man at this Day is a true Priest in the *Roman Church*. And thus much we thought fit to say of her Holiness *Joan*.

We must proceed with our History. *Joan's* Successor was *Benedict III.* who taking upon him the Chair, without asking Leave of the Emperor, and thinking it enough to send him Word thereof afterward, a Dispute or Schism (as they

they call it) happened between him and one *Anastasius*, who also pretended to the Popedom, being abetted by several Persons of Character, and in particular by the Emperor's Ambassadors: At last, for Quietness sake, they consented to return to a new Election; and *Benedict*, having the greater Interest in the Rabble, carried it, and was confirmed by the Emperor's Deputies: But as he lived not long, so we do not hear of much Hurt, nor any Good that he did. After his Decease, the Emperor *Lewis*, knowing how much it concern'd his Interest in *Italy* to keep up his Prerogative of Pope-making, hastens to *Rome* to assist at the Creation of a Successor, but found himself prevented by a Choice already made of *Nicholas I.* who, as the Manner then was, hid himself, to make the World believe that he was elected against his Will. He was soon after consecrated in the Emperor's Presence, and abusing his Devotion, or taking the Advantage of his Necessities, was so impudent as to suffer his Imperial Majesty to lead his Horse like his Lacquey." *Platina* says, as *Nicholas* went attended by the great Men of the City of *Rome* to a Place call'd *Quintus Lauli*, the Emperor, came a Mile to meet him, and alighting took his Horse-bridle in his Hand, and led him into the Camp. "In this Gentleman's Days the Bishop of *Ravenna* started his old Preconceptions, declaring that he did not pretend upon, nor owe any Obedience to the See of *Rome*; whereupon he presently fell into Suspicion of Heresy, (for greater Heresy in those times they knew none) and a Sentence of Deprivation was thunder'd out against him, who flies to the Emperor for Relief; but he was able to do him little good, save only to mediate in his behalf to the Pope: Whereupon a Synod was call'd at *Rome*, and the Business debated: *John of Ravenna* is forced to beg Pardon, and swear once every two Years to visit *Rome*, under pain of forfeiting a great Sum of Money, and several other Severities. This Pope *Nicholas* likewise, as *Platina* tells us, made a Law, That no Secular Prince or Emperor should presume to intrude, or be present at any Synod or Council of the Clergy, unless it were only where some Matter of Faith was debated. This was a bold Stroke; it seems their Reverences used to consult of Matters that they were ashamed Princes should hear of, and therefore resolv'd to be private.—Hitherto the Lives of the Popes were written by *Anastasius* the Monk, commonly call'd *Bibliotecarius*, because he was the Pope's Library-keeper.

they call it happened between him and one *Andreas*, who also pretended to the Popedom, being asserted by several Persons of Character, and in particular by the

Andreas, who also pretended to the Popedom, being asserted by several Persons of Character, and in particular by the

and was thought by the Emperor's Deputies: But as he lived not long, to we do not hear of much that he did. After his Death, the Em-

peror *Andreas*, knowing he lived in Italy to keep up his Pretensions of Rome, made it necessary to send to him a Succesor, but found himself prevented by a Choice already made of *Andreas*, who, as the Emperor's Deputies, made of *Andreas*, who, as the Emperor's Deputies, made of

Sanctus Ager Scurris, venerabilis Ara Cynædis

Servit, honorande Divam Ganimedibus Aedes.

Mantuan.

A Short Letter to Pope Nicholas. The Pope by flattering, and justifying Basil

in the Murder of the Emperor Michael, establishes his Primacy at the 8th

Council of Constantinople. The Scuffle about Pope Formosus. The barbarous In-

humanity of Pope Stephen towards his dead Body.

POPE Nicholas, mentioned in our last, was the first that ventur'd to

in the *Emperor* *Isabornus* King of Larnain with an Excommunication, because by

the Consent of *Guinter* Archbishop of Colen, and a Synod at *Meiz*, he

had been divorced from his Queen *Eberinga*, on Pretence of Adultery and Incest.

Whether that Prince was not to blame in this Matter, we shall not determine, since

Histories say, he only desired to get rid of his Wife, that he might more freely

enjoy the *detest* Embraces of an Harlot called *Waldrada*; but certain it was, there

arose on that Occasion great Heats between the Pope and the said Bishop of Colen,

inso much that the latter, together with the Bishop of *Trevere*, was not afraid to

take up his Hatred very roundly, in an Epistle by them jointly written to him;

the Words whereof being most honorable, we shall here insert: The Bishops our

Fathers, and our Brethren and Italian Bishops, (for they) sent us unto thee, and we

of our own accord went willingly to Rome, and presented thee with the Acts of

the whole Process, [they mean touching the aforesaid Divorce] requesting thee, as

a good Father, to reform what thou couldst find amiss: But thou mad'st us dance

Attendance twenty Days before we could hear one Word from thee, much less be

admitted to thy Presence. After a whole Month's Attendance thou sent'st for us,

when readily we came, without Fear of Peril; but thou caused'st us to be treated

like a Company of Thieves; for no sooner were we entred within thy Gates, but

they were put upon us, and we beset with a Crew of Rascals, causing us to be

debar'd of all Necessaries divine and human. Then contrary to all Law, and

in contempt of the Decrees and Customs of our Ancestors, without any Assembly of

the Clergy, no Archbishop, no Bishop being present, not so much as thy self examining

our Errors, either by way of Argument, or by Witness, or Writing; having nobody

to sit by thee but only *Anastasi* the Monk, long since convicted for a common

Wrangler, didst abruptly read an unjust, rash and wicked Sentence against us, re-

pugnant to all Christian Religion; and didst insolently taunt and revile thy Bre-

thren and Fellow-servants: And, Robber as thou art, hast violently bereft the Church

of all her Prerogatives, to appropriate them to thyself. Thou art a Wolf unto the

Sheep,

Sheep, a Murderer of Christians, and one who thrustest People headlong into Hell! Thou dearest the Show of a POPE, but art a very TYRANT; in Habit a PASTOR in Heart a WOLF. Thy Title promises me a FATHER, but in thy Deeds thou takest upon thee as a GOD; callest thyself SERVANT OF SERVANTS, but seekst by all Means to become LORD OF LORDS; thy Ambition precipitates thee into Perdition, thinking every thing lawful that it lieth thee to do; so that thou art become a Wasp or Hornet unto Christians. For these Causes we thy Fellows regard not thy Commands, care not for thy Words, fear not thy Bulls, nor value thy Thunders, &c.

— This was the Reverence in those Days paid to the Pope of Rome by other Bishops, when he did amiss. Can you imagine they that wrote this, thought him either Infallible, or the alone Supreme Judge of the Church? Or what could they have said more, unless in plain express Terms they had call'd him Antichrist?

After Nicholas succeeded Pope Adrian II. in the Year of our Lord 867,* whose Election to the Popedom, Platina tells us, was very much owing to a miraculous Multiplication of * *Julio* in his Hands, while he was distributing them to the Poor. This and other Virtues raised him to so high an Esteem with all Men, that they brought him against his Will to the *Literan*, and immediately created him Pope, which gave great Offence to the Ambassadors of the Emperor, who came on purpose upon this Occasion, but could not, as they ought, interpose the Imperial Authority in this Election. But at last they were prevail'd with to counsel with the Clergy and People to congratulate him, as Pope; tho' they look'd upon this Choice as an Invasion of the Power of temporal Princes, who in those Days, as they have done since, interposed according to their several Interests to determine these Elections. In his Time was held that Convention at Constantinople, which is called the eighth general Council; tho' the Greek Church will not allow it to be any general Council at all; but say, that all things therein were carried by Oppression and Violence. The main Occasion of calling this Convention was this. *Nicolaus*, Emperor of Greece, had indiscreetly taken in one *Basilus* as his Partner, or Associate in the Empire; who in requital to get the whole in his Hands, treacherously murder'd him. For which barbarous and bloody Crime committed with his own Hands, *Photius*, then Patriarch of Constantinople, would not admit him to the Communion. This incensed him so, that he resolves to get *Photius* turn'd out, and invites the Bishop of Rome to appoint his Legates to be at a Council assembled for that Purpose. *Adrian* knew well how to make his Advantage both of this Murder, and of the Choler of *Basilus* (as his Predecessor *Boniface* III. had done in that of *Phocas*, it being natural for all things to receive their Increase by like Means as they did their Beginning) and therefore justifies the bloody Tyrant; but withal bargains, that his Legates should preside, or be chief, in the Synod, which before they could never get to do at Constantinople. And that he might be sure to gain the Point, it was order'd, that none should be admitted to sit there, but such as first should subscribe to the Bishop of Rome's Primacy, and also the Lawfulness of Adoring of Images; that so Usurpation and Idolatry might go Hand in Hand together. Thus was honest *Photius* turn'd out by those wretched Fathers, who (to humour the Emperor and his Favourite, because Favourers of his Wickedness the Pope) stuck at no Folly or Blasphemy, to advance the Roman See. For in their 22^d

* A *Julio* is an Italian Coin, worth about five Pence.

Canon they decree, That none should speak or write against the Pope of Rome, under the Pain of Anathema: That if in any General Council, question should arise touching the Church of Rome, that Church herself should reverently be consulted, and her Answer be received, without passing any bold Sentence or Decree to the Prejudice of the Sovereign Pontifex's of old Rome, [that Epithet being added to distinguish it from Constantinople, which in those Days was sometimes called New Rome.]

And to shew plainly, that these holy Senators minded not so much the Interests of Christianity, as advancing the Pride and Pomp of the Clergy, their 14th Canon runs thus: Bishops shall not henceforward at any time go forth to meet Princes; and when they happen to meet with them, shall not alight off from their Mules or Horses, but call Princes and Emperors both regard them as Equals to themselves. And if any Bishop shall live poor and meanly, or rustically, after the old Fashion, [that is, according to the Precepts of the Gospel, and Humility of the primitive Times] he shall be deposed, or suspended for one whole Year. And if the Prince of the Place shall be the Cause of his so living, [that is, will not gratify his Pride and extravagant Luxury, with suitable Revenues] let him be excommunicated for five Years. These are the Pranks, these the Fruits of those worshipful Councils, which the Romish Strumpet so much boasts of, and would obtrude their vile muddy Decrees upon us, as sacred Oracles; this horrid Impudence being still blasphemously uttered in with an—It seemeth good to the Holy Ghost and us.

Next came Pope John IX. in the Year 872; and the Emperor Louis soon after dying without Issue, he took upon him to confer the Imperial Crown on Charles the Bald of France, who having no good Title, was glad to accept it from him on any Terms. In the Name of the Pope's Crowning him being a good Umbrage, and prevailing with the Ignorant. And from that Day no Emperor ever recovered the State, Poss, or Power of a King or sovereign Prince in Italy, for want either of Skill or Courage, and by reason of the great Contentions and Tumults in those Parts. But this Charles the Bald was soon after poisoned, and Pope John was clapp'd in Prison by the Duke of Tuscany, assisted by Fulco Bishop of Paris, but made his Escape, and fled to Aquitaine. Summoned the Emperor's Son of Charles the Bald, whom he likewise crowned Emperor, and deposed Fulco, and made him forswear all ecclesiastical Dignities. This John was remarkable for several Adventures; he was the first that ever presumed to grant Indulgences to those that were dead, which yet he limited only to those who had died, or should die in War against Infidels, as we find in his 14th Epistle. But then whosoever did not do whatsoever he would have done, was censured as disobedient to the Church, consequently an Heathen; and therefore all were styled Martyrs, that happened to die in the Pope's Quarrel against them. For the subtle Pope intended it, of all those that assisted him against the Emperor, Fulco was the first. He was likewise the first that undertook to absolve from Oaths, whereof he made an Expromise to the Emperor Louis II. whom he freed from Oath he had made to the Emperor, saying, That no Oath was to be counted lawful, or obligatory, if it were contrary to the Will of the Pope. After him in the Year 882, one Martin, alias Martinus, malis Artibus (says Plinius) by Artifice Tricks got the Popedom, and held it but a Year and five Months, being followed by Adrian III. so stout a Bully (Tanti animi fuit, are Platina's Words) that as soon as he was Pope, he made a Decree, That for the future

A Pope is an Italian Coin worth about five Pence the

the Emperor's Leave, Authority, or Confirmation should not be expected or regarded in Choice of Popes; but he swaggred not above a Year and two Months." However afterwards, says *Platina*, his Body was placed in the Church of St. German at *Auxerre*, which begot a Feud among the Monks, who could not agree by the Name of which of the two Saints the Church should be called. To solve this Doubt, they set a Leper in the midst between the two Saints Bodies, who grew whole only on that Side which was towards St. Martin, and then turning the other Side towards him, he was quite healed. This Miracle determin'd the Controversy. "After whom *Stephen V.* was Pope near six Years, but did nothing that we can find worth speaking of, except that insolent Decree yet extant in *Gratian*, [D. 19. C. Enimvero] That whatsoever the Church of Rome doth Ordain or Decree, must for ever and irrevocably be observed of all.

And now comes the famous *Formosus* again into Play, he who we told you was deposed, and forced to abjure by Pope *John IX.* but was absolved from that Oath by Pope *Martin*. His Story is very notorious, therefore we must insist upon it a little, but as briefly as the Matter render'd intelligible will allow, which was thus:

The Emperor *Charles* (for his Sloth of Body and Dulness of Understanding fir-named *the Gross*) being deposed by the Nobility, and all things being in Confusion, Factions more especially arise at *Rome*, fomented by the Earls of *Tusculana* and others, who sometimes by Force, and sometimes by Bribery, brought their Friends or Relations into the Popedom; so that for nine or ten Popes together, being of opposite Factions, no one was duly elected; and each made it his Business to thwart and nullify the Acts of some of his Predecessors.

Formosus was a Man learned, and, for ought we find, better than most of those that fill'd that Chair; 'tis true, he had forsworn himself, being forced under his Enemy *John*, to take an Oath, That he would never return to *Rome*, nor to his Bishoprick, nor meddle with any Ecclesiastical Function; whereas he did both come back to *Rome*, and his Bishoprick, and also got to be Pope. But this we told you was by virtue of his being absolv'd from that Oath by Pope *Martin*, which sure to any good Catholick was able to set him *Rustus* in *Ecclisia* again. But *Platina* tells us, he obtain'd the Triple-Crown, *Largitione potius quam Virtute*; rather by *Simony* than *Virtue*: Which is very probable, for so did most of them in those Days, and indeed ever since. However the *Tusculans*, in Opposition to him, made one *Sergius*, of their Family, Pope; but *Formosus* was too hard for him, kept the Chair, and made him run for it, and so continued Pope above five Years, and then died.

Where, by the way, *Onuphrius* observes, that this *Formosus* was the first that ever came from another Bishoprick to that of *Rome*; Popes before having ever been made of *Deacons* or *Presbyters*, not of Bishops: Whence it may be supposed, that the Custom of being translated from one Bishoprick to a better, was not before in Use; and that to be Pope, was not esteem'd a different Degree from any ordinary Bishop, though of greater Revenue or Honour.

Formosus being dead, *Boniface VI.* was elected, but died within very few (some say 26, others 15) Days after; and then the *Tusculan* Faction and Favourers of *Sergius* prevailing, set up *Stephen VI.* one of their own Party. Now it was easy to see by what Spirit Popes are led; for no sooner was he settled in his See, but not content to revile his Predecessor *Formosus* with all kind of opprobrious Lan-

guage, and to reverse all his Decrees; he proceeded to that barbarous Inhumanity, as to cause his Body to be digg'd out of the Sepulchre; and having adorn'd it with Priestly Vestments, and placed it in the Pontifical Chair, most ridiculously call'd a Synod, who formally proceeded to try and condemn the wretched Carcass, demanding of it, How it durst usurp the Roman-Catholick Seat, &c. The silly Corpse had not a Word to say for itself, and so was soon convicted; whereupon they disrob'd it, as unfit to wear the holy Garments. And Pope Stephen further ordered two Fingers and the Thumb of his Right Hand, with which he used to touch and administer the Sacrament, and bless the People, to be cut off. [One would have thought, that having once touch'd the transubstantiated Elements might have sanctified his Fingers, or at least protected them from such Violence; but indeed Transubstantiation was not yet fully hatch'd.] He likewise degraded all those that had taken Orders of the said Formosus, and himself gave them Orders a second time. And this, says Platina, proved a great Controversy, and of very ill Example; for the succeeding Popes made it almost a constant Custom either to break or abrogate the Acts of their Predecessors.

PACKET XIV.

*O mala secula! venditur Insula Pontificalis,
Insula venditur, haud reprehenditur Emptio talis;
Venditur Annulus; hinc Lucra Romulus auget & urget,
Est modo mortua, Roma superflua, quando resurget?*

Petrus Abbas Cluniacens. l. 6. Epist. 47.

Several Popes and a Synod condemn the Barbarities of Pope Stephen towards Pope Formosus, and decree his Ordinations to be good: Yet after this, Pope Sergius, condemns again the said Formosus, and pronounces both his and their Decrees to be void. The sad State of the Church in these Times considered, &c.

Was told you last, with what Spirit and Fury Pope Stephen VI. proceeded against the Carcass and Acts of his Predecessor Pope Formosus. And Baranius, Tom. 10. An. 900. Apr. 6. tells us, That when his Body was so digg'd up, the Church of Laceran, the chief Seat of the Pope, was by the Devil utterly overthrow'n to the Ground, from the Altar to the Gates; even that (saith he) in which Pope Stephen kept his Residence. Perhaps to shew the World that henceforth it was to expect nothing but Rubbish in the Roman Church. This Stephen having thus tyranniz'd a Year and near three Months, was at last for his Villanies oppos'd by the People, clapp'd in Prison, and there strangled.

Then in the Year 897. Romanus succeeded, who presently justified Formosus as an innocent Fellow, and condemn'd his Condemnation, and the Acts of Stephen against him."

him. And indeed, says *Platina*, these Popelings studied nothing else but to extinguish the Memory and Honour of their Predecessors. The like did *Theodoras*, and *John X.* who in a very short Space of Time, all successively followed one another; but especially the last, viz. *John*, did it most solemnly; for he caused a Council to be held at *Ravenna*, consisting of a jolly Company of venerable Gray-Beards; no fewer (says *Platina*) than seventy-four Bishops, where every Man's Opinion being severally demanded, and all unanimously agreeing, they did condemn the Proceedings of Pope *Stephen* and his Synod. And *Sigebert* in his Chronicle, An. 903. says, That in their Presence they caused the Acts of the Synod to be burnt; but pardoned the Bishops and Priests that assisted therein, since they excused themselves, that what they did therein was by Compulsion. They also prohibited, That *Sergius* and his Followers, who under *Stephen* had digged *Formosus* out of his Grave, should be restored, and condemned both them and *Stephen* himself, (though dead) as Violaters of Sepulchres. In a word, they pronounced *Formosus* to have been a Lawful Pope, and those Bishops ordained by him, whom *Stephen* had deposed and degraded, they restored, as most canonically ordained. Yet we may observe, that this *John* in the Acts of this very Council of *Ravenna*, (which *Sigonius* tells us are to be found amongst the Canons of the Church of *Modena*) dubs this barbarous Villain, whom he thus condemns, with the Title of *Stephen* of happy (or pious) Memory; which *Baronius* says was done in Reverence to his Predecessor. It seems, though they quarrel never so much amongst themselves, they would keep up the Reputation of the Cloib with the Laity: As the Grand Signior, when he strangles a *Muslim*, pays a world of Reverence to the Corps, and buries it with the greatest Solemnities of Honour. But *Stephen* himself was not Politician enough to observe this Rule, in relation to *Formosus*; and indeed, he might as well call this Monster pious, as the World calls the rest of them their Holinesses; because with them, all Profaneness and Impiety is Piety and Sanctity, and Virtue and Vice are only measured by Advantage.

In the Year 899, *Benedict IV.* was made a Pope, and continued so three Years and four Months; of whom we can say no more than what *Platina* records:—*Nihil suo tempore gestum est quod magnopere collaudari possit*: That nothing was done in his Time that can be much praised. And he adds, That now the Church of God was grown wanton with its Riches, and the Clergy quitted Severity of Manners for Licentiousness, and such Licentiousness of sinning obtain'd in the World as brought forth these Monsters, these Prodigies of Wickedness, by whom the Chair of St. *Peter* was rather seiz'd than rightfully possess'd.

Next came *Leo V.* who in the fortieth Day of his Popedom was fairly, or rather most foully turn'd out by one *Christopher*, a Dunghil-bred Rascal, that nobody (says *Platina*) can tell where, or of whom he was born; and what was worse, an ungrateful Wretch, that had been very familiar, some say a domestick Servant with, or at least much obliged by the said *Leo*, who for meer Grief to be served such a slippery Trick, (as *Platina* believes) soon after died. Nor did Pope *Leo* long enjoy the Triple Crown; for in his seventh Month he was kick'd out, and thrust into a Monastery, the common Bridewell or House of Correction in those Days for vagrant Clergy. Let none be offended at the Expression, 'tis very near the English of *Platina's* Words:—*In Monasterium enim tanquam in Piscalis Clerici mali de Ecclesia Dei monitione remigabantur*.—In vna *Christoph.* 1.

And

And now after all this *shuffling and cutting*, and *infinite playing off the Pontifical Cards*, *Sergius*, who had long gap'd and struggled for it, is turn'd up *Triumph*. He was formerly set up by the *Tusculan Faction*, in Opposition to *Formosus*, but then was forc'd to fly. And afterwards had another tug for it with *John X*, but therein too was baffled, and once more forc'd to shew his Heels; but having forc'd his Interest back, he comes to *Rome*, in the Year 903, and easily jostled *Christopher* out of the *Infallible Chair*. In which having settled himself, he could not forget the *old Affront* put upon him by *Formosus*; for had it not been for him, he had twelve Years sooner enjoy'd the *Triple Crown*; therefore in Hatred to his Memory, he once again under all that their *Infallibility* his late Predecessors had done in that Affair, declares *Formosus* a *curst and perjured Usurper*, and all his Acts and Ordinations to be of no Effect. Nay, he would in all things be so extravagantly cross to him, that *Platina* saith: *Ad sacros Ordines non admittere necesse fuit, quos Formosus sacerdotale Ordine indignos censuerat*. He thought it made it necessary to admit to *Holy Orders*, all those, who ever shew'd, that *Formosus* had ever judg'd unfit for, or not worthy of *Priesthood*. And this, it seems, though they had no other good Quality, besides to recommend them to that Office. *Sergius* (in imitation it seems of *Stephen*) had a second Game at *Carriage-hunting*, and again digg'd up the rest of the Corpse; and laid it a *sausing* in the *Tyber*, as unworthy of human, much less Christian Burial. On which there hangs a *Miracle*; for, saith he, *Ferunt piscatores, &c.* It is reported, That some *Fishermen* happening to catch the Body afterwards in their Net, privately convey'd it to *St. Peter's Church*, and bury'd there his third Funeral, as celebrating the Images of all the *Saints* in that Temple were pleas'd very reverently to worship the sacred stinking Carcass. Whence many wise People concluded, that he was very ill dealt with, to be so ignominiously treated.

Nor will it in this Place be improper, to consider a while the lamentable State of the Church in these Times, which *Baronius* himself calls, *Tempora Ecclesiae Romanae infelicissima et luctuosissima*. The most unfortunate and doleful Times of the Church of *Rome*, worse than any Persecutions of *Pagan Emperors* or *Schismatics*; for now, saith he, there were thrust into the Chair of *Peter*, (he might more properly have call'd it, *The Chair of Pestilence*) Men monstrous and infamous in their Lives, dissolute in their Manners, and wicked and villainous in all Things. Touching whom, and their Administration of Affairs, we may remark:

1. What a most senseless and ridiculous thing it is, to believe such horrid and hellish Tyrants and Murderers to have been guided by the Holy Ghost, and preserved from Error: which yet our modern Papists affirm of all their Popes; and indeed, if not of all, why should it be believed of any, since *Tullius Petrus* (the great Text which they abuse to countenance their Blasphemies) belongs just as much to one as to the other?

2. What a Distraction and Scandal must this be to Christians, and what a Stumbling-block to Jews and Infidels! for what could they say or think, when they saw Popes, who all pretended to be, and were respectively accounted *Christ's Vicars*, *St. Peter's Successors*, Persons inspired, indu'd with *infallible Judgment*, and supreme Governors of the *Catholick Church*; to see them, I say, one dig the other out of his Grave, and use him worse than a dead Dog; one Pope to degrade those Bishops which another had consecrated; a third to confirm their first Ordination; and a fourth once more to pronounce it void: In brief, to behold in few

Years

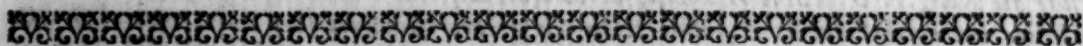
Years Space, all Ordinances, Vocations, Missions, and the whole Administration interchangeably revoked, and utterly abolished; and one Council or Synod contradicting or burning the Decrees of another, (as that of *Ravenna* did those of that at *Rome*) and yet both the one and the other boldly and peremptorily using these Words:---*Per sancti Spiritus judicium edicimus, interdiciamus, &c.* which is to say, *We say and unsay, condemn and approve, command and forbid one and the same thing, and all this by the Sentence and Guidance of the Holy Ghost.*

3. By this Part of the History 'tis evident, how horribly the Bishops of *Rome* were degenerated in their Lives from their primitive Predecessors. This is so conspicuous, that *Platina* cannot but take notice of it: *Vide quæso, &c. See I pray,* (saith he in the Life of this *Sergius*) *how unlike these Popes are to their Ancestors; for they, being holy Men, contemned such Dignities as were freely offered them, and betook themselves wholly to Prayer and Preaching, for the Edification of the Church. These with Corruption and Ambition seek the Popedom; and having gotten it, laying aside all Religion or divine Worship, do no otherwise than cruel Tyrants, exercise their Malice one against the other, that with the greater Security they may enjoy their ill-got Dignity, and wallow in Voluptuousness afterwards, when there shall be left no body of Power sufficient to bridle and restrain their Impiety.*

4. Where is now the Succession? Where the certain and ready Trick of determining all Controversies, which the Church of *Rome* is wont to boast of? If *Formosus* were lawful Pope, was it not Schism and Heresy in *Stephen* and *Sergius*, and all their Councils, to oppose and vilify him and his Acts? If he were not lawful Pope, since he held the Chair, and acted *de facto* as Pope, how shall we be infallibly sure, *That any Man at any time is lawful Pope?* And were not the three Popes that succeeded *Stephen*, and the *Ravenna* Council, a Company of infallible Blockheads, to declare the said *Formosus* to be a lawful Pope, if in truth he were not so? And since, as *Sigebert* says, *That it was for many Years a great Question and Controversy in the Church, managed not without unspeakable Scandal; the one part judging the Consecration of those that Formosus had ordained to be nothing; the other, that the same was good and valid:* How shall this Debate, which is Matter of Law, not Fact, be decided? Should they appeal to Popes and Councils, they, you see, have given contradictory Sentences, so that the Matter to this Day lies undetermined; and if so, how is any one *Romish Priest* in the World certain, that his own Ordination is sound and right, since they say it must be convey'd down by an orderly uninterrupted Succession? For how is he sure, that in this obscure Tract, he does not claim under some of those very Bishops ordained by *Formosus*? Nor will its being so long since mend the matter; for *Quod ab initio non valet, tractu temporis non valet*: An Error in the first Concoction can never be rectified in the second.

The before-mentioned *Sergius* continued Pope 7 Years, 4 Months, and 16 Days, and was followed by *Anastasius* for two Years: *A quo nil memoria dignum gestum est*, saith *Platina*: *He did nothing that was worth remembrance;* and the only Praise he could pretend to, was, That he did not calumniate or rail at any of his Predecessors, so much as Popes in those Days were wont to do. Such another Tool was *Landus* that came next, whom some Authors will scarce allow a Place in the Catalogue of Popes, though most affirm he held the Chair six Months. Indeed the Chronology of these Times is frequently very various, for it was an Age of most profound Ignorance; the only Person of Note for Learning being *Theophylact* Archbishop of the *Bulgarians*; and how little he was tainted with any Opini-

nion of the Bishop of Rome's universal Supremacy, appears in his Works: For commenting on those Words, Matt. xvi. *Upon this Rock will I build my Church*; he mentions not the Pope of Rome, but, *because* (saith he) *Peter confess'd him to be the Son of God, therefore our Lord saith, That Confession should be the Foundation of the Faithful*; and *whoever is built upon this Confession of Christ, neither the Gates of Hell, nor his Sins shall prevail against him*. And on the other Text, John xx. *To thee will I give the Keys, &c.* he saith, *Though it be only said, To thee will I give, yet that Power was given to all the Apostles, when afterwards he said, Whose Sins ye remit shall be remitted; for that Word [I will give] respects a future Time, that is, after the Resurrection*. Whence 'tis plain, he understood not this Privilege to be appropriated to *Peter*, much less to be peculiarly intailed on his pretended Successors, as the Papists would make us believe."



P A C K E T XLVI.

In facinus jurasse putes.

Of Theodora and her Daughters, three famous Harlots, that made Popes, and ruled the City of Rome at their pleasure. The abominable Lives of John XI, John XII, John XIII, &c.

"**W**E are now at the Beginning of the tenth Century, renowned only for this, that in the State of *Italy* there was nothing but Confusion, in the Church Darkness, and in the Pope's Idleness, and an headlong licentious Boldness to commit all kind of Sin; so that it is no marvel that *Baronius* begun his History thereof with these Words: *An Iron Age, barren of all Goodness; and a leaden Age abounding with all Wickedness*." And he says of some of the Popes of this Time, that they were monstrous, most base, most vile, and most impure Men. "In the Year 914. *John XI.* came to the Popedom; whom *Platina* says was the Bastard of *Pope Sergius III.* tho' other Authors say, this must be meant of *John XII.* However, concerning this Gentleman's Election," *Cardinal Baronius, ad Ann. 912.* allows, that by the Interest of *Theodora*, a Strumpet, who passionately lov'd him, and had continual Conversation with him, he was first obtruded on the Church at *Ravenna*, and afterwards was violently thrust into *St. Peter's Chair*. "And *Sigonius* tells us, *That the Clergy and People being assembled together for the Choice of a Pope, there was nothing done therein according to Law; for the Marquis Albertus, at the persuasion of Theodora his Mother-in-law, not out of the Church of Rome, but that of Ravenna, nor by the Votes of the Clergy, but by means of his own Riches, nominated for a Successor John, the Archbishop of Ravenna*. But *Luitprand*, who lived in those very Times, speaks somewhat plainer, l 2. cap. 13. *He obtained* (says he) *the Popedom by horrible Wickedness, contra jus fasque, against all Law divine and human. For Theodora, an impudent Bawd, (or Harlot) obtained,*

tained, Virago-like, the Monarchy of the City of Rome; who had two Daughters, Marozia, and Theodora, not only equal to her, but far surpassing her in their lascivious Life: Of one of these, namely Marozia, Pope Sergius had in Adultery John, who after the Death of this John of Ravenna got the Popedom; [that is to say, John XII. of whom we shall speak by and by] and the Mother, viz. the said Theodora the Elder, was so surprized with the Beauty of this John, [that is, this John XI. of whom we are at present treating] who had then a Place in the Church of Ravenna, that she did not only entice, but in a manner compel him to lye with her. And whilst this shameless Intrigue was carrying on, the Bishop of Bologna dying, she caused this John her Paramour to be elected in his stead, and after that got him into the See of Ravenna. At last, Sergius likewise dying, to the end that her said Gallant might not be too far off from her, (for Ravenna is distant from Rome Two hundred Miles) she caused him to leave the Archbishoprick of Ravenna, and to usurp, *proh nefas!* alas for Shame! (saith our Author) the Popedom of Rome.

This is that goodly Pope John, who (as Frodoardus in his History of Rheims, l. 4. c. 19. reporteth) created a Child of five Years of Age, and no more, Bishop of Rheims, to humour King Rodolph; and of whom, for that Prank, Baronius himself cannot but in this Manner exclaim: "These Proceedings were so new, so vile, and so detestable, so horrible, and shameful to hear, that I think myself obliged, Reader, to bring the Authority of Frodoard, lest you may look upon them to be old Wives Fables. "You see, Reader, by the Authority of what Pope, this (Custom of consecrating Children to such weighty Offices) was first brought into the Church, viz. John X. (so he calls him, to wipe out the Story of Pope Joan from the Number; tho' Platina and others justly reckon him the XI.) than whom there was no Man in the World more wicked;) a most excellent infallible Vicar of Christ, and Head of the Church, in the mean while) whose Entrance into the Chair of Peter was most infamous, and his Departure most execrable." It was a Work worthy of one whom a lewd Woman, by base Intrigues, thrust into St. Peter's Chair: "Which in truth was thus: The before-mentioned Marozia, this Beldame Theodora's Daughter, having buried the Marquis Albert, married Guido Duke of Tuscany; designing to get into his Hands the Government of Rome, which Albert had; and because this Pope John opposed her Project, she persuaded her Husband to take him out of the way; (for all he was her Mother's Stallion) who pursuant thereto, having first caused his Brother to be slain in his Sight, cast John into Prison, and smother'd him with a Pillow, when he had wore the Triple Crown between thirteen and fourteen Years.

The said Guido shortly after died, and rampant Marozia being still no less greedy of Tyranny, than full of Lust, married Hugh King of Arles, promising him likewise the Government of Rome for her Dowry; but he was quickly ruined by a Sedition raised by one Alberick; who thereupon intitled himself Consul of that City, and so altered the State, that thenceforward, for a considerable Time, the Election of Popes wholly depended on the Pleasure of him and his Creatures. Thus after Leo VI. Successor of the said John XI. in the Year 928, he set up Stephen VII. and in the Year 930, John XII. the Bastard Brat of Pope Sergius III. and of the said Marozia, (according to the best Authors) got as aforesaid in Adultery, who acted very much as became a Person of his base Birth and Quality, during almost five Years that he held the Chair." Of him Baronius speaks thus,

A. D.

A. D. 933. He was a false Pope, a Monster, who was not of fit Age, (for he was but Twenty-four Years old) was not lawfully born, and was not legally chose, so that he had nothing but the Name of Pope, which was got by base Measures.

“But whereas King *Hugh* (who was still living) had in the Year 939, caused *Stephen VIII.* to be nominated in the Room of *Leo VII.* who came next after the said *John XII.* the Faction of *Alberick* did so lampoon his Reputation, (for which 'tis probable there was Cause enough) and maul his Person with dry Blows and Wounds, that *Platina* says, being at last afraid and ashamed to peep abroad, he was forc'd to lye close like a Fox in his Hole, and did nothing worth speaking of, but only that he was Pope (such a Tool as he was) almost four Years; and then dying with Grief, *Martin III. alias Marin II.* succeeded, whose Place four Years after was got by *Agapetus II.* who also dying about the Year 956, the Consul *Alberick* had then so establish'd his Power and Authority, that he caused his own Son *Ostavian*, a Child in Years, but a most horrid Villain in Manners, to be created Pope, by the Name of *John XIII.* (but according to *Onuphrius*, for the fly Reason aforesaid, the Twelfth.) And indeed, the said *Onuphrius* would persuade us, That this young Gentleman was the first Pope that ever *changed his Name*; because he thought *Ostavian* too majestic and warlike a Name for a Vicar of Christ; but sure if he had had so much Consideration of *Decorum*, he should much rather have changed his *Manners*; and we see no Reason why we may not rather credit *Platina*, (a more antient, as well as less partial Writer) who affirms, that *Swine's-face*, afterward s calling himself *Sergius II.* had long before brought up the Mode of *Name-shifting*, as before in this History we at large set forth.

Touching the Age of this hopeful Pope *John XIII.* *Baronius* himself observes, *Vol. 10. An. 955. Art. 2, 3, & 4.* That the Emperor *Otho*, when he came into *Italy*, was wont to answer those that complained of his Extravagancies and villainous Enormities, *He is but a Child, and therefore may mend, and hereafter easily may be changed by the Example of good Men.* And to manifest that he was but a Child, a meer infallible Baby, or sucking Pope; the same Cardinal Historian is forced to conclude, That when he had held the Seat eight Years, if into the Bargain he should be allow'd to be the eldest Son of *Alberick*, which he was not, yet he would not be above eighteen Years of Age; so that when he first became Pope, he could not be above ten Years old at most, and in truth not so much.

Judge now, *Roman-Catholicks*, throughout the World, what a *Father of Fathers* this *Child* was, to have the Spiritual Regiment of the Christian World; and how much reason you have to boast of Succession, when your said Cardinal *Baronius* is here forced to blush redder than his Purple Robe, and pronounce this Boy-Pope, *An untimely Birth, which the Tyranny of Rome brought forth, making use of an extravagant Power, confounding the World with Wars, and subverting all things; in whose Election there was no Law or Custom observed, but all carried by Force and Fear; so that he who wanted Years to be a Deacon, acted the Part of a Pope.* *Baron. ubi supra.* And yet after all this, to palliate the Matter as well as he can, he adds: *That by common Consent it was agreed, that he should be tolerated, rather than by Schisms to trouble the Church of God.* O that dreadful Bug-bear *Schism*! What will not some Men rather connive at and swallow?

Even

Even the most horrid Impieties: For the same Author not long after prefers this *Incarnate Devil*, before those that were solemnly chosen in a full Council.

But there wanted not, even in that miserable blind Age, some more honest Spirits, who loudly complained of and endeavoured to throw this upstart *Phaeton* out of the pretended supreme Chariot of the Church: For *Luitprandus*, (an Eye-witness) l. 3. c. 12. describing his Life, rips up his Debaucheries: *Witness* (saith he) *Raineria*, one of his Soldiers Widows, to whom he gave the Government of many Cities, the Keeping of the golden Cross, and the Cups of St. Peter. *Witness* his Miss *Stephana*, who died in Child-birth of a Bastard by him. And if all things should be kept in silence, the Palace of Lateran, sometime the Lodging of Saints, now a common Brothel-house, cannot conceal his good Friend the Sister of *Stephana*, his own Father's Concubine, as well as his. *Witness* also the Absence of all Women, who durst not visit the Churches of the holy Apostles to perform their Devotions, because Women of all Sorts, Married, Widows, and Virgins, had been there forced by him, &c. Nor can *Platina* hide it, but ingenuously acknowledges, that he was from his Youth polluted with all Kind of Villainy and Filthiness.

Italy at length, wearied with these Monsters, is forced to think of a Remedy; and the Race of *Charlemaign* being extinct in Germany, they apply'd themselves to *Otho* of Saxony, a Prince renowned for his Virtue and Justice; who thereupon came to Rome in the Year 961; and Pope *John* after some Treaties, yet still dreading his Justice, abandon'd Rome; and behold! the Head of the Christian Church, as he would be counted, retir'd to professed Infidels, taking Protection amongst the *Saracens* at *Fraxinet*; tho' by Messengers making large Promises of future Amendment; but being still found full of Fraud, Malice and Mischief, the Citizens of Rome swore Allegiance to the Emperor *Otho*, promising and vowing further, That for the future they would never chuse any Pope, or ordain any, without the Consent and Election of him, and the King his Son.

And that all things might fairly and legally be manag'd, there was assembled a great Synod in St. Peter's Church, of the Bishops of Italy, France and Germany; where after notorious Proofs of several of the said Pope *John's* Villainies, as, That he gave Orders to a Deacon in a Stable amongst Horses: That he had made Bishops for Money: That he had created one, but ten Years old, a Bishop in the City of *Tudertina*: That both the Widow of *Raineirus* and *Stephana*, and his Father's Concubine, and one *Anna* a Widow, with his Niece, had been defiled by him: That he made the holy Palace a Stew, put out the Eyes of *Benedict* his spiritual Father, murdered one *John* a Sub-deacon, after he had cut off his Privy Members: That he used to go armed with a Sword by his Side, and was wont to drink Healths to the Devil, [perhaps this Pope was the first Inventor of that Ceremony] and playing at Dice, invoked *Jupiter*, *Venus*, and other Idols; with many other horrid Things, (too tedious here to relate, but all recorded by *Lambertus Staffnaburgh*, An. 963. and the before-mentioned *Luitprandus*, l. 6. c. 7.) All which, as well the Clergy as the Laity with one Voice acknowledged to be true, and wish'd St. Peter might everlastingly shut them out of Heaven, if they were not so: Hereupon, after his being cited to purge himself, which he refused, and only return'd in answer, That by the omnipotent God he would excommunicate them all; they proceeded to pronounce Sentence, and deposed him, and chose *Leo VIII.* in his Place; against whom some of *John's* Rake-hell Faction set up *Benedict V.* and after some time, when the Emperor was withdrawn from Rome,

they recalled again this flagitious *John*, who assembled another Synod, and made them depose *Leo*, and cancel his Acts, and condemned the other late Synod, forbidding it to be called a Synod; and as many as *Leo* had given Orders to, he degraded; whom to the end they might signify to the World, that they had received nothing valid from *Leo*, he commanded always to have this Word in their Mouths: *Pater nil habuit, & nihil mihi dedit: My Father (Leo) had nothing, and nothing it was which he gave me.*

But now at last behold the End of this Monster-Pope, most correspondent to his Life and Beginning; for thus it is recorded by the Historians of those Times, *Luitprandus*, and the Book intitled *Fasciculus Temporum*: *That one Night, as he lay with another Man's Wife without the City of Rome, he was (say some) slain by her Husband; but most aver, that he was then and there struck by the Devil, and so bruised, that within eight Days after he died: Whereupon the Author of the said Fasciculus thus cries out, O the bottomless Pit of the Judgments of God, who can find them out?*



P A C K E T XLVII.

----*Fugere Pudor, Verumque, Fidesque;
In quorum subiere locum Fraudisque Dolique,
Insidiæque, & Vis, & Amor sceleratus habendi.*

The History of Popes brought down to the Year 1000. ---A brief Recapitulation and Conclusion of the Second Part of this History.

“**W**E in our last gave some brief Account of the *Life and Death* of Pope *John XIII.* and how he was first *deposed* by a Synod called by the Emperor *Otho* for that Purpose. And here it may not be amiss to observe how *Baronius*, Anno 963. Art. 31. raves and rages against the Emperor for that generous Christian Act: For tho’ he can neither deny nor hide the lamentable *Discords and Villainies* of the said *John*, yet he cannot endure the Emperor should reduce things to a better State, but had rather the Church should stick in the Depth of all *Filthiness, Luxury and Impiety*, than to be drawn forth by the Hands of a lawful Prince. *This Synod* (saith he) *held at Rome by the Authority of the Emperor Otho I. in the Year 963, to depose this execrable John XIII.* (whom yet he frequently terms a *Monster*) *was a false Synod, if ever any were; for the ecclesiastical Law was never more violated, nor were ever the Canons of the Church and Justice oppressed and trod under Foot with greater Shame.* Why are all these Complaints, or wherein were they unjust? *Because*, says that ridiculous Author, *having once acknowledged him for Pope, [be it right, be it wrong, voluntarily, or by force; for himself tells us before, that nothing was lawfully acted*

in

in his Election] *they could not afterwards assemble any Councils against him without his Consent.* Is not this Cardinal a fit Priest to adore *Antichrist* in the Church, and carry his Train after him? When a Tyrant and a Ruffian is got into the Chair, can it be imagin'd that he will ever consent to any Synod to depose or correct him? Must a Malefactor's *Leave* be first asked, before Justice can be done upon him? What wretched nonsensical Pedantry is this? And yet the like Objection he makes against the Council of *Lateran*, held after the Death of this miserable *John XIII.* viz. *That they that after him were subrogated Popes, tho' in never so solemn a Manner, were all unlawful,* especially *Leo VIII.* who immediately succeeded; concerning which we shall not much contend, for we think few of them to have been *lawful*, and which of these is to be preferr'd, it matters not greatly: Only this we may observe, that according to his Eminence's Doctrine, *John*, whom he deservedly terms a Monster, is a very lawful Pope, and had better Right (tho' none at all) than many others in the Catalogue.

Leo VIII. being dead, in the Year 966, the People and Clergy having obtained the Emperor *Otho's* Leave, who had his Ambassadors present, chose *John* Bishop of *Narni*, whom *Platina* tells us was the Son of a Bishop; but whether born in lawful Wedlock, or a *Bastard*, we do not find recorded; he might be either, for as 'tis certain many Bishops had *Wives* in those times, so 'tis as true, that many more of them that declaim'd against Clergymens Marriages, did yet keep their Mistresses and private *Harlots*: This was *John XIV.* who had but a troublesome Time of it; for the Citizens, oppress'd it is probable by his Tyranny, or exasperated by his *Insolence*, cast him into Prison; so that *Otho* was forced to make an Expedition out of *Germany* to help the poor Pope, who then clawed off all his Enemies: So antient a Trick it is of the Clergy to trouble Princes, and engage them to revenge their private Quarrels, under the specious Name of helping the Lord against the Mighty, and aiding the Church.

After *John* succeeded *Benedict VI.* being chosen by the Authority of *Otho*; but Cardinal *Boniface*, and one *Cincius*, a Citizen of *Rome* of great Power, soon clap'd him up in the *Hadrian Building*, (which they now call *St. Angelo*) where he was either strangled or starv'd to death. *Platina* grumbles a little at *Cincius*, for being so rude with his Holiness; and yet seems to confess the Pope deserved it, for, saith he,----*I fear Benedict's Merits might be answerable to the Reward Cincius bestowed upon him.* Then they created *Donus*, who did neither good nor harm; and presently after, the before-mention'd *Boniface*, (the Seventh of that Name) the Murderer of *Benedict*, got to be made Pope by Corruption and Bribery. *Platina* gives this Account of him: *Boniface VII.* whose Sirname and Country, for the Vileness of his Birth and Quality, are concealed, got the Chair by ill Arts, and by the like lost the same; for divers of the honest Citizens conspiring against him, he was glad to fly the City, but had the Wit to rob *St. Peter's* Church first, and stole thence all the precious Jewels, and rich Utensils and Ornaments, which he carried to *Constantinople*, and there made Money of them; with which having corrupted and brib'd several *Romans*, he came back, and with the Help of a Crew of *Ruffians*, seized upon *John*, a Cardinal-Deacon, who had chiefly oppos'd him, and put out his Eyes; but still the Tumults encreasing, this wicked Pope, without ever repenting for his Sacrilege, basely ended his Life.

Then comes *Benedict VII.* who held the Seat almost eight Years, and who had only this remarkable in him, that he was not altogether so much a Rogue

as most of his Predecessors. Then *John XV.* who had not held it three Months, when he was taken by the Citizens of *Rome*, and put into Prison; where *Platina* saith, he in want of Necessaries ended his Life, being tumbled out of the infallible Chair, either for his Unfitness and Ignorance, or his Tyranny: Tho' some write it was occasion'd by *Ferruccio*, the Father of *Boniface VII.* out of revenge, because he had opposed his Son when he was Pope.

After him followed *John XVI.* the Son of a Priest, and yet he very strangely hated the Clergy; and in requital, they no less heartily hated him, especially because he was so kind, or rather prodigal to his Kindred and Friends, of all things both Human and Divine, without any Respect to the Service of God, or Honour of the Dignity of the Papal See. Which Error, saith *Platina*, he has so left by Tradition to his Posterity, that it continues even to our time: Insomuch that the Clergy of this Age desire not the Popedom for the Service and Worship of God, but that they may satisfy the Gluttony and Avarice of their Relations and Familiars. But he lived but seven Months, and left the Triple-Crown to *John XVII.* who for a time was banish'd by the People, but by the Favour of *Otho* the Emperor restored, and ruled the See ten Years.

And then *Otho* being on his March towards *Rome*, at *Ravenna* created one *Bruno* his Kinsman of *Saxony*, then in his Company, Pope of *Rome*, and sent him thither to be consecrated, he taking the Name of *Gregory V.*; but the People there beginning to raise Tumults, because they had no Hand in chusing him, he was forced quickly to fly away to the Emperor, and in the mean time created one *John*, Bishop of *Placentia*, Pope; who being in the tenth Month of his Popedom taken by *Gregory* and the Emperor, had his Eyes pluck'd out, and *Gregory* again resum'd the Exercise of the Papal Function, and soon after died; being celebrated for establishing the Manner of electing Emperors, tho' more credible Authors refer that Constitution to *Gregory X.*

And thus are we upon the Matter arrived to the Year of our Lord one Thousand: For the said *Gregory* died *Anno* 998, and *Sylvester* the Conjurer, that succeeded, we shall refer to our next Part. And for a general Draught of the several Ages, whose Confusions we have lately recited, we shall here insert the Judgment or Acknowledgments of Cardinal *Baronius* himself, who in the 10th Tome of his Annals thus writes: "What was then the Face of the *Roman* Church? How
"foul was it, when Strumpets no less powerful, than unclean and impudent,
"bore Rule at *Rome*? At whose Pleasure the Sees were changed, Bishopricks
"given; and that which is horrible and detestable to hear, their Lovers, false
"Popes, were thrust into the Seat of *Peter*; who are put into the Catalogue
"of Popes, only to make up the Number. For who can say they were law-
"ful Popes, that by such Strumpets were obtruded against Law? The Canons in
"their Choice were silent, antient Traditions and old Customs banish'd, holy
"Rites and Ceremonies extinct; Lust and Covetousness had drawn all to them-
"selves, emboldened by Power, and hurried on with a furious Desire of do-
"mineering. Then (as appeared) Christ Jesus slept in the Ship a profound Sleep,
"when with the Blast of Winds so violent it was overwhelmed with the Waves;
"he slept, I say, not seeming to see these Things, and suffering them to be done,
"in that no Man rose up to revenge them. And that which seemed worst
"of all, there wanted Disciples to awaken our Lord thus sleeping, with
"their Cries; yea quite contrary, all lay a snoring in a dead Sleep." These
are

are the Words of *Baronius*, speaking of the 8th, 9th, and 10th Centuries. Now what manner of *Cardinals*, *Priests*, and *Deacons* think you were chosen by these Monsters? Since there is nothing more natural, than for every thing to engender *its like*. And who in the mean time can doubt, but that they *consented* in all things to those, by whom they were chose and made? Who will not believe that they *followed* their Steps, and endeavoured nothing more than that our Lord should still *sleep*, and never rise up to Judgment, and never wake to punish their Wickedness? And from this *Confession* of our Adversaries, let the Reader judge by what Law that *Succession* of the Bishops of *Rome*, which they so much vapour of, may be defended.

And having thus traced the Papal Usurpations to the thousandth Year, we think the same an apt Period wherewith to conclude this our second Part. For as the first gave an Account of the primitive Bishops of *Rome* in the first 600 Years; and how by Degrees, they, being infected with Pride, Contention and Covetousness, began to decline in Faith and Piety, proportionably as they increased in Titles, Riches and Power; 'till *Boniface III.* obtain'd of the Traitor and Murderer *Phocas*, to be qualified with the Title of UNIVERSAL Bishop: So in this *second*, we have view'd their still-degenerating Successors, in the following Four hundred Years, till we find them entire *Masses* of *Vileness* and all kind of *Impiety*: And occasionally we have examin'd and confuted at large divers *Popish Errors*, and shewed when, how, and under what Pretensions they sprung up and got ground, during those Times, in the Church; as *Image-worship*, Prayers in an *unknown Tongue*, *Indulgences*, *Purgatory*, their adding *false Books* to the Canon of Scriptures, and introducing irreverent Opinions for the true, &c.

We shall henceforth, God affording us Life and Liberty, proceed in the *Third Part* of this Work, to shew you (as the Prophet speaks) *yet greater Abominations*. Hitherto Popes had been ambitious, and Men horribly flagitious in *personal* Wickedness; henceforwards we shall see them spreading their *Venom*, and that by pretended Authority; throughout the World, domineering over the Sacred Majesty of Imperial and *Crowned Heads*, and exalting themselves (as foretold by the Apostle) *above all that is called God*; murdering, destroying, and filling the Earth with the Blood and mangled Carcasses of the true *Saints* and Servants of God, that had the Grace not to pledge them in their *Cup* of *Fornications*, and comply with their hellish Errors and detestable Ambition. Of which we shall endeavour to give a succinct but faithful Account, for the Use of our dear *Countrymen*, who have not the Opportunity of reading various and voluminous Authors, that they may at once be furnish'd with Reasons to confound the wheedling Arguments, and confute the Lies of *Popish Deceivers*, and also be arm'd with Detestation against that cruel, bloody, idolatrous Faction, that they may with their utmost Vigour and Zeal, in their respective Capacities, by all lawful Ways and Means *oppose* it, that our *Children* may never groan under *Popish Idolatry*, *Blindness*, and *Tyranny*. *Quod faxit Deus*. Amen.



A N
 ABSTRACT, with IMPROVEMENTS,
 OF THE
 History of P O P E R Y.

P A R T III.

P A C K E T I.

*Venimus in portum, Libro cum Mense peracto,
 Naviget hinc aliâ jam mihi Linter aquâ.*

The Introduction to this third Part. The Life of Pope Sylvester the Conjuror, and several other succeeding Popes, who got into the Chair by Magick and Confederacy with the Devil.

“**W**E may not improperly measure the grand *Revolutions* of the Church, by the several Spaces of *Five hundred Years*, and consequently assign the *third fatal Period* to commence from the Year of our Lord *one Thousand*. For (as we have said) in the first Five hundred Years after our Lord's *Incarnation*, and the Promulgation of the Gospel, the Church, tho' *harrassed* with fierce *Persecutions* from the Heathens, and infested with manifold *Heresies*, did yet in general preserve the Integrity of its *Faith* and *Manners*, till at length, surfeiting with *Ease* and *Plenty*, she contracted some *Stains*, partly by the *Superstition* of the Vulgar, and partly by the *Errors* of some more *learned*, and especially by the Mixture of *barbarous Nations*, and their embracing the *Profession* of Christianity, yet still hankering after their old *Pagan Rites and Ceremonies*; wherein some out of a well-meaning, but, as it proved, most *fatal Policy*,

Policy, were too ready to comply with them for the present; hoping, that when they were grown more *manly* Christians, they would of their own accord have flung away those *Rattles* and *Gewgaws*. But so corrupt is the Nature of Man, and greedy to close with a Religion of his *own Invention*, rather than of God's *Institution*, that on the contrary these Superstitions daily got Ground, and received new Additions, and began at last to plead *Prescription* and Authority under the glorious Title of *Apostolical Traditions* in the Church. But tho' some few of these *Tares* were sown in the first five *Centuries*, yet they grew not very perspicuous or hurtful, till afterwards in the second Period, when Pope *Gregory*, almost at the Year 600, and others his Successors, took upon them to be the *Evil One's* Husbandmen, and cultivated these noxious *Weeds* as if they had been the choicest *Flowers* in the Church's Garden. What follow'd you have heard, *Pride* and *Ignorance*, *Debauchery* and *Superstition*, *Ambition* and *Wickedness*, all striving for *Superiority* in those pretended religious Guides. Yet though they had often endeavour'd (and, by their treacherous Arts and Rebellions, in a great Measure succeeded in it) to weaken the Power of the *Civil Magistrate*, and make themselves absolute, they had not hitherto been able completely to effect it: For as to the *Choice* of a Pope, (the main Hinge of the Hierarchy) the People and the Emperor both claimed a Right, one of *choosing*, the other of *confirming* him; which we see they frequently exercised too, notwithstanding the *Decrees* of some pragmatical Popes to the contrary: Nor did their Holinesses yet offer to *domineer* over Princes at that rate they have done since; for these were Improvements made in the *third Form*, or during the *Period* which we are next to treat of, beginning *Anno* 1000, whereto, without further *Preamble*, we now address ourselves.

Gregory V. dying *Anno* 998. one *Gerebert* a Frenchman, *malis Artibus*, by very foul Play, or bad Practices, says *Platina*, usurp'd the *Chair* by the Name of *Sylvester II.* Now if you would know what *ill Arts* these were, the same Author tells us, That when he was a young Man, being design'd and vow'd a *Monk* in a Monastery in the Diocese of *Orleans*, he notwithstanding quitted the same, and follow'd the *Devil*, to whom he had given himself *Body and Soul*, [*Cui se totum tradiderat*, are our Author's Words] to a City in *Spain*, for the better improving himself in his *Studies*; and being hurried on by *Ambition* and a wicked Desire of Rule, he first by *Bribery* got the Archbishoprick of *Rheims*, and afterwards that of *Ravenna*, and last of all the *Popedom*, *Adjuvante Diabolo*, by the Help of the *Devil*, upon Condition, That after his Death he should be solely his, by whose Aid he had gain'd so great a Dignity. And in this very Treaty the *Devil*, as he is wont, basely cheated the *Pope*; for the latter, like a crafty and wary *Chapman*, demanding, before he would sign the Contract, how long he should enjoy the *Chair*; the Fiend told him, *So long, till he should say Mass at Jerusalem*. The Man having no design of a Pilgrimage to the *Holy Land*, thought this very fair, resolving not to come near *Jerusalem* for one forty Years at least; but Satan (like his Sons the *Jesuits* in our Age) did but equivocate with him: For in the fifth Year of his *Pope-ship*, going to say *Mass* in a certain Church of *Rome*, called *The Church of the Holy Cross of Jerusalem*, on a sudden, by a strange Noise of Devils, he perceived his fatal Hour to approach, and the doubtful Meaning of the treacherous Oracle, and there miserably died, or rather was slain by the *Devil*; being first, as several Authors affirm, in great Horror for his past wicked Life; in Satisfaction for which, (such was the Ignorance of that Age, as to fancy the Dishonour of the Carcass might

might atone for the Sins of the Soul) he desired of some of the Cardinals, *That after his Death his Body might not be interr'd with the usual Solemnities, but put into a Chariot drawn with two Horses, and there buried where the Horses of their own accord should draw him*; which being perform'd accordingly, it happen'd that the Horses convey'd him to the Church of St. John Lateran, where they buried him, and his Sepulchre, (they say) *by the terrible Noises and Rattling of his Bones, was wont, for a long Time after, to presage the Death of other Popes his Successors.*" Whether these things are true or not, they are told by Popish Writers.

Baronius calls Pope Sylvester a most perverse Man, and a Turn-coat, a horrible Blasphemer, a Liar, an insolent Bully, (*Blatero*) a Cheat, a Heretic, a Schismatic, one unworthy of the Name of Catholic, much more of the Apostolic See, which by ill Artifices he had obtained. "It is true, *Onuphrius*, and other modern Advocates for the Papacy, deny that this Pope was altogether so bad, and would persuade us, that it was only his Skill in the *Mathematicks*, which in that ignorant Age made him be suspected for a Conjuror. But who are these Men of Yesterday, and what is their Authority to overhear the Testimony of so many grave Historians? Of whom some lived at the same Time, and record it as a Matter notorious and not to be doubted of; as *Martinus Polonus* in his Chronicle, *Galfridus* in his Supplement to the History of *Sigebert*, *William of Malmesbury* in his Second Book of the English History, *Platina*, *Stella*, and many others; amongst whom none is more positive than our Countryman, the said Monk of *Malmesbury*, who having related all Circumstances, affirms also, that he had an antient Book by him, wherein the Names of all the Popes were registred, which says, *That this Silvester ended his Life in a base and villainous (or horrible) Manner.* And Cardinal *Benno*, speaking of him, has these Words: *Gerbert, about the Year 1000, ascending out of the bottomless Pit, by the Permission of God, possessed the Chair four Years; who changing his Name, was called Silvester II; and by those self-same Means whereby he had deceived others, (which was by the Answers of Devils) he likewise deceived himself, being surprized by the Judgment of God with a sudden Death; and then recites the Story as we have related it, adding, That he had for his Disciples Theophylact (afterwards a Pope too) and Laurence Archbishop of Amelfi, who were wont to sacrifice to Devils; that betwixt them and divers others after his Death, endeavouring to countermine each other by the same Diabolical Arts, there was much Contention who should get the Popedom.* Baronius, though in compliment to *Peter's* Chair he calls *Silvester's* miserable End into question, yet he cannot but give a very hard Character of him; for he tells us, *That before he was Pope, he followed the Profession of a Courtier, was given to Garrulity, Flattery and Detraction, and had a double Heart fitted and prepared to dissemble, and to deceive, that he might excel or get above all others.* And after he was Pope, *To say truth, saith he, he was very unworthy of that See; but such Indignities the Church of Rome was constrained to endure, because the Roman Bishops were elected by Secular Princes.* Must she endure such Popes? How then do not the Gates of Hell prevail against her? Or why does he complain, as if the Secular Princes Choice was the reason of it, when all the World knows, they had as grievous Factions and as lewd Popes when the Clergy elected them?

However, to this Necromantick Pope we owe the Institution of the Feast of *All Souls*; and indeed he had need to appoint a set Day to say Masses for all Souls, whose own was in a State so miserable. He departed this Life the 12th of May, 1003.

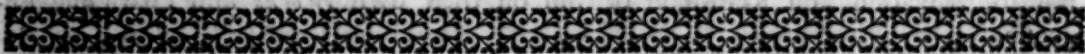
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After whom came one that called himself *John XIX.* his true Name and Country being unknown, by reason of his vile Parentage; but within 20 Days he died, and another *John* succeeded; but, saith *Platina*, *Addicting himself wholly to Idleness, he did nothing worthy of Memory.* Then succeeded *Sergius IV.* who, *Platina* says, was of a holy Life, and a peaceable temper'd Man, both before his Popedom, and (with all Wonder be it spoken) in it too; but he continued but two Years; and was followed by *Benedict VIII.* (*Onuphrius*, I know not why, calls him the Seventh) who after the Death of the Emperor *Henry* was expelled *Rome* by the People, and another (whose Name is not known) chose Pope; but he having reconciled himself to his Enemies, and drove out his Rival, reigned in all 11 Years; and *Platina* says, was after his Death seen by a Bishop in a solitary Place, mounted on a black Horse, who asking him why his Steed was of that ill-omen'd Colour, he mournfully replied, *That all the Alms he had given profited him not at all, because the Money was got by Rapine, and therefore desired him, that he would in his Behalf bestow certain Treasure, which he had in such a Place* (describing it) *to the Poor*; which the Bishop performed, and was so frighted with the News, that immediately he left his Bishoprick, and retired into a Monastery. Thus the Devil (if we shall suppose the Story true) beguiled poor Souls with Phantasms and Apparitions, being content to scare them from Rapine or Injustice, if he might but found them in Superstition, and shake their Faith in Jesus Christ, by making them rely for Salvation and Remission of Sin on their own Works and charitable Bequests.

Next was *John XXI.* a Nobleman, and some say, not so much as in Holy Orders till he was chose Pope; yet *Platina* tells us, his Life was much prais'd, he holding the Chair 11 Years, whose Nephew *Theophilact* (mentioned before for his Familiarity with the Devil) took his Place by the Name of *Benedict IX.* who being a Fellow *nullius pretii, of no Worth or Account*, as *Platina* calls him, the Romans expell'd him, and chose a *Sabine* Bishop in his stead, whom they called *Silvester III.*; but after 49 Days, *Benedict* by the Help of the Devil, and the rest of his Friends, routs him, and is restored; but seeing he was not like to enjoy it quietly, surrender'd, or rather (as some write) sold the Popedom to one *John*, who was afterwards called *Gregory VI.* For which (continues *Platina*) he was not only hated of all, but condemned by the Judgment of God. For 'tis certain (says he) that his Ghost after his Death appeared to one in a most monstrous Manner. *Petrus Damianus* records, that it was to an Hermit near a Mill; and that the horrible Shape was, that his Body, Head and Tail (that is, I humbly conceive, the Pope all over) was like an Ass; and being asked, Why he that had been Pope should appear in that foolish filthy Form; he answer'd, *Because in my Life I acted without any Law or Reason, therefore God and St. Peter have order'd me to wear this Shape, which partakes more of Brutality than Humanity.* I confess this Tale smells rank of the Monk and the Whetstone: For 'tis somewhat strange the Hermit should know the Pope's Soul when thus assified; but 'tis told, you see, by Authors of their own, (for *Damianus* was a great Stickler for the Popes) and serves to shew, that it was the general Opinion of that Age, that this holy Father was gone to the Devil.

Gregory VI. having as you have heard got the Papacy, the Emperor *Henry II.* hearing how he came by it, came with an Army into Italy, and calling a Synod, condemned both *Benedict IX.*, *Silvester*, and this *Gregory*, as being *Tria teterrima* N^o XVI. *monstra*,
D d d

monstra, three most filthy Monsters, (Platina's own Words) and forc'd the last to quit his Place, establishing Clement II. in his room; and taking an Oath of the Romans, that they would never intermeddle with choosing a Pope without the Emperor's Mandate for the same; for that he saw that Dignity was commonly disposed amongst them by Faction and Bribery. But for all this, as soon as his Back was turn'd, Clement, because not chose by them, was poison'd by the People of Rome, or rather by Stephen, a Bavarian, who succeeded him in the Popedom by the Title of Damasus II. but did 21 Days after: And then the People desiring the Emperor to send them a good Pope, he dispatch'd thither one Bauno a good Man, and of an honest innocent Disposition, who being met by Hildebrand and a certain Abbot, they perswaded him to put off his Pontificalia, and enter the City as a private Man, telling him, that the Emperor had no Power from God to create him Pope, but the same belong'd to the Clergy and People of Rome; which the silly Man consented to, and for his Reward for thus traiterously disowning the Emperor's Authority, was by Hildebrand's Interest chosen Pope by them, and called Leo IX. but Hildebrand would be as it were his Partner in the Office, being made Cardinal and Governor of St. Paul's Church, as the other of St. Peter's."



PACKET II.

*Quo bruta Tellus, & vaga Flumina,
Quo Styx, & invisi horrida Tænari
Sedes, Atlanteusque finis
Concutitur, mutant ima summis.*

The History of Popes continued, and particularly of that insolent Monster Hildebrand, or Gregory VII. His Quarrels with the Emperor, &c.

“WE have given an Account of several abominable Popes, and that not a few of them were Necromancers, Conjurers, or actually confederated with the Devil; for so (to add another Testimony) Cardinal Benno, in the Life of Hildebrand, assures us, were Gregory VI, and Theophylact, alias Benedict IX. of which last he particularly affirms, *That he was wont to sacrifice to Devils in Woods and Mountains, and by Art Magick procured the Love of Women, and so debauch'd them; that he was assisted therein by Archbishop Laurence, (the Prince of Enchanters) and that the Books witnessed the same that were found in his House, after he had ended his wicked Life, with an End suitable thereunto; for at last he was strangled by the Devil in a Forest, and Laurence forced to run away. Thus Benno.* A most excellent Account of Papal Piety! and that from the Pen of a Cardinal.” Du Pin saith, It is no Wonder that we have hardly any Monu-
ments

ments of the Pastoral Vigilance of this and several other Popes, since their whole Care was to satisfy their Ambition and Avarice.

“ After *Leo IX.* one *Gebohard*, a *Bavarian*, was made Pope by the Emperor *Henry III.* by whose Leave (*Annuate Imperatore*, says *Platina*) he held a grand Synod at *Florence*, where he deprived many Bishops, as well for *Simony* as *Fornication*; but he lived but two Years, being succeeded by *Stephen IX.* who ordered Matters so, that the Church of *Milan*, which for two hundred Years had withdrawn itself from Communion with that of *Rome*, did now at length submit unto her: He held the Seat but seven Months, and then *Benedict X.* having got the Popedom, was turn'd out by *Hildebrand* the Subdeacon, (who had long been troubling the *Waters*, in order to get to be chief *Fisherman* himself) and now pretended, that all the Clergy had sworn to him not to chuse a new Pope till he came back from *Florence*, but had not kept their Oath with him: Hereupon a mighty Tumult being rais'd, to allay it, it was concluded, that *Benedict* should be deposed, and one *Gerard*, a *Swiss*, take his Place, being called *Nicolas II.* This Gentleman having banish'd *Benedict*, called a Council at *Lateran*, wherein he establish'd this Law, as we find it in the Decrees, *Si quis Pecuniâ, vel Gratiâ humanâ, &c. If any shall happen to be placed in St. Peter's Seat by Money, or the Favour of Men, or by any popular or military Tumult, without the agreeing and canonical Election of the Cardinals, he shall deservedly be called not APOSTOLICAL, but APOSTATICAL: And it shall be lawful for the Cardinals, Clergy, and all Laymen fearing God, to curse him as a Thief and a Robber; and by any human Help they can get, to rout him out of the Chair.* Had but this Law been regarded, the Names of all the lawful, and not the Apostate Popes that we have had from that very Time to this, might have been pronounced in a Breath. At this Assembly likewise was honest *Berengarius* condemned, for denying the corporal Presence in the Sacrament; of whom we shall speak more, when we shortly come to treat of *Transubstantiation*; which we here defer, because we would not too much interrupt the Thread of our Papal History; but give an Account first of their Lives, and then examine their Doctrines.

This *Nicolas II.* dying, *Alexander II.* was chosen by some; and one *Cadulus*, Bishop of *Parmâ*, (who called himself *Honorius II.*) by others; which last (notwithstanding the late-cited Decree) resolved to take Possession by Force, and therefore got a great Army together, and a pitch'd Battle was fought for the *Triple-Crown*; *Grave prælium, in quo multi utrinque cecidere*, says *Platina*, *A sore Brush it was, in which many on each Side were slain.* But after this, and several other bloody Scuffles, *Alexander* got the better of it, and the Emperor was forced to beg Pardon for *Cadulus*, and so Matters were pretty well appeased. And this by the way, as *Onuphrius* reckons, was but the two and twentieth Schism, or Time that they had several Popes at once in the *Roman Church*.

And now at last boisterous *Hildebrand* accomplishes his Wishes, and immediately on the Death of *Alexander* is chosen Pope on the 22d Day of *April*, *Anno Dom. 1073*, by the Title of *Gregory VII.* *Platina* tells us, That in the Words of his Election his Virtues are much applauded; but 'tis probable those were added by his Creatures, who knew his Nature to be fierce and rough, and so thought it convenient to flatter and compliment him. For amongst the rest they celebrate his Modesty; and how little guilty he was of that, we shall see e'er long; for the Proof of a Pope (as well as a Pudding) is in the spending. He was indeed the common

Barreter of Europe, and under Pretence of advancing his Authority, the *grand Incendiary* and general *Disturber* of Christendom. Nor is this said rashly, or without just Cause; but approved Authors, too tedious here to cite, are ready to justify this Character of him: As for Example, whilst the said *Hildebrand* was yet but Archdeacon of Rome, *Petrus Damianus*, who was a Brother Cardinal with him, represents him as a Person of the greatest *Pride* and *Insolency* in the World; frequently calling him *Sanctum Satanam*, an *Holy Devil*; and affirms, that his *venerable Pride* had plowed his Back with such large Stripes, that he was not able to endure them any longer; with much more to that Purpose.---See *Damianus's* Epistles, lib. i. But after he was Pope, his Exploits were more notorious; for then what his Predecessors had so long wish'd for and heav'd at, he not only boldly undertook, but accomplish'd, viz. the Stripping the *Secular* Magistrates of all Power over the Clergy, and rendering the Emperor (and consequently all other Christian Princes) but *Vassals* to the See of Rome, and to be commanded and corrected by the Pope at his Pleasure; thereby compleating the *Pontifical Empire*. Now that our Readers may the better apprehend how this mighty *Intrigue* (whereon the Pope's *Pretensions* to this Day so much depend) was carried on, it will be necessary to understand;

1. That some time before *Hildebrand* came to the Chair, viz. Anno 1057, *Henry III*, surnamed the Black, dying, left the Empire to his Son *Henry*, a Child but of seven Years old; whose Mother *Agnes* for five Years following manag'd the Government with no less Prudence than *Felicity*: But then she being removed, and forced into a Monastery by the Policies of certain of the *Saxon* Princes, pretending it was unfit the young Emperor should be brought up in Ease and Softness, under the Tutorage of Women, &c. but really designing to usurp his Crown, or at least to grasp into their Hands the Disposal of all Affairs; Tumults, Insurrections and Rebellions (the natural Off-springs of overgrown *Factions*) began to arise; but *Henry* in several Conflicts vanquish'd them.

2. However, the Affairs of the Empire being in this unsettled State, the Emperor young, and the Factions and Animosities still raging; *Hildebrand*, a Man of a bold and enterprizing Temper, being now got to be Pope, thought this to be the most proper Time for shaking off wholly the Emperor's Authority; which tho' sometimes infringed, had yet generally been exercised either in the Election, or at least Confirmation, as well of the Popes of Rome, as of all other Bishops throughout the Empire; which Confirmation being usually performed by the Delivery of a Staff and a Ring, was called the *Investiture* of such Bishops. But our *Hildebrand*, or *Gregory VII*, resolves to make the See of Rome absolutely Independent and Paramount, and all other Bishops entirely to depend upon that, without owing their Preferment to the Emperor or any Temporal Princes. But to bring this handsomely about, there must be some plausible Colour invented, which was an Out-cry against the Emperor for *Simony*; because according to the Right and Practice of his Predecessors, he confirm'd by his Authority such as were chosen Bishops by the Clergy and People; and perhaps (being thus streightned and in Want, by reason of the frequent Rebellions) might take some Money of them for those great Temporal Revenues they possessed thereby, which greedy *Gregory* would gladly have got into his own Purse. For we cannot suppose, that he made these *Stirs* purely out of Zeal to discharge the Clergy of that Burthen; because the Histories of those Times

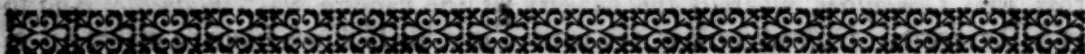
Times witness, that there was never any that made a more *publick Sale* of Church-Livings and *Dignities*, than he himself did.

However, upon this Pretence, at a Council in the *Lateran*, he solemnly decreed, *That in case any Bishop, &c. should receive Investiture from any Lay Person whatsoever, both he that gave it, and he that received it, should be Excommunicated*: Because (forsooth) *Secular Princes* had nothing to do in such Matters, but the same wholly belonged to the *Sacred Order*, and especially to him who was *Head* thereof, the *Bishop of Rome*. This Decree being most welcome to the *Bishops*, as giving them greater hope of *Liberty* and *Power*, was therefore a most fit Expedient to mount the Pope by their Assistance into the Exercise of that Tyranny which he had so long affected, and indeed proved the first *Torch* which kindled that fatal *Combustion* wherein the Majesty of the Empire was consumed. And to raise the greater *Distractions*, at the same Time his Holiness likewise makes a Decree against the *Marriage of Clergymen*, branding this with the odious Title of *The Heresy of the Nicolaitans*, as he did *Lay-Investitures* with the foul Name of *Simony*.

No sooner were these *Decrees* published, but all *Germany* was in an *Uproar*. The *Saxons*, lately *crush'd* in their Rebellion, embrace them, out of *Hatred* to the Emperor; as hoping, that though before he vanquish'd them, yet now being arm'd with the Pope's *Thunder* against him, they might prove hard enough for him. In other Places the *Clergy* retaining a Veneration for their *Prince*, and loth to part with their *Wives*, charged the Pope with contradicting *St. Paul*, and that by these Devices he made way for all *Rebellion* and *Uncleanness*. Their Animosities arose to that *Height and Heat*, that when the Archbishop of *Mentz* was prevailed with to publish this Decree against the *Marriage of the Clergy*, at *Erford*, the *Bishops* were so enraged, that the Archbishop fearing his *Life*, dismissed the Assembly. And a worse Opposition was made at *Milan* against *Erlembaldus*, who was there *killed*; and also *Luitprandus*, the only Person who submitted to him.

But their further Quarrels on that *Score* are not altogether so material to our present Purpose: And as to the Right of *Priest's Marriage*, we have handled the same sufficiently in *PACKET V*, upon the Occasion of its being first started in the Council of *Nice*, though it never was moulded into Pretence of a *Law* till now. Therefore we proceed to the other Business of *Investitures*, which made much more fearful *Broils* abroad. The Emperor is unwilling to part with such a Jewel of his Crown, and the Pope strengthened with the *Saxons* and *Normans*, and especially with his darling *Miss*, the Countess of *Matilda*, a Woman of very ill Fame, but of great *Wealth* and *Power* at that Time in *Italy*, resolves to force Obedience to his Commands; and therefore magisterially summons the Emperor to appear before him, and in case of Neglect, that he should be *Excommunicated*: The Charge against him consisted of several Faults objected by the *Saxons*; as, that he was *effeminate*, *lasciviously addicted to Women*, *negligent of the Publick Weal*, &c. [Offences neither so extraordinary in a Prince, during the Heat of Youth, nor so odious in others to the Court of *Rome*, where the Pope himself liv'd in Adultery with the before-mentioned *Matilda*.] But his main Crimes alledged were, That he had intrench'd upon the Rights of *Holy Church*, and withstood the Pope's Decree. The Emperor omitting no Opportunity to procure Peace, sent Orators to *Gregory* to justify himself against the Calumnies of the *Saxons*: But (saith *Aventine*, lib. 5.) the Pope was so far from hearing them, that he cast them into Prison, tormented them

them with Cold, Hunger and Thirst; and having led them through the City in Contempt, drove them out of Rome. Whereupon the Emperor, able no longer to bear these Affronts and Indignities, commanded a Synod to meet at Worms, to which there came many Bishops out of Italy and France, and all those of Germany, except the Saxons; yea and from Rome itself came Cardinal Hugo Blancus with Letters from the Cardinals and principal of the People of Rome, wherein they accused Hildebrand of Ambition and Perjury, that he manag'd all Affairs with Pride and Covetousness: And therefore they desired that he might be removed, and they have another Pastor."



P A C K E T III.

Sanctitas Papas dimisit, & ad Imperatores hoc Tempore accessit.

Fascic. Tempor. p. 69.

Pope Hildebrand deposes the Emperor; makes him and his Empress wait three Days bare-foot at his Gates, and at last gives away his Empire to Rodolphus.

UPON the Accusation brought by Cardinal Hugh against Hildebrand, with which we closed the last Packet, the Council at Worms unanimously passed a Sentence "to depose the said Pope, and that no Obedience for the future should be paid unto him. For which they give their Reasons at large in their Sentence, as we may read in *Schaffnaburg de Reb. Germ.* and *Sigonius de Regno Italiae*, lib. 6. and in the Author of the Life of Henry IV. as follows: — "Forasmuch as Hildebrand, who calls himself Gregory, without our Consent, against the Will of the Roman Emperor, established by God himself, against the Customs of the Elders, and against the Laws, hath by his Ambition invaded the Papedom, and doth whatsoever pleaseth him, whether by Right or by Wrong: And for that he is an apostate Monk, who by his new Opinions [meaning his forbidding of Marriage to Priests, &c.] adulterateth the Sacred Divinity; accommodates Scriptures by his false and forced Interpretations, to his own Affairs and wicked Purposes; breaks the Peace of the College; mingles and confounds things Sacred and Profane, Divine and Human, and polluteth both the one and the other: And lends an Ear and gives Credit to the diabolical and false Accusations of our deadliest Enemies, to the Cursings of wicked Men, wherein he is both Witness, and Judge, and Accuser, and Party himself. Forasmuch as he separateth Husbands from their Wives, prefers Whores before chaste Matrons; Whoredom, Incest, and Adulteries before holy and chaste Matrimony; stirreth up the People against the Priests, and the Priests against their Bishops; and teaches, that no Man is lawfully plac'd in any Ecclesiastical Office, but he that begs his Priesthood of him, or buys it of his Blood-Suckers. And forasmuch as

" he

“ he studies how to deceive the common People, & in *Senatulo Muliercularum*,
 “ and in Conventicles of Gossips discourseth of the holy Mysteries of Religion, he
 “ resisteth the Divine Majesty, and cunningly and closely goes about in Sheep’s-
 “ cloathing, and under the Title of Christ’s Vicar, to get into his Hands the Em-
 “ pire of the whole World. For these Causes the Emperor, the Bishops, the Se-
 “ nate and the People pronounce him deposed, as being not willing to commit the
 “ Flock of Christ to the Guard and Custody of such a Wolf.”

Pursuant to this Determination, *Roulandus*, a Priest of *Parma*, was sent to *Rome* by the Council with a Letter to the Pope, and Orders to command him to yield up the Seat, and to require all the Cardinals to repair to the Emperor, in order for a new Election; the Words of which Letter from the Council of *Worms* to *Hildebrand*, were as follows:

Forasmuch as thy first Entrance hath been spotted with many Perjuries, and the Church of God is brought into no small Danger through thine Abuses and Innovations: Moreover, because thou hast rendred thy self infamous, by thy dishonest Life and Conversation, whereby great Peril and Scandal doth arise: Therefore thy Obedience, which yet we never promis’d thee, hereafter we utterly renounce, and never intend to give thee. And as thou hast openly reported, that thou dost not repute us to be Bishops, so neither will we for the future esteem thee to be Apostolick. Vale.

Gregory being nettled with this tart Sentence against him, gets together a Synod in the *Lateran*, where he *excommunicates* all the Members of the Council at *Worms*, deprives the Archbishop of *Mentz*, and all other Bishops, Abbots, and Priests of their Ecclesiastical Dignities and Livings, that should presume to take the Emperor’s Part; whom also he deprives of the *Imperial Crown*; and discharges all his Subjects of their *Oaths* of Allegiance and Obedience to him, by his Sentence; the Form of which (being an unparallel’d Mixture of hellish *Pride*, with cursed Lies and Hypocrisy) be pleased to take as *Platina* recites it, thus: — *Beate Petre, Apostolorum Princeps, &c.* “ O blessed St. *Peter*, Prince of the Apostles, bow down
 “ thine Ears, I beseech thee, and hear me thy Servant, whom thou hast brought up,
 “ even from mine Infancy, and hast delivered me until this Day from the Hands of
 “ the Wicked, which hate and persecute me, because of my Faith in thee: Thou art
 “ my Witness, and also the blessed Mother of Jesus Christ, and thy Brother St.
 “ *Paul*, Fellow-partner of thy Martyrdom, how that I entred into this Function
 “ (not willingly, but) enforced against my Will: Not that I take it as a Robbery
 “ lawfully to ascend into this Seat; but because that I had rather pass over my
 “ Life as a Pilgrim, or a private Person, than for any Fame or Glory to climb up
 “ to it. I do acknowledge it comes of thy Grace, and not of my Merits, that
 “ this Charge over Christian People, and this Power of Binding and Loosing is
 “ committed to me. Wherefore trusting upon this Assurance, for the Dignity and
 “ Tuition of Holy Church, in the Name of God Omnipotent, the Father, the
 “ Son, and the Holy Ghost, I do hereby depose *Henry*, the Son of *Henry* once the
 “ Emperor, from his Imperial Seat and Princely Government, who hath so boldly
 “ and presumptuously laid Hands upon thy Church. And also all such, as here-
 “ tofore have sworn to be his Subjects, I release of their Oath, whereby all Sub-
 “ jects are bound to the Allegiance of their Princes. For it is meet and convenient
 “ that he should be void of Dignity, who seeks to diminish the Majesty of thy
 “ Church. And forasmuch as he hath condemned my Admonitions, tending to
 “ his Health and the Wealth of his People, and hath separated himself from the
 “ Fellowship

“ Fellowship of the Church, (which he through his Seditions studies to destroy)
 “ Therefore I bind him by Virtue of Excommunication, trusting and knowing
 “ most certainly, that thou art *Peter*, on the Rock of whom, as on a true Foun-
 “ dation, Christ our King hath built his Church.”

The Emperor being thus attack'd with the Pope's *Curse*, which in those Days was look'd upon as a most dreadful blasting Business, publish'd abroad his *Manifesto's*, declaring how causelessly and against all Right he was condemned; yet so apprehensive were the Princes of *Germany* at the *Crack* of this Papal *Thunderclap*, or rather so glad of any Occasion to renew their *Rebellion* against the Emperor, that in an Assembly they concluded to abandon *Henry*, and elect another Emperor, unless he should within a Year submit to the Pope, and obtain his *Pardon*.--- The poor Emperor observing this general Revolt, finds it necessary to comply, and, though with never so much Reluctancy, swim with that Tide which at present he could not stem; and therefore goes into *Italy* without either Money or Retinue, till the Bishops of *Milan* and *Ravenna*, who still continued faithful, furnish'd him with both. The Pope was now diverting himself at *Canusium*, a strong Place belonging to his dear *Matilda*, who out of wonderful *Kindness* never parted from him: Thither first the *German* Bishops repair barefoot, and beg their Pardon; but our Pope was not of that easy Nature to be so quickly reconciled, but on the contrary claps them up severally in *Cells*, and there feeds them with *Bread and Water*; till at last, on solemn Promise never to discourse with the Emperor, before he had given the Pope Satisfaction, (unless it were to persuade him to it) they were dismissed. Then the Emperor himself approaching near *Canusium*, engages *Matilda* and two more of the greatest Interest with the Pope, to intercede for him. But no Intreaties, no Submissions could prevail with this meek and lowly *Servant of Servants*, this Follower of *St. Peter*, the humble-minded *Hildebrand*; so that the Emperor could only gain Admittance within the second Wall of that Town, where casting off his Royal Habit and Ornaments, he, together with his Empress and Child, came barefoot, although it were in the Depth of Winter, to the inward, craving to be let in, and most humbly desiring Absolution; but was refus'd, and still told, that the Pope was not at Leisure. In this rueful Condition they continued three Days, from Morning till Night, fasting; but coming on the fourth Day he was admitted and brought to the Pope's Presence; into whose Hands, for a Token of his true Repentance, he resign'd his Crown, confessing himself unworthy of the Empire, if ever he should act contrary to his Holiness's Pleasure for the future. Yet still would not the peevish Pope absolve him, but only upon *Conditions*: 1. That he would contentedly stand to his the said Pope's Arbitrement in the Council, and do such *Penance* as he should appoint; and appear at all Times, when and where he should appoint him. 2. That if making the Pope Judge of his Cause, as aforesaid, he should happen to be cleared therein, yet he should stand to the Pope's Pleasure, whether he should have the Empire restored, or utterly lose it. And 3. That before the Trial of his Cause, he should neither use his Imperial Ornaments, Scepter or Crown; nor presume to take upon himself any Authority to govern, nor to exact any Oath of Allegiance from his Subjects. All which being consented unto, for there was no Remedy, the Emperor took the following Oath:---*Ego Henricus Rex, &c.*

“ I *Henry* King, after Peace and Agreement made to the Mind and Sentence
 “ of our Lord *Gregory VII*, promise to keep all Covenants and Bonds betwixt us;
 “ and

“ and to provide that the Pope go safely wheresoever he will, without any Danger
 “ to him or his Retinue, especially in all such Places as be subject to our Empire.
 “ And that I shall not at any Time stay or hinder him; but that he may do all
 “ that belongs unto his Function, where and whensoever his Pleasure shall be.
 “ And these things I bind myself with an Oath to observe. Done at *Canose*,
 “ 5 Kalends of February, &c.”

And then the Pope was pleased to give him Absolution upon the Limitations
 aforesaid, and so dismissed him. Now judge, *Loyal, Christian Reader!* Had *Lucifer*
 himself sat in the Chair, could he have behaved himself with more *Pride* and
Insolence? Can one without Astonishment consider, that a Prince the most emi-
 nent crown'd Head in *Europe*, even a mighty and most valiant Emperor, should
 be thus treated and forced to *truckle* at this rate to the horrid Ambition of a *rafcally*
Monk? Did not a Multitude of Historians and Records of the Proceedings unani-
 mously attest it, it could hardly be believed. Though indeed Popish Authors do
 not deny it, but rather *justify* and *triumph* in the Courage and Zeal (as they call
 it) of this Pope *Hildebrand*. And to this Day the Pope claims the same Power to
 order Kings, and take away their Crowns at his Pleasure, as he has more than once
 attempted to do that of this Realm of *England* and *Ireland*, from their true and un-
 doubted Proprietors and Sovereigns. What unanswerable *Reasons of State* then
 have all Princes, besides the Interests of Christianity, abstractedly considered, to
 abandon such Usurpations, and that wicked Church and Doctrine that maintains
 them?

The Pope with his Cardinals did not a little triumph on this absolute Victory
 they had gain'd over the Emperor, in bringing him on his *Knees* to ask Forgiveness;
 yet apprehending the worst, if Fortune should turn, and that he would be apt to
revenge these *Affronts*, if he should come to enjoy a quiet State, they plot how
 they should quite dispossess him of the Empire. And at the same time the *Italians*,
 that were his Friends, were so *disobliged* at his sneaking to the Pope, that they
 talk'd of choosing his Son in his room. To please whom, he declares the Terms
void which the Pope had forced upon him: Whereupon the Pope sends a *Crown* to
Rodolphus of *Suevia*, with this Verse inscribed,

Petra dedit Petro, Petrus Diadema Rodolpho.

The Rock to Peter gave this Crown and Pow'r,
 And with it Peter crowns thee Emperor.

The Pope having thus prompted *Rodolphus* to Rebellion, and confirm'd him, he
 again excommunicated *Henry*; in which Excommunication, (extant in *Baronius*)
 he desires all the World to take Notice, that it is in the Pope's Power to take away
 Empires, Kingdoms, Principalities, &c. and give them to whom he list.

Nº XVI.

E e e

PACKET

P A C K E T I V.

Pro Concione, Antichristum esse prædicant: Titulo enim Christi, negotium Antichristi agit. In Babyloniâ in Templo Dei sedet; super omne id quod colitur, extollitur. Quasi Deus sit, se errare non posse gloriatur.

Aventinus [*De Hildebrando*] Annal. Boior. Lib. 5.

Rodolphus justly suffers for his Treason. Hildebrand being deposed, and another Pope chosen, dies in Exile. Some more of his Villanies recited. William the Conqueror's stout Answer to him. Observations on the whole Story of this flagitious Pope.

WE told you how Duke Rodolphus, by Hildebrand's Instigation and Encouragement, usurp'd the Imperial Crown: But though the Pope's Blessing went along with him, Heaven's did not. For the News being brought to Henry the rightful Emperor, he endeavours presently by Force to secure his own lawful Title, and chastise the Rebel; And after several bloody Conflicts, in the fourth Battle, Victory join'd with Justice, the Duke's Army was routed, and he himself mortally wounded in the Right Hand; who being carried out of the Camp to Hyperbolis, and finding himself approaching the Confines of Eternity, he commanded the Bishops, and chief Promoters of his Conspiracy, to be call'd into his Presence; where being come, he before them lifted up his wounded Hand, saying, *This is the Hand with which I gave my Oath of Allegiance, and with it took the Sacrament thereupon, unto Henry my lawful Prince; and which, through yours and the Pope's Instigation, so oft hath since fought against him in vain. Now therefore go and perform your first Oath and Allegiance unto him, for I must to my Fathers.* And so miserably died.

This Enemy being thus subdued, and the Wars in Germany ending with him, the Emperor Henry was now at leisure to call the Pope to account for old Reckonings; to which end, in the Year 1083, he summoned a Council, or Assembly, of divers Bishops of Italy, Lombardy and Germany, at Brixia; where first he fairly purg'd himself of the pretended Crimes laid to his Charge, and next accused Pope Hildebrand of divers enormous Crimes; as, to be an Usurper, a Necromancer and Sorcerer; a Sower of Discord, and perjurd; complaining of the Wrongs and Injuries done him by the Bishop and Church of Rome, in that the said Church had preferr'd the Bishop before him; whereas his Father, the former Emperor, had enthron'd and placed sundry Bishops in that See: And now this Bishop, contrary to his Oath and Promise, thrust in himself without his Privy or Consent, who

was

was their Sovereign Prince and chief Magistrate. For in the Reign of his Father *Henry III.* this very *Hildebrand* with others bound themselves with a corporal Oath, *That so long as that Emperor and his Son (now reigning) should live, they should neither themselves presume, nor suffer any other to aspire to the Papal Seat, without their Leave and Approbation*; which now this *Hildebrand* contrary to such his corporal Oath had done. Therefore the said Council having well weigh'd, and being fully satisfied in the Premises, did unanimously condemn the said *Gregory*, alias *Hildebrand*, that he should be *deposed*: The *Form* of their Sentence being thus expressed in the History of the Abbot of *Ursperg*:

" Since it is well known, that this Bishop was not elected of God, but intruded himself by Bribes and Fraud, who hath subverted all Ecclesiastical Order, disturbed the Government of the Christian Empire, threatening Death both of Body and Soul against our Catholick and peaceable King; and hath set up and abetted a perjur'd Usurper, sowing Discord where Concord flourished, causing Debates amongst Friends, Slanders and Offences amongst Brethren, Divorcements and Separation amongst those whom God had joined in the strictest and indissoluble Bonds, by annulling the lawful Marriages of Priests; and finally, embroiling the peaceable State of all quiet Life. Therefore we here in the Name and Authority of God congregated together, with the Legates and Hands of nineteen Bishops, on the Day of *Pentecost*, do proceed in Canonical Judgment against him the said *Hildebrand*, a Man most wicked, preaching Sacrilege and Burning, maintaining Perjury and Murthers, calling in question the Catholick Faith of the Body and Blood of our Lord; a Follower of Divination and Dreams, a manifest Necromancer, a Sorcerer, and infected with a *Pythonical* Spirit; and therefore as departed from the true Faith, we judge him to be deposed and expelled. And unless he, hearing this, shall resign and depart the Seat, to be perpetually condemned. Enacted 7. Calend. *Julii*, Feriali 5. Indictione 3."

This being done, they proceeded to elect *Guibertus* Archbishop of *Ravenna* in his room, by the Name of *Clemens III.* But *Hildebrand* would neither give place to him nor the Emperor, but sends to his old Friend the Countess *Matilda*, requiring her, as she expected Remission of all her Sins, to withstand them; which she did, but in vain. For the Emperor *Henry* marcheth to *Rome*, and *Hildebrand* not trusting the Citizens, by whom he was hated for his detestable Life, secures himself in a Castle; from whence escaping to *Salerno*, he not long after there dies. The only good thing that we read of him, being that which *Siebert*, and *Florentius Wigorniensis*, and *Matthew Paris* report of him from the Testimony of the Bishop of *Mentz*, That he called, when he was just ready to expire, one of his Friends, and to him confessed, *That it was through the Instigation of the Devil, that he had made so great a Disturbance in the Christian World.*

Thus perish'd the wicked *Hildebrand*, concerning whom I shall add only two or three Stories out of *Benno* the Cardinal, who wrote his Life, and amongst the rest tells us, That once this holy *Gregory* coming from *Albanus* to *Rome*, had forgot a Conjuring Book that he used always to carry with him; whereupon entering the Port of *Lateran*, he called two of his most trusty Creatures, and ordered them to fetch it, charging them by no means to look in it. 'Tis most probable, had they not been restrain'd, they had never had any Inclination to turn over one Leaf; but now they fairly open'd it, and after they had read a little the Secrets of the

Satanical Book, (we give it you in the very Words of our Author) suddenly there came about them Infernal Spirits, whose Multitude scared them half out of their Wits, being urgent with them to know why they were called up and disturbed: *Quickly (said they) tell us what ye would have us do, or else we will fall upon you and pull you to Pieces.* Then said one of the young Men, *Go pluck down yonder Walls,* pointing to certain high Walls near *Rome*; which they did in a Moment. Then (says our Reverend Author) the young Men crossed themselves, for fear of the foul Fiends, who immediately at making that holy Sign fled, and so they came to their Master.

This is a Cardinal's Story we told you of a Pope, of which you may believe your Share. The same Author relates another, *viz.* How this *Hildebrand* sought after a Sign to establish his Faith, concerning the *real Presence* in the Sacrament, (a Notion just then come in Vogue, and of which this very Villain was a most zealous Promoter) in order to which he sent two Cardinals (*Attones* and *Cunones* were their Names) unto *Anastase*, that with the Arch-Priest of the same Church they should begin a Fast of three Days space, and that each of them (every Day, during those three Days) should say over the *Psalter* and sing Masses, That Christ would shew unto them some like Sign of his Body, as they say he did to Pope *Gregory* (which *Gregory*, or when, you may go look) when the consecrated Bread was visibly transubstantiated into the Form of a fleshly Finger; but no such thing could they see. However *Hildebrand* had another bout with his *Breaden God*, and treated him very uncivilly: For *Johannes* Bishop of *Portua* (one of *Hildebrand's* Cabal-Council) came up (saith the before-cited Cardinal) into the Pulpit, and in the hearing both of the Clergy and People, said, *Hildebrand and we have committed such a Fact, and so horrible, as for which we all deserve to be burnt alive;* meaning, touching the Sacrament; of which *Hildebrand* having enquired a Divine Answer (as believing it real God) against the Emperor, and finding it would not speak, he impudently threw it into the Fire and burnt it.

He that could thus martyr his God, may be supposed not abhorrent from murdering his King, of which *Hildebrand* is by the same Author averr'd to have been guilty; for knowing the Place in a certain Church where the Emperor every Day used to go to Prayer, he hired a Villain to lay great Stones over-head, and tumble them down upon him, to beat out his Brains; but as this Ruffian was placing them, both he and they slipped down together, and he was dash'd all to Pieces: And the People of *Rome* understanding the Treachery, fastned a Rope to one of the Feet of this Hireling, and caused him to be drawn three Days together through the Streets for an Example to others; but when the Emperor heard of it, according to his wonted Clemency, he caused him to be buried.

The same *Hildebrand* judged three Men to Death, and hang'd them on a Gallows over-against the Church of *St. Peter*, in the little Palace; caused *Centius* the Son of *Stephanus*, an Alderman of *Rome*, to be put into a Vessel thick set with sharp Nails, and so tormented him to Death.

A certain Widow's Son having offended this *Gobling-Pope*, his Mother, the better to appease him, brings him with an Halter about his Neck before his Holiness, who for the present seem'd satisfied; but next Day sent to the Judges, to have him executed; who alledg'd they could not do it, because he had pardon'd him. Whereupon he caused the poor Fellow's Foot to be cut off, whereby within three Days he died.

Amongst

Amongst the rest of his Insolencies, this *Hildebrand* wrote a Letter to our King *William* the Conqueror, requiring of him an Oath of Fidelity; but *William* stoutly wrote him Word, That he held his Kingdom of none but God and his Sword, and that he would pay no Homage for it to any. With which the Pope was glad to be satisfied." Nay, saith *Rapin*, he went further: For upon the Nuntio's daring to threaten him, he published an Edict, wherein he forbad all his Subjects to acknowledge any Pope but whom he first allow'd of, and to receive any Orders from *Rome* without his Leave.

" Thus have you seen the whole History of this infallible Monster's Life; wherein we have been the larger, that you might plainly perceive what kind of Man he was, who first openly and avowedly trampled on the Sovereign Authority of Princes, and brought to the Height that saucy Empire, which his Successors, the Popes of *Rome*, to this Day by their Hackney-Scribblers the *Jesuits*, and other rascally Emissaries, claim and pretend to. This was the Man (*incarnate Devil* let him rather be called) that first work'd up the Subjection of temporal Princes, throughout the Christian World, to the Bishops of *Rome*, under Pretence of their being *Peter's* Successors and Vicars of Christ: This was he that forbad the Marriage of Priests; touching which hear what *Aventinus*, an Author living near that Time, saith, ---- *Suavis Homo Sacerdotes qui Uxores habent legitimos Sacrificos esse pernegat; interim tamen Scortatores, Adulteros, Incestuosos Aris admovent.*---- This sweet Gentleman (Pope *Hildebrand* he speaks of) denies those which have Wives to be lawful Priests, but in the mean time he freely admits to the Altar Whoremongers, Adulterers, and Persons incestuous. The same Author, p. 684. goes further, ---- *Hildebrandus primus specie Religionis, &c.* *Hildebrand* under Colour of Religion laid the Foundation of Antichrist's Kingdom, being that Son of Perdition in whose Forehead is written the Name of Blasphemy, [*Revel. xiii. 2.*] I am God, I cannot err. So sits he in the Temple of God, boasting himself Christ's Deputy, but exalting himself above all that is called God, above Emperors, Kings; nay even against God's Law, as in the Matter of Priests Marriage, &c. This same Person too was a great Promoter of the Whimsy of Transubstantiation in the World, making a Noise about the *real Presence* (for so we call it, because our *Martyrs* in Queen *Mary's* Days died for denying it in that Word; though we are not ignorant that some refined *Demi-casters* of Divinity will needs have it *corporal*) in the Sacrament. And by how much less they believed God in Heaven, so much more zealous were they to make the World believe he might be made, broken, eaten, &c. every Day by every *Jackanapes Priest*." *Du Pin* acknowledges, that this Pope carried the Rights of the Pontificate to an Excess; for he was the first who attempted to render himself Sovereign, not only in Spirituals; but also in Temporals; who endeavoured to exercise an absolute Dominion over the Church, and over Kingdoms, over Ecclesiasticks and over Seculars; to dispose of the Possessions and Dominions of Princes; to depose Emperors and Kings, and put others in their Place. --In fine, he did all that was in his Power to get himself made sovereign Monarch of the Universe. *Hist. of the Church, Cent. xi.*

PACKET V.

---*Primo avulso non deficit alter
Aureus & simili frondescit virga metallo.*

Pope Paschal stirs up the Emperor's Son to rebel against his Father. The Nature and Design of a Popish Croisado, &c.

* “**A**S Pope Hildebrand (alias Gregory VII.) moved by the Devil and his own Ambition began a Quarrel with the Emperor, so he took care to continue it even beyond the Term of his own Life; for having started so fair a Game, tho’ he died in the Pursuit of it, his Successors retriev’d and follow’d it with all their Skill and Power. And that they might be the more eager so to do, he had recommended a Creature of his own, one Desiderius Abbot of Mount Cassin, (a Person of a like violent Temper, and who always espous’d his Interests) immediately to succeed him; which by the prevalent Favour of the before-mentioned Countess Matilda, and the Normans, (in hatred to Clement, who at the same time was Pope by the Emperor’s Authority,) he obtained, and called himself Victor III. But he held not long the Chair, dying within a Year and a half, being as ’tis said made away by Poison mix’d with the consecrated Wine in the Chalice, as he was administering the Sacrament, which modern Popish Historians would file to the Account of the Emperor; but as he was known to be of a better and more generous Spirit, than to be concerned in any such sneaking Villainy, so ’tis much more reasonable to believe it was contriv’d by some of the Cardinals, in hopes to advance themselves the sooner to the Popedom; which after divers Brangles, and no less than five Months Vacancy, fell to the Share of one Otto Bishop of Ostia, who assumed the Name of Urban II. and being preferr’d likewise by Hildebrand’s surviving Faction, renew’d the Sentence of Excommunication against the Emperor; and in the Council of Placenza not content barely to excommunicate him, he (in the Presence of the Empress) utter’d (saith Urspergensis) very reproachful Speeches against him. But he had been no fit Successor of Hildebrand’s, if only ill Language would have satisfied his Pride and Malice; from bad Words he proceeded to worse Deeds; for whereas the Emperor had plac’d Conrad (his Son by his first Wife) as his Lieutenant or Vice-Roy in Italy, this holy Pope by crafty Insinuations and Pretence of Obedience to St. Peter, prompted and encouraged the young Man to a most unnatural Rebellion against his own Father and Sovereign. ’Tis true, Baronius would plaister over the Roguery, by alledging, that Conrad’s usurping his Father’s Crown did not arise from the Pope’s Instigation, but some private Discontents; but Sigonius saith expressly, That he took upon him the Kingdom of Lombardy against his Father by the Authority of Pope Urban. Nay Baronius himself

* Mr. Carr, the Author, being about this Time prosecuted for the Weekly Packet, was obliged, it seems, or thought it prudent, to change the Title from *The Weekly Packet, &c.* or *the History of Popery*, to *The New Anti-Roman Packet*, or *MEMOIRS of POPES and POPERY, since the Tenth Century.*

self brings in *Bertholdus*, mentioning not only their Meeting at *Cremona*, but that *Conrad* there took an Oath of Fidelity to the Pope, and the Pope on the other hand solemnly promised to give him all the Aid and Advice he could for the obtaining the Kingdom and Empire of his Father. Now what is it to kindle and foment Rebellion, if this be not? Nay, the Sentence of Deposition against this wicked *Conrad* (pass'd in the Diet at *Aken*, Anno 1096) assigns for the Cause of that Procedure his adhering to Pope *Urban* against the Emperor his Father; and there, to punish his Ingratitude, the younger Brother *Henry* was declar'd Successor to the Empire, taking an Oath never to rebel against his Father, which yet he too broke by the like Excitement from following Popes.

How regularly this *Urban* got into the infallible Chair, we may more particularly learn from *William of Malmesbury*, who tells us, that the Army of *Matilda* took his Part, who forgetting her Sex, (as she had long since the best Ornament of it, her Modesty) not unlike the antient Amazons, led her Troops into the Field, and by her Vote *Urban* obtain'd the apostolick Throne. But *Hersfeldensis de Unitate Eccles. conservand.* Anno 1090. speaks yet more freely, that he got it by using the Help of most wicked People, who neither regarded the Law of God nor Man. And *Sigonius* l. 9. confesseth, that this *Matilda*, (who called herself the Daughter of Peter) took upon her the Protection of *Urban*; and that *Urban* was the Cause that she married *Welfo* Duke of *Bavaria*, to the end that he might strengthen himself by this Alliance against the Emperor in *Germany*; not so much (saith *Bertholdus*) for Incontinency or fleshly Desires, as for Obedience to the Pope, that she might be so much the more able to give Aid and Succour to the Church of Rome against the Schismatics, (so they called the Emperor, his Pope *Clement*, (who was still in Being) and all that took their Parts.) And therefore he presently adds, that the said *Bavarian* Duke wholly sequestred and kept himself free from her, being more fond of the Principality than of the Woman.

Touching the other Feats done by this *Urban* (besides setting the Father and Son together by the Ears, as aforesaid) these that follow are most celebrated.

1. He first instituted the Observation of the Seven Hours, which are called Canonical Hours." Thus did the Popes go on, to make the Yoke which they had laid upon the Neck of Christians, still heavier!

2. Item, By him it was decreed, that no Bishop should be made, but under the Name and Title of some certain Place; but whether he ever come there is not a Farthing matter; for at this Day the Pope for the Grandeur of the Business makes Titulado Bishops to all the eminent Churches that were of old in *Asia*, and then turns them to Grass in *England* perhaps, or *Ireland*, &c. to pick up a Living, for all the Revenues of their Bishopricks are not worth to them three Leaps of a Louse." As for this Piece of Pride or Folly, it is hard to give it a Name.

3. He ordered that Matins and the Hours of the Day should every Day be said.

4. Also that every Saturday there should be said the Mass of our Lady, and the Jews Sabbath to be turned to the Service of the Virgin *Mary*; for most notably, and as like a superstitious, idolatrous, and blasphemous Pope as you could expect, thus he argued: If we set apart one Day in the Week to the special Worship of God, why should we not assign also one Day to the Honour of God's Mother? In order to which Marian Service was appointed the Anthem *Ora pro populo, interueni pro clero, intercede pro devoto foemineo sexu*; Pray thou. (O *Mary*) for the

the People, make Atonement for the Clergy, and intercede for the devout Female Sex." These were glorious Decrees for the Vicar of Christ! And undoubted Proofs of his Concern for the Honour, and Regard to the Authority, of him whom he called his Saviour!

"5. He commanded, that all such of the Clergy as had *Wives* should be deprived of their Orders." This was like a Pope! *forbidding to marry*, and punishing them that were married! But, may we not ask, by the by, what became of the *indelible Character*?

"6. That it should be lawful for Subjects to break their Oaths of Allegiance to all such as were by the Pope excommunicated." Thus did he *exalt himself above all that was called God!* But which shall we most admire? The Pope's *audacious Impiety*, or the *shameful Silence and Submission* of Princes and People!

"7. That it should not be lawful for both Husband and Wife to be Gossips together to one and the same Child, with many other *Crotchets* of like Nature." This seems to be as *silly*, as the former was *wicked*.

"Under this Pope came in the *White Monks* of the *Cistercian Order*, by one *Stephen Harding* a Monk of *Shireborn* (an *Englishman*) who began this Order in the Wilderness of *Cistery*, within the Province of *Burgundy*, as witnesses *Cestrensis*. Tho' others write, that this *Harding* was the *second Abbot* of that Place, and that it was founded by the Means of one *Robert*, Abbot of *Molisme* in *Cistercium*, in the Year 1098, (persuaded perhaps thereunto by the said *Harding*) and afterwards in the Year of our Lord 1135, it was brought into *England* by a certain Man called *Espeke*, who built an Abby of that Order called *Merinale*; which Monks were to live by the Labour of their Hands; they paid no Tithes nor Offerings, they wore no *Fur* nor *Linnen*, had *red Shoes*, *white Cowls*, and *black Coats*, their Heads all shorn, except a little Circle, and were never to eat any *Flesh*, but only on Journeys. Of this Order was *Bernard*.

But that which made most Noise about this time was an *Expedition to the Holy Land*, first hatch'd in the melancholy Scull of a superstitious *Hermit* named *Peter of Picardy*, who having gone on Pilgrimage to *Palestine*, and seen the Miseries of the *Christians* in those Parts, under the Empire of the *Saracens*, did very pathetically paint them forth to all with whom he conversed, at his Return. "This Pope *Urban* designed to make use of for his own Advantage, and therefore not being able to stay longer at *Rome*, because of the Prevalency of Pope *Clement's* Faction, he took this Occasion to pass the *Alps*, partly (saith *William of Malmesbury*) to solicit the Churches on the other Side the Mountains to reverence him, partly that all *Europe* being busied about this Expedition into *Asia*, he might the better promote his own Interest in the mean time, and make himself *Master of Rome*, which now opposed him, diverting the Minds of Princes employed about remote Affairs, from regarding or preventing his *Usurpations*, and what touched them more nearly in their own Dominions; that whilst they bent their Forces to persecute the *Infidels*, they might neglect *Antichrist*, freely and at his Pleasure making Havock at home in the Church. Coming therefore into *France*, he calls a general Council of the West at *Clermont*, where, in the Year 1095," after the aforesaid *Peter* had lamentably deplored the pitiful Circumstances of the *Christians* in *Jerusalem*, *Urban* "in a large Harangue, and with a world of seeming Zeal, laid open his intended Enterprize to the whole Assembly, concluding his Oration with this liberal *Rhodomontado*: We therefore release all faithful *Christians* that shall bear Arms against

against the Infidels, of great and wonderful Penance for their Sins, and receive them under the Defence of the Church, and the Protection of St. Peter and St. Paul, as true and obedient Sons. This free and plenary Absolution from all their Sins, without any Kind of Penance, was a rare Bait in that impure and dark Age, wherewith to win and allure the simple People to that War. For what greater Excitement could there be to Men who were to invade a Country, wherein all things were left to the Lust of the Soldier, to commit all manner of Wickedness whatsoever? And we learn from Histories, what manner of Men they for the most part returned from thence.

Upon this fair Invitation multitudes of Princes, Nobles, and common People, according to the dark Zeal and foolish Persuasion of those Times, *Trecenta millia hominum*, (saith *Platina*) no less than *Three hundred thousand Men* lifted themselves for this *Holy War*, and in token thereof continually afterwards wore upon their Backs, or Shoulders, the Sign or Badge of a *Red Cross*, whence in old English they were called *Crouch-Backs*.

Besides the particular Designs of *Urban* before recited in this Expedition, there were other no small Advantages accruing to the See of *Rome* by such Adventures, which from henceforwards became very frequent, and that not only against *Saracens* and *Painims*, but against all that their Holinesses were pleased to call *Hereticks*, and the latter was esteemed altogether as meritorious as the former: For the Pope taking upon him as God's Lieutenant to be *Generalissimo* over these Troops, would for Money absolve those that had rashly engaged to go, from their Vows, if by their Circumstances they were hindred from the March, or, on second Thoughts and cooling of their Courage, desired rather to sleep at home in a whole Skin, than be carbonado'd by the rude Infidels of *Palæstine*.

Besides, frequently would he divert and turn their Arms to other Uses; as hereafter, God willing, we shall shew he did against the *Albigenses*, *Waldenses*, or other poor innocent pious Christians, of whom he barbarously caused to be butcher'd many hundred thousands, whose precious Blood to this Day cries loud for Vengeance." Nor was this all; but as the Popes assum'd to themselves the Power of declaring what was *Heresy*, the Moment any Prince offered to oppose their Encroachments, they pronounced him *Heretick*, excommunicated him, and published a *Crusade* against him. So that if they lost any Ground by the Schisms, pretty frequent in those Days, the Loss was amply repair'd by the *Crusades*, which furnished them with many and various Opportunities of extending their Authority.

Nay, *Matthew Paris* (an Historian of the *Romish* Communion) tells a Story how once the Pope sold the crossed Pilgrims to others for Money, as the Jews their Sheep and their Doves in the Temple. See *Matth. Paris* in Anno 1250, fol. 83. Add to this, that when any such great Expedition was in hand, and vast Contributions made to carry on the War, the Pope by all means must be made Treasurer, but was always cunning enough never to give any Account of his Disbursements, but kept or converted all or most of the Money to his own Uses; together with many other considerable Emoluments and Acquests, as by the Histories and Complaints of Christendom in that Matter most fully at large it doth appear.

The chief Persons that headed this Army besides the said *Peter* the Hermit (a Man more blindly zealous than expert for the Charge of a General) were *Godfrey* Duke of *Lorrain*, who sold the Dukedom of *Bologn* to the Bishop of *Eburone*, for a great Sum of Money to raise Forces; *Robert Curtheise* Duke of

Normandy, who mortgaged that Dukedom to his Brother *William Rufus*, King of England, for ten thousand Pounds; with many other Persons of Quality: Who though Multitudes of their Party were destroyed upon their passing the *Bosphorus* by the *Bulgarians*, yet pursued their March, and took first the Cities of *Tarsis* and *Antioch*, and at last *Jerusalem* itself, which on the 39th Day of the Siege was surrendered into the Hands of the Christians, who proclaimed their Captain *Godfrey of Bologn* King thereof, though modestly he refused to be crowned, saying, *He would never suffer his Temples to be adorn'd with a Royal Diadem there, where his Saviour was opprobriously crowned with Thorns.*"



PACKET VI.

*Optima perversæ tentant corrumpere mentes,
Stant tamen illa suis omnia tuta locis.*

The State of the Church in England in King William the Conqueror's Time. The Quarrel between the Archbishops of Canterbury and York.

THOUGH our main Scope is to give a sufficient Account of the *Lives* of the *Bishops of Rome*, and the Advances and Progress of *Popish Errors*, *Usurpations*, and *Villanies* throughout the Christian World; yet it will be expected, that we should take a more particular *Prospect* in reference to *England*, lest otherwise we incur the common, and oft-times but too just Censure on Travellers, that *they are well skill'd in Matters abroad, but meer Owls and Strangers to Affairs at home.* In this Packet therefore we intend to gratify the Reader with a brief View of the State of the Church and Churchmen in this Nation during the Reign of our first King *William*, in whose Times *Hildebrand*, formerly mentioned, held the *Papal Chair*.

The said *William*, though surnamed the *Conqueror*, yet came not into *England* without Pretence of *Right*, arming himself with several *Titles*, which were indeed too many to make one good Claim; as that he was a *near Cousin* to the *Confessor*, and his being a *Bastard* would not by the Laws of *Normandy* hinder him from being his *Heir*; that the *Confessor* bequeath'd the Kingdom to him, and appointed him to be his *Successor*, which was confirmed by the Consent of the *Nobility*, and principally of *Harold* himself, who had now usurp'd the Crown. But still these Allegations were more *specious* than substantial; for though he were a *Kinsman*, yet he was not *next Heir*, but only *Kinsman* to *Edward* by his Mother; nor is the Crown by the Constitution of *England* *devisable*: Wherefore for a better Varnish, that Religion might give Reputation to his Arms, and his short defective Title be eked out by the long Hand of *St. Peter's* Successor, he will not forsooth be his own Judge, but refers his Title to be discussed at the *Court of Rome*, where

where flattering the Pope with a *judicial Power* amongst Princes, (a Trick of the new Stamp) and withal giving him Hints, that if ever he obtained the *English Crown*, he would hold it of the *Apostolick See*, he soon obtained a *Sentence* to his Mind from the *Infallible Chair*. And to further his Enterprize *Alexander II.* (the next Pope before *Hildebrand*) who then wore the Triple-Crown, sent him a *Banner* of the Church, with an *Agnus Dei* of Gold, and one of the *Hairs of St. Peter*, (rare Ammunition to conquer a Kingdom with!) and at the same Time *solemnly excommunicated* all that should dare to oppose him in the Execution of this Project; "for his Holiness was right glad of this *Application*, and no doubt laid up the Duke's Letters carefully amongst the *Treasures* of the Church, not only to be produced as a *Precedent* to other Princes of *doubtful Titles*, whither they ought to appeal to have them decided or ratified, but also to colour his own Pretensions of *England's* being Part of *St. Peter's Patrimony*, whenever he should find Occasion to claim it; which his Successor *Hildebrand* did, requiring King *William* to do Homage and swear Fealty to him; but the stout King absolutely refused and disowned any such *Vassalage*; though for the present he made no small Benefit of the Pope's declaring in his Favour, thereby bringing over to his Party the *English Clergy*, that otherwise might have oppos'd him, and set them the more against *Harold*, who had got the Crown without the Authority of the Church, and by that means had made Pope *Alexander* and all the Prelates his Enemies.

The Battle between Duke *William* and *Harold*, wherein the latter lost both Life and Kingdom, was fought on *Saturday* the 14th of *October*, in the Year of our Lord 1066, and on the *Christmas-day* following *William* was crowned King of *England*, by *Aldred* Archbishop of *York*. Why *Stigandus* of *Canterbury* did not perform that Ceremony is variously reported; some say that he refus'd to do it, as thinking it unfit to consecrate for King a *Man of Blood*, and an unjust Invader of other People's Rights; others say, *William* refused to accept the Crown at his Hands, because he himself did not come honestly by his Archbishoprick: Certain it is, the King never lov'd him, and therefore in the fourth Year of his Reign caused him to be turned out, and kept Prisoner during his Life at *Winchester*. The Bishop had got the knack of *Equivocation* as cleverly as any of our modern *Jesuits*; for to get an Allowance from the King during his Imprisonment he would often swear, *That he had not one Penny upon the Earth*, when yet under the *Earth* he had vast Treasures, which were found after his Death, and a *Key* about his Neck that opened the Passage to them.

But if he were notorious for *Covetousness*, the before-mentioned *Aldred* of *York* was no less for *Pride*; for coming one time to beg a Kindness of King *William*, and being refused, he took it so in dudgeon, that he presently turn'd his Back, and threatned to curse the King, instead of blessing him as he was wont to do. At which the King (saith *Johannes Brampton*) was so concern'd, that he ran and fell at his Feet, and begg'd his *Pardon*, and not only granted his Request, but promised any further Satisfaction; and continuing still kneeling, the Nobles present put the Archbishop in mind that he should cause the King to rise: Nay (says the saucy impudent Prelate) let him alone, let him lie at the Feet of his Father, and learn what it is to anger *St. Peter*.

In the third Year of King *William's* Reign this *Aldred* dying, one *Thomas*, a *Norman*, and one of the Canons of *Bayeux*, "was by the King preferred to the Archbishoprick of *York*; and one *Lanfranc*, an *Italian*," Abbot of a Monastery at

Caen, "about the same Time to that of *Canterbury*; between whom a Scuffle began about their Consecrations, which of them should give and take the *Oath of Obedience* to the other; but for the present the King decided it in favour of *Canterbury*. But going soon after to *Rome* for their *Palls*, (as the Manner then was, for without them, and paying the Pope a Fee, they were not esteemed complete Bishops) they there renewed the Quarrel for *Prebeminence* before the Pope, who refer'd it to be determined in *England*, and thereupon it came to be heard before the King, and all the Clergy assembled for that Purpose at *Windsor*, about *Easter*, Anno 1071; and that you may guess both at the Humility and Learning of the Men, it will not be amiss to add part of their *Graceships* Pleadings about this weighty Business.

First, *Lanfranc* alledged for himself, "among other things, That the Church of *Canterbury* was the most antient in the Kingdom, and the *Mother* of all the rest; that by the Constitutions of several Popes, the *Prerogative* in Question was granted to that See; "that from the Time of *Austin* the Monk until *Bede*, (about 140 Years) the Bishop of *Canterbury* had ever the *Primacy* over the whole Land of *Britain* and *Ireland*, kept Councils in the Precincts of *York*, cited Bishops of *York* thereunto, excommunicated and removed some of them, constituted others, &c."

To this *Thomas* of *York* answered, That the *Britons* under King *Lucius* being converted Anno 162, there were ordained in the Realm 28 Bishops and two Archbishops, viz. *London* and *York*, under whom the *British* Church was governed almost 300 Years, till they were driven into *Wales* by the *Saxons*; who possessing the rest of the Land, and being *Pagans*, were at last converted by *Austin*, who thereupon was by Pope *Gregory* made Archbishop of *Canterbury*, thereby translating the Honour from *London* thither; but still the Pope's Meaning was to reduce things to the same State as in the *Britons* Time; so that the two Metropolitans, *London* and *York*, being then of equal Dignity, not one superior to the other, there must now be the same Equality between *York* and *Canterbury*, which succeeds in the room of *London*; only for *Austin*'s Life-time indeed he was to have a Superintendence over all the whole Land, but this was not to descend to his Successors." That the *Saxon* Church of *Canterbury* was not the *Mother* of that of *York*, since every one knew, the Church of *York* was founded by the *Scots* Monks, who had no Relation to the Church of *Canterbury*, nor own'd any manner of Dependence upon *Rome*.

"*Lanfranc* replies, That he is not Bishop of *London* but of *Canterbury*, and whether *London* and *York* were ever equal is nothing to the Purpose; for his part he claims the Superiority as derived from *Austin*.

Thomas on the other Side rejoins, That although *Austin* translated the See from *London* into *Kent*, yet *Gregory*, if his mind had been to give the same *Prerogative* to the Successor of *Austin*, would have said, *That which I give to thee, Austin, I give also and grant to all thy Successors after thee*; but since he mentions them not, 'tis plain he did not mean to extend it to them.

The Battle now grew hot, and 'twas time for *Lanfranc* to bestir himself; therefore having furbish'd up his Logick, and talk'd a while of *Genus* and *Individua*, he thus falls pell-mell upon his Adversary; (never did Bishop in the World talk more impertinently!) *When our Lord said to Peter, I will give thee the Keys, because he added not, and to thy Successors; I hope you will not imagine Peter's Successors have not the Keys as well as he.* Look you there then, *Even as the Lord said*

to all Bishops of Rome what he said to Peter, so Gregory said in like manner to all the Successors of Austin what he said to Austin. This was a killing Thrust, and Tom of York (though very loth to truckle) durst not proceed in the Argument for fear of stumbling into some Heresy or other, and therefore submitted; so that it was agreed, that Canterbury should be still *Primate of all England*, but York only *Primate of England*, and that he should be subject to Canterbury in all Matters appertaining to the Rights and Regimen of the Catholick Church.

Yet was the Contention often renewed afterwards, as in the Reign of Henry I. betwixt Thurstan of York and Ralph of Canterbury, the latter not allowing the first Coronation of the King to be good, because the other did it without his Leave or Consent; and therefore in the 27th Year of his Reign took the Crown off from the King's Head, and was hardly persuaded by the People to put it on again. Also in the Reign of King Henry II. Pope Alexander was forc'd to send a *Decretal Letter* to appease the two Metropolitans about bearing the Cross in the Year 1159. And another time in the same King's Reign a like Brangle happened betwixt Richard of Canterbury and Roger of York; and again about the Year 1170, when Thomas Becket hearing the King was to be crown'd by the Archbishop of York, grievously complain'd thereof to Pope Alexander III. and yet another time, Anno 1176, between Richard and the said Roger, which should sit on the Right Hand of Hugh the Cardinal, in his Council held at London. By all which we may see the lamentable Decay of true Christianity amongst these pretended Christian Bishops, who inflamed with vain-glorious Ambition, without any Regard to Humility or Modesty, or any becoming Care to feed the Church of God, which he hath purchased with his Blood, over which they would have it thought the Holy Ghost had made them Overseers, "did thus fiercely contend for Trifles. In the Year 1057, Lanfranc held a Council in St. Paul's, London. The principal things there concluded upon and ordained were as follows:

1. Touching the *Preheminence* of Place, that the Archbishop of York should sit on the Right Hand of Canterbury, and London on the Left; but in the Absence of York, London should have the Right and Winchester the Left Seat in all Councils.
2. That Bishops for greater State should translate their Sees from Villages into Cities; in pursuance of which Canon the Bishoprick of Selesse was removed to Chichester, that of Cornwall to Exeter, of Sherborn to Salisbury, of Dorchester to Lincoln, of Lichfield to Chester, and thence to Coventry; and in the Year 1095, Herbert Bishop of Thetford reduced that See to Norwich.
3. That Monks should possess nothing in proper, or severally to themselves, but all in common; and if any did otherwise, and died unconfessed of that Sin, he should not be buried in any Churchyard.
4. That none should speak in any Council of the Clergy but Bishops and Abbots, without Leave of the Archbishops. [*A good way to prevent Contradiction.*]
5. That no Sorcery nor Divination should be used or permitted in Holy Church.
6. That none should marry within the seventh Degree, with any either of his Kindred, or of his Wife's deceased." By which Canon they not only presum'd to forbid what God had left lawful and free; but consulted both the Pope's boundless Authority over even Princes and Kings, who could hardly now find a Princess of their own Rank who was not within these Degrees, and unsatiable Avarice, in draining such vast Sums from all Parts for their Dispensations or Licenses, to do what none but themselves had prohibited.

7. That

7. That no Ecclesiastick should give his Vote to sentence any Person to die, or lose his Limbs. Rapin.

"In the 17th Year of this King there happened a bloody Fray between *Thurstin* Abbot of *Glastonbury* and his Monks: He contemning the *Gregorian Office* would needs have them use the *Songs* of one *William Fiscar*, and besides spent the Goods of the Monastery upon Whores and Bawds, and did not allow his Monks such Store of good Belly-timber as the gluttonous *Lubbers* expected, and so they grew mutinous; but he got a Troop of armed Folks, and fell upon them, and killed three of them under the very Altar, and wounded 18, so that all the Chapel was sprinkled with their Blood; nay, they shot their *Arrows*, and flung their *Darts* at the holy *Images*, and the wooden *Gods* themselves went to wreck. Nor were the Monks idle, but with *Seats* and *Forms*, and consecrated *Candlesticks*, pelted the Soldiers. At last the King took up the Quarrel, by sending the Abbot back to another Monastery he had in *Normandy*, and dispersing the factious Monks into several other religious Houses. But in the Reign of *William Rufus* the same *Thurstin* bought the Abbotship of *Glastonbury* again for 500 l. and made the poor Monks truckle to him at his Pleasure.

About this time one *Wolstan* an *Englishman* being Bishop of *Worcester*, both the King and Archbishop *Lanfranc* had a mind to turn him out. The Archbishop tax'd him with lack of Learning, the King was offended because he could not speak *French*; so they commanded him to surrender his Pastoral Staff and Ring. He readily submits, but tells the King, *A better than you (Sir) gave them me, and to him only will I restore them*; and so away he goes to the Shrine of King *Edward*, (who had bestow'd the Bishoprick upon him) and there putting off his Robes he struck his Staff into the Marble Monument, which (if you will believe our Monkish Authors) yielded to it like soft *Wax*; and there in the solid Stone it stuck so fast, that none could pull it out. Amazed with which *Miracle* the King order'd him to keep his Bishoprick, which was no sooner granted, but the old Man with a light touch pluck'd out his Staff, and march'd away with it.

For the Truth of this Story we dare not engage; but this appears evidently, that King *William* always kept and practised the Right of Investiture, or Power of putting in of Bishops within his Dominions; and that whatever *Hildebrand* might claim to the contrary in *Germany*, he had not yet got such firm footing in *England*, as to exclude the King from bestowing of *Ecclesiastical Dignities*."

P A C K E T

P A C K E T VII.

Quid dicendum est ubi fides periit, jus evanuit, devotio friguit & abcessit? vel quid scribendum ubi omnis conspirat in deteriora consensus? Tho. Walsingham in Hist. Angl.

The Story of Pope Paschal II. He stirs up the Son to rebel against and depose his Father. A Bishop persecuted for saying, Antichrist was arisen, &c.

“WE now proceed with our *Papal Memoirs*, and the next in order is *Paschal II.* who came to the Chair in the Year 1099. He was before a *Monk* named *Rainerus*, bred up under and preferr'd by *Hildebrand*. When he was first nominated, he seemed very modest, and unwilling to accept the Pontifical Dignity; but the Clergy electing him, and the College of Cardinals applauding the Choice, (which by the way is the first time we find them to be mentioned as concerned in the Business) and the People thrice crying out, *St. Peter hath chosen the excellent Rainerus to be Pope*, he was easily prevail'd with; for that his former Refusal was rather *Compliment* than *Humility*, appears by the *Pomp* he used at his Entrance, and that haughty *Pride* wherewith he managed Affairs afterward. For presently (saith *Platina*) he puts on a *Scarlet Robe*, and a *Mitre* on his Head, mounts a *white Palfrey* with rich and splendid Trappings, the People and Clergy attending, and so is carried in State to the *Lateran*; where resting a while in the Porch of *St. Saviour's Church*, in *sede ad eam rem de more parata*, in the Seat prepared for that Purpose according to the Custom, ascending the great Hall, he was girt with a *Belt or Girdle*, on which there hung *seven Keys* and *seven Seals*, to signify forsooth, that according to the *seven-fold Grace of the Holy Ghost* he had *Power in all Churches over which he bore Rule*, to open and shut, seal and unseal at his Pleasure. Then brandishing his *Pontifical Sceptre* in his Hand, he visited all those Places into which none are admitted to come but *Popes*. Some Days after in *St. Peter's Church* several Bishops anointed him with holy *Chrism*, and then returning into the City he was solemnly crowned.

Nor was all this new Preparation without a *Mystery*; for still *Gibert* (formerly Archbishop of *Ravenna*, and created Pope by the Emperor *Henry IV.*) was living, and maintained stiffly his Pretensions to the Title and Jurisdiction of *Peter's Successor* by the Name of *Clement III.* First of all therefore *Paschal* resolves to rout him, and to that Purpose raises Forces, (for the good Fathers were now become expert to manage both *Swords*, Spiritual and Carnal, and the latter was found more available than the former) and wheedles *Roger Earl of Sicily* to assist him with some Troops, and a thousand Ounces of Gold. In short, he puts his *Brother Pope* to the run, who soon after dies: But the Quarrel expired not with him, for

for in his stead there was first set up for a new Anti-Pope one *Albert*, of *Attella*; but he being taken Prisoner by *Paschal's* Soldiers, was forced to resign, being doom'd to Confinement during his Life. Then one *Theodoric* put in for the Triple Crown; but he too after he had worn the Title about four Months was likewise caught by *Paschal's* Forces, deprived of his Priesthood, and clapt up in a Monastery, where he long lived as an *Anchorite*. And yet once more another Monk, named *Maginulphus*, by means of *Vernerus* the Emperor's Lieutenant, was preferred by the *Schismaticks*, (as those at *Rome* call them) but after some time he likewise was expell'd *Italy*, and died for Grief.

Paschal having thus overcome all his Antagonists, and settled himself firm in the Chair at home, is at leisure to do Mischief abroad; and therefore revives the *Excommunication* against the Emperor, and embroils *Germany* with new Combustions; tho' he had been formerly obliged to submit, had made a *League* with him, and ratified it with the most solemn Oaths, confirming at the same time in their Sees all those Bishops whom the Emperor had chosen. "The Pretence of this Quarrel was, because the Emperor did not go in Person with his Forces to the Holy Land, in that Fanatical Expedition with St. Peter the Hermit, (of which heretofore we gave you an Account;) wherefore treading the Steps of his Predecessors, he instigateth *Henry* the Son against his Father, who had made him Copartner in the Empire: But neither Nature nor Gratitude were able to retain him in his Duty, so effectually did his Holiness endeavour to debauch him from it, being under-hand persuaded, (as *Aventine*, lib. 2. tells us) that if his Father should die an Enemy to the Church, that is, in Disgrace with the Pope, the Empire would be taken by some other, for there was no Right of Title or Inheritance to be derived from an Heretick. (The Emperor's Heresy we told you was, that he would not allow the Pope to appoint all Bishops within his Dominions at his Pleasure.) The Father in the mean time prepares to chastise his rebellious Son, gives him Battle, and conquers him; but finding the Pope in the Bottom of the Conspiracy, (whose Malice is always as endless, as his Ambition unbounded, and his Avarice unsatiable) is content for avoiding publick Ruin to seek Means of Peace; and a Parley being appointed between him and his Son, he in a generous Confidence dismiss'd his Forces; but the subtil Conspirators only caus'd theirs to retire themselves to *Mentz*. The Place chosen for this personal Treaty was *Bingen*, where the Emperor was no sooner arrived and entered, but presently the Gates were clapt up, and all his Friends and Followers kept out. His Enemies being appointed his Guard, and his Son (as if by this inhuman Treachery he had done some glorious Exploit) triumphantly hastens to the rest of the Rebels at *Mentz*, to acquaint them with the joyful News. There he found the Legats of Pope *Paschal*, viz. the Bishops of *Alba* and *Constance*, with 50 other Bishops, who presently in a Synod or High Court of Justice, (call it which you will) armed with Force and Treason, do again not only excommunicate the Emperor *Henry*, but for the better enforcing that Sentence, ordered him to be deposed and degraded from the Imperial Dignity, and his Son to be establish'd in his stead.

The Execution of this Order is recorded by *Heldmoldus*, lib. 1. cap. 32. and *Krantzius*, lib. 5. cap. 20. in manner following, (and by *Sigonius*, lib. 9. de Regno Italiae, almost in the same Words, viz.) The Bishops of *Mentz*, *Cologne*, and *Worms*, were commanded to go and take from him nolens volens the Imperial Insignia or Badges of State, as the Cross, Sceptre, Halbert, Robes, Sword, and Crown, and

and to bring them away. Accordingly they went and demanded the same of him at the Place before mentioned, where all this while he was kept in quality of a Prisoner. The good Emperor was not a little surpriz'd at such an *impudent Message*, and inquired the Cause thereof, or *what* he had done to forfeit his Sovereign Dignity. They answered, that he was guilty of *Simony*, that he presumed to dispose of Bishopricks and Abbeyes, and *sold* the Preferments of the Church for Money. Then (replied the Emperor) *tell me yourselves, you Bishops of Mentz and Cologn, what I received of you for your Places;* (he having formerly bestowed those Bishopricks upon them, tho' now they ungratefully took part with the Pope.) They thereupon declared, that *he never had or demanded of them one Penny.* Glory to God on high, (saith the Emperor) *that in this Point we are found faithful, tho' doubtless your great Dignities might have brought in considerable Gain to our Coffers, if we had had any such sordid Inclinations. And furthermore here is my Lord of Worms likewise present, who knows whether freely or for Money we admitted him; and will you now thus requite me? I pray (my good Fathers) violate not your Faith; we now wax old, have a little Patience, and end not our Glory with Confusion. If we must be tried, we demand to be heard by a general Council, or an Assembly of all the States of the Empire. If we must yield, we will deliver our Crown to our Son with our own Hands. But no Remonstrances of Reason, no Persuasions nor Intreaties could prevail; wherefore he retir'd himself a little, and put on his Robes and Imperial Ensigns; and then returning again to them, The Goodness of the Eternal God, (said he) and the Election of the Princes gave them unto me, and the same God is able to preserve them unto me, and to withhold your bold Hands, tho' at present we want our Forces to defend us, not being in the least apprehensive that any such Violence and Indignities would have been offered unto us. Let therefore the Fear of an all-revenging God restrain you, since the Respect due to me, who am your Sovereign on Earth, cannot; and if neither of them be of weight with you, behold here I am unable to withstand your Force.* Hereupon the Bishops paused a while, as well they might, and were once half inclined to forbear; but at last one encouraging the other, they went up to the Emperor, most insolently took the Crown from off his Head, and pulling him out of his Seat, proceeded to *dispoil* him of all the rest of his royal Robes and Ornaments; the Emperor in the mean time sighing out these Words, *Videat Deus & judicet, &c. The God of Justice behold and revenge this Injury; I suffer such an ignominious Affront, as never was offered to Princee, nor heard of in the World before. But it is God the just Judge, who thus punisheth me for the Sins committed in my youthful Years; yet are not you that do it guiltless, for you have broken your Oaths, and shall not avoid divine Vengeance.* But they little regarding his Words, having possessed themselves of what they came for, returned to Mentz, where the young Henry was invested Emperor. And the Father being thus strip'd of all his Honours, and attended but by nine Persons, makes his Escape; but happening into the Dukedom of Limburgh, that Duke having Intelligence thereof, pursued and seized him; who then expecting no other than present Death, (for heretofore he had turn'd the said Duke out of his Territories, and treated him very severely) submitted himself, desiring the Duke rather to *pass by* than *revenge* old Injuries: Nor did he ask it in vain; for the Duke compassionately regarding his Estate, and secretly touch'd with a Sense of the strange Uncertainty of worldly Glory, not only remitted all former Displeasures, but courteously

entertained him for some time at his Castle. Thence he went to *Cöln*, where being besieged by his Son, he flies by Night to *Leige*. Thither many, drawn by a Sense of the Wrongs he had suffered, resort to him; so that once more he was able to venture a pitch'd Field, wherein he worsted his unnatural Son: But afterwards the Son prevailed, and takes his Father Prisoner; to whom he was so far from allowing a competent *Maintenance*, that at last that once mighty Emperor, being reduced to the greatest Want and Poverty, did become a *Petitioner* to the *Bishop of Spire*, (whom he himself had raised and preferred) to be admitted to a small *Place* in that Church, (which he himself likewise founded) and that being somewhat *Book-learned* he might assist in the *Service* for a *Livelihood*. But the ill-natur'd *Bishop* denied even this pitiful Courtesy, and swore by our *Lady* he should not harbour there. So he returned to *Leige*, and there for Sorrow died, when he had reigned 50 Years, and fought 62 pitch'd Battles, (10 more than *Julius Caesar*, and indeed he might thank the *Popes* for so many Opportunities to shew his Courage.) Nor could his *Life* appease or satisfy the *Romish Blood-hound*, but *Paschal* caused his *Body*, after Interment, to be digg'd up, and for five Years together it lay unburied in a solitary Chapel; but at last was once more laid in the Ground. See *Acant. lib. 5. Annal. Boiorum*, and *Helmoldus l. 1. c. 33.*

Thus have we briefly set forth the Troubles and Miseries of this *Heroick Prince*, occasioned (as by the whole Thread of Story appears) by the Ambition and Malice of *Popes*. We know some of their late Authors (to palliate these Rebellions and Cruelties) endeavour to defame his Memory; but as his Crimes were not beyond the Size of many others of like uncontrollable Quality, so was it not for any *Sin* against *God's Law* that they prosecuted him, but merely for asserting his own Right of bestowing *Bishopricks*, and thwarting their Pride and Covetousness.

About this time were many prodigious Sights seen in the Air, observed by most *Writers* of this Age: Neither was (saith *Platina*) *Paschal* moved therewith, because he thought them wrought by Nature; nay he could not endure that others should take notice of them. Indeed there was no *Prodigy* that troubled the World so much as himself, playing so formally the Part of *Antichrist*, with his *Belt* with the *Seven Keys* and *Seven Seals*, arrogating thereby to himself what is due to *Christ* alone, and exalting himself above all that was called *God*.

Which no doubt moved the *Bishop of Florence*, in the Year 1106, publicly to preach, (as *Platina* tells us) *Antichristum natum esse*, That *Antichrist* was now come into the World; which *Paschal* being informed of and much vexed at, went in Person to *Florence*, and there held a Council to stop his Mouth; but fearing to stir too far in the Matter, was content only to chastise the *Bishop* in Words, and condemn his *Books*, and charge him to meddle no more on that Subject. And much about the same time, or soon after, he assembled another Council in *France*, where he ratified the two famous Decrees of *Hildebrand*, condemning the Marriage of *Priests*, as the *Heresy* of the *Nicolaitans*; and receiving *Ecclesiastical Benefices* from *Laymen*, even *Princes*, as *Simony*.

P A C K E T V I I I.

--- Nec lex est justior ulla,

Quàm necis artifices arte perire sua.

The Troubles of the Emperor Henry V. occasioned by Pope Paschal. Opportunities about these Times favouring the Pope's Greatness, &c.

THE Emperor Henry IV. died Anno 1106. His Son Henry succeeded him, or rather, by the Pope's Instigation, (as you have heard) usurped his Crown whilst yet alive, and shortened his Days. We are next to observe the just Judgment of God in punishing this unnatural Rebel by the very same Hands, and for the very same pretended Crimes, for which he himself prosecuted his Father.

Paschal II. by setting the Son against the Father, had so ruined the Credit of the Empire in Italy, and shaken it in Germany itself, that henceforth he thought all things to be lawful to him, and that he might do what he listed without Check or Controul. Being therefore invited to Augsburg for settling Affairs, in his way thither he held a Synod at Guastalla, (a Town belonging to the Countess Mathilda) at which were present the said Emperor's Ambassadors; there he confirms all the Rigours of Hildebrand and Urban, and what himself had ordered against Investitures; and to shew that in his Practice he meant to keep pace with his Canons, without consulting the Emperor, he preferred several of his Creatures to the chief Bishopricks of the Empire; as one Gebhard to that of Trent, Conrade to that of Strasburgh, &c. He likewise imposed a certain Tribute on all Churchmen, and used all the Arts he could to reinforce his Faction; for so saith *Aventine, lib. 6.* To such as take his part he immediately gives Preferments; those that will not submit to him he deprives of their Livings. He pretends, and would make People believe, that all Laws are contained in the Closet of his Breast, and makes no Scruple of a Lie; and yet Men must hold for sacred all that he saith, he being resolved to destroy all that oppose themselves against him and his Seat.

This was surprizing News to the Emperor, who expected better for his Services, thinking that at least before he had thus far intermeddled, he would have conferred with him about it. The Pope therefore understanding at Verona, that his Proceedings were distasted, would not venture forwards on his Journey; but in the Year 1107 passed the Alps, and so came into Campania. *Krantzius*, (a Writer not a little devoted to the Papal Interest) *lib. 5. cap. 30.* relates the Cause thereof thus: Henry (saith he) staid some time for Paschal at Augsburg; but the Pope being advertised by some about him, that the German Nation would not easily be induc'd to receive his Decrees, and that the great Heart of this young Prince was not yet wholly Domi-

nico

quo jure habita, fit a rector the Lord's Task; (So our bigotted Author calls the Pope's Usurpation and Tyranny) he turned through Burgundy towards France with the Countess of Flanders, *lamenting with a Sigh, That a Door was not yet opened unto him into the Kingdom of Germany.* This incidently alluded to the Words of St. Paul, as to the preaching of the Gospel of Christ, and the Investitures by the Pope, had been one and the same thing.

At Troyes he summons another Synod or Council, to which many French Bishops attended, ready in all things to join with the Pope; for their King Philip I. being much wroth in trouble, could neither well rule them, nor dispute his own Rights and Privileges with the Pope. However Henry the Emperor, by his Ambassadors, opposed the Pope's Proceedings about *Investitures*, and resolutely claim'd to himself the Power of conferring Bishopricks; thereby acknowledging to all the World, that what he had done (by the Pope's Instigation) against his Father, was not for any Zeal for Religion, but Violence of Ambition, seeing he now contended for the same Right (being come to the Crown) as in the Person of his Father he had clamour'd against and prosecuted for Heresy. At this Council at Troyes the Pope not only excommunicated and deposed several Bishops, that had been present'd by and took part with the Emperor, but likewise ordain'd, that the Emperor's Confirmation, Approbation, or Confirmation, should no longer be requisite or expected at the Election of Popes; and that all Bishops should take an Oath not to depend on any but the Pope only.

On the other Side the Emperor published his *Manifesto's*, alledging, That it belonged not to the French Bishops to be liberal of that which is another Man's; that they had no Power to give away his Rights; that he held the Empire of Almighty God, and will enter into according to the Law of God, and the ancient Orders of the Fathers in the Reign of Charlemagne, to prevent all Disorders or Damages, by the intermeddling of Popes in his Affairs; that 'tis apparent the Popes have no other Design but to usurp the Christian Empire, and will never rest till they have brought all Power under their Yoke; and that in them may be perceived the same Rage as was in those that persecuted Jesus Christ; that by their Guile, when he was young, they had armed him against his most dear Father, and having oppress'd him, conspired against himself; being arrived to such an Height of Impiety, as to expect whatsoever they say should be holden for a Law, and that Men should even adore them as Gods. See Urspergens in *Chronico Auentini*, l. 6. and Krantzzius, l. 5.

The Matter being thus citely managed on each Side, was at last put off to a Synod to be call'd at Rome within one Year, whither the Emperor was to repair, and then upon determination of their Differences to be crown'd; for all this while the Pope would not allow him the Honour of that Ceremony. Accordingly, Anno 1170, the Emperor marches into Italy, attended with a great Number of learned Men to justify his Pretensions, but not without a good Army too, (for no Arguments are conclusive at Rome but Money or Force.) The Pope hearing of his coming thus provided, takes a new Oath of the People of Rome, to stand by him, and strengthens himself as much as he could by the Forces of the Princes of Apulia, Calabria, *Matilda*, &c. The Emperor stays a while at Sutri, and by several Overtures and Mediators passing between them, 'tis agreed that he should be admitted into the City. Accordingly to Rome he comes, and at St. Peter's Church meets the Pope, and kisses his proud Toes; and having settled his Soldiers in their Quarters, or at their several Posts, he together with the Pope, but on the Right

Right Hand of him, (*ad dextram tamen*, says *Platina*, who seems to be offended that the Emperor should offer to take the upper Hand of his Holiness) goes into the Church, where having dispatch'd the Formality of Prayers, the Emperor desired the Pope that he would confirm those Persons whom he had bestow'd Bishopricks upon; but this the Pope peremptorily refusing, new Feuds arise between them; the People mutiny, the Emperor's Person is endangered; who thereupon seizes the Pope, and secures him in a strong Hold not far from *Rome*; for his *Germans* were beat out of the City, and the Gates shut against him. Then the Pope finding himself overpowered, consents to a Treaty, and for the greater Formality of the Business sent for publick Notaries from *Rome*, to be present at and write down the Agreement; which was, *That he should never excommunicate the Emperor, nor his People, and should give him a Privilege in writing under Excommunication, whereby it should be lawful for Henry to invest Bishops and Abbots (freely chosen by most Voices without Simony) with the Ring and the Staff, and to command the Archbishop to consecrate them.* These Conditions were solemnly sworn unto by Pope *Paschal*, and all the *Cardinals, Bishops, Priests, and Deacons*, that assisted him; and thereupon he crowned the Emperor; and the same Day in Confirmation of this Agreement, gave him the Communion with these Words: *Henry Lord Emperor, we give thee the Body of our Lord, born of the Virgin Mary, crucified for us, (as the Catholick Church holdeth) in Confirmation of a true Peace and Concord between us. Amen.* To which some Authors, as particularly *Sigonius de Regn. Ital. l. 10.* reporting the same in other like Words, add, that in giving him part of the Host he said to him, *As this part of the quickening Body is separated, so let him be divided from the Kingdom of Christ our Lord, that shall attempt to violate or infringe this Agreement.* Which Concord was dated in *February, 1111.*

Yet notwithstanding all this Solemnity, no sooner was the Emperor gone back into *Germany*, but *Paschal* the very next Year calls a *Conventicle of his Bishops, &c.* at the *Lateran*, and there fairly revokes and annuls all that he had granted, and so solemnly swore to the Emperor; alledging, (as *Platina* tells us) *That he was compelled by Force to yield that Privilege, and did not do it spontaneously or willingly; and therefore he thought it better to retract an ill Action, than to suffer such a pernicious Example to pass, whereby other Princes would pretend to the same Power of preferring their own Bishops in their respective Territories.* Hereupon the Emperor is once more excommunicated, and great Commotions raised in *Germany*; but in the Year 1115 he goes again into *Italy*, against whose coming Pope *Paschal* gathers a new Council of Bishops from all Parts, to whom he declared, *That he was a Man, consequently Dust and Ashes, and being in the Emperor's Power, for fear had granted him the Privilege of bestowing Bishopricks; but he did acknowledge he had sinned thereby, and desired them to ask Pardon of God for him, affirming that he detested this Privilege as Heresy, and prayed them to pronounce it so likewise, which they did.* But here the subtle Hypocrite had almost overthot himself; for presently some crafty Bishops began thus to argue: *If that Writing contained Heresy, then he was an Heretick that wrote it, namely Paschal himself.* Nor could the Matter be salv'd, but by *John Gaieta's* giving the Lie to all the Company, viz. *That the Writing was indeed Evil, but not for all that Heretical; though just before they had damn'd it as rank Heresy; so ready they were to say or unsay any thing for the Pope's Advantage, who hush'd their Disputes with this impudent Vapour; Never (O my Brethren) had this Church any Heresy.* However the Decree

passed in the before-mentioned Terms: But the Pope upon the Emperor's Approach fled into *Apulia*; and *Henry*, that he might not seem to hold his Crown of him, caused himself to be crowned a second time by *Maurice* Bishop of *Bracare*; and soon after, in the beginning of the Year 1118, *Paschal* died.

Several Accidents during this Man's Popedom were by his Ambition improved greatly to the Advantage of the *Roman See*. As,

1. The Death of the Countess *Matilda*, who had made a Donation of *Lombardy* and *Tuscany* to *St. Peter*; And then (saith *Aventine*) as I have learned of most grave Divines, was this Voice heard from Heaven; *Venerum mellitum Faemina propinavit Christianis; A Woman hath given Christians Poison to drink temper'd with Honey.*

2. Whereas the Church and Bishop of *Ravenna* had often before contended for Equality at least with that of *Rome*, *Paschal* by his Council at *Guastal* clipp'd their Wings, by ordering that many Cities, as *Modena*, *Parma*, *Bononia*, &c. should no longer acknowledge themselves under the Archbishop of *Ravenna*.

3. The Western Princes being, as you heard, in the Holy Land, and *Arnulf* Patriarch of *Jerusalem* being accused by his Clergy, they would have their Friend the Pope to judge the Cause; who by his Legates in a Synod in *Syria* deposed him, though after for Bribes he restored him; but thereby got a Precedent of Jurisdiction over an antient Patriarch, which never before had been heard of.

4. *Aventine* notes expressly, that till this Time the Bishops of *Rome* used always to date their Bulls and Letters from the Year of the Emperor's Reign; which this *Paschal* first refused, and instead thereof began to put in the Year of his own Popedom."

PACKET IX.

Mordaces sunt ut Canes, dolosi ut Vulpes, superbi ut Leones.

St. Bernard.

The Controversies between Anselm, and King William Rufus, and Henry I. The Archbishop of Canterbury styled Pope of another World. Popish Canons. The terrible Punishment of Sodomy. A whipping Case of Conscience resolved.

"WE must now (according to our Method) look back to *England*. *William*, from his red Hair surnamed *Rufus*, (tho' his elder Brother *Robert* were living) succeeded his Father the Conqueror; and *Lanfranc* Archbishop of *Canterbury* dying, he retained that See and its Revenues in his own Hands for about four Years, and then conferred the same on *Anselm* an *Italian*, Abbot of *Beck* in *Normandy*; who asking Leave to go to *Rome* to fetch (after the new upstart Mode) his Pall from the Pope, who would not deliver it but to such

such as appeared there in Person, the King would not grant it; whereupon *Anselm* appealed from him to the Pope. This the King charged as a Breach of Fealty, asserting that the Custom from his Father's Time had been in *England*, that no Person ought so to appeal without his License; and therefore (saith he) he that breaketh the Customs of the Realm, violateth the Power and Crown of the Kingdom; and he that violateth and diminisheth the Rights of the Crown, is a Traitor and Enemy to me. To which *Anselm* answered, and would justify his Doings by the Pope's universal Jurisdiction from those Texts, *Thou art Peter--- I will give you the Keys--- He that despiseth you despiseth me---* &c. But at length the Pope is content to dispense with his Attendance, and to send the Pall; which being received, all Differences seemed composed. But the next Year the King making an Expedition into *Wales*, and the Archbishop not furnishing him with a sufficient Number of Soldiers, a new Quarrel arose, and *Anselm* again appeals to *Rome*. To this King *William* answered, He should not go, there being no Cause or Reason for it; for (saith the King) I both know *Anselm* to be of so good a Life that he hath no need of Absolution, and of such Learning and Prudence that he needs not any Advice; for I dare say, Pope *Urban* hath Cause rather to give place to that Wisdom of *Anselm*, than *Anselm* to have need of *Urban*: Wherefore as he hath no Cause to go, so I charge him to stay; and if he continue obstinate, I will seize his Temporal Possessions, for that he transgresseth the Laws, and breaketh his Fidelity and Obedience, having before promised to observe all the Customs of my Kingdom; but 'tis not the Fashion of this Realm, that any Subject should go to *Rome* without my leave or sending.

However *Anselm* privately got away, and went to the Pope, who at the Council at *Baion* caused him to be placed at his own Right Foot, with these Words, *Includamus hunc in orbe nostro tanquam alterius orbis Papam*; Let us embrace or receive this Person, as the Pope of another World; alluding to the Situation of our Country, which being so eminent an Island, hath by many Writers been complimented with the Title of *another World*; whence long since the Poet,

---penitus toto divisos orbe Britannos.

By means hereof the same Place after him was always assigned to his Successors of the See of *Canterbury*, to sit in every general Council at the Right Foot of the Pope. An Honour which, we are confident, as our modern Archbishops are never like to enjoy, they are very little ambitious of. *Laudari volo, sed à laudato*:

*Honour deriv'd from Villains is Disgrace;
Ill Builders what they raise do but deface;
And whom Popes create glorious, they make base.*

In this Council great stir there was against the *Greek Church*, about the Nature and Order of the *Procession of the Holy Ghost*: Those that would note the Differences between them and the *Church of Rome*, may consult *Fox's Acts and Monuments*, fol. 170; 'tis enough for us to tell you, that notwithstanding all *Anselm's* Complaints, King *William* did out-bribe him in the Papal Court, so that he continued in a kind of voluntary Banishment all *Rufus's* Reign; of whom we will only relate this remarkable Story, recorded for his Honour, (tho' otherwise much sullied with the Imputation of sordid Avarice) by Historians of that Age, viz.

H h h 2

That

That the Abbot of a certain rich Monastery dying, there came to his Court two Monks of the same House, who before had gathered much Money, and made their Friends to the King, each of them offering large Sums to be preferred to that Dignity. There was also a third Monk of the same Place, who out of Humility followed the other two, with an Intent only to wait as Chaplain upon him on whom the King should confer the Abby. The King having severally discours'd the first two, and finding how they endeavoured to outbid one another, casting his Eye aside, espied this third Man; and supposing he was come on the same Errand, ask'd him what he would do, whether he would give more than his Brethren to be Abbot? He answered, that he neither had a Penny, nor would give a Farthing if he had it, for he would not come to the Place by any such unlawful Means. The King was surpriz'd at the honest Freedom of this Answer, but having considered it a while, replied, *Thou deservest it best, and shalt have it from them both*; and put him into the Abbacy *gratis*.

King *Rufus* dying in the Year 1110, his younger Brother *Henry*, surnamed (because he had studied at *Cambridge*) *Beauclerk*, took upon him the Crown, tho' *Robert* the Eldest was still surviving. In the Beginning of his Reign Archbishop *Anselm* was sent for and returned into *England*; but soon occasioned new Disturbances and Troubles, as well to himself as to the King and Realm; for the King having ordained and invested two Bishops, one for *Salisbury* and another for *Hereford*, this proud quarrellsome Prelate refused either to consecrate them, or communicate with them, because their being promoted by the King was against the Pope's new Law. The King hereat offended, requires him to do Homage for his Archbishoprick, after the Manner of his Predecessors. This too he refuses, alledging, that the Council at *Rome* had but a little before awarded the Curse of *Excommunication*, as well upon all Lay-persons, whatsoever they were, that should confer or give any Spiritual Promotions, as upon all Clergymen that should receive or accept them at their Hands, or that should consecrate any such Receivers; and also had accursed all those, that for any Benefices, or other Ecclesiastical Promotions, should subject themselves under the Homage or Service of any King, Duke, Earl, or the like of the Laity; it being unseemly and execrable, that the Hands which were dignified with a Power and Operation greater than is granted to any Angel, (that is, to create him who created all things; for the Opinion of *Transubstantiation* began now to be broached, and you see what Use they made of it to serve their Ambition) should be brought to Slavery, or become subject to those filthy Hands, which Day and Night are polluted with impure Touches, Bloodshed, Rapine, &c. But the King not satisfied with this, threatens to banish him unless he do his Homage, and hereupon a long Broil ensues; Messengers on both Sides are several times posted to *Rome* and back again, divers Letters written, and not a few Texts of Scripture abused, to justify Ambition and Covetousness; Matters proceeding to that Height and Heat, that *Matth. Paris*, l. 3. tells us, the King's Ambassador happening one time at an Audience before the Pope to say, *That the King his Master would not for the Crown of his Realm lose the Authority of investing or admitting his Prelates within his Dominions*; his Holiness began to swear like a Devil: *Nor will I*, (said he) *by God, for the Price of his Head lose my Right of bestowing them there*. To play his Cards the surer, *Anselm* himself went to *Rome*; and having there obtained an *Excommunication* against all that opposed him, (the King only excepted) in his Journey homewards, being advertised that the

King

King resolved to use his Power against him if he would not submit, he staid at *Lions* for a Year and an half, and from thence treated with his Majesty by Letters. The Conclusion of the Brangle was, that the Bishop was too hard for the King, the latter being glad to condescend, finding the other so strongly back'd by the Pope. Thus *Anselm*, the stout Champion of Superstition and the *Roman See*, returns at last in Triumph into *England*, and assembles (but not without the King's Permission) a great Council at *Westminster*, and amongst several other Canons ordains these that follow: (See *Gulielm. de Gest. Pontif. l. 1. Journalensis*, and others.)

Imprimis, That no Bishops should bear any Secular Office, nor go apparelled as Laymen did, but should have their Vestures decent, meet for religious Persons.

Item, That no Archdeacon should be under the Degree of a Deacon. [*A notable Provision and full of Sense.*]

Item, That no Archdeacon, Priest, Deacon, Subdeacon, nor Canon should thenceforth marry a Wife, nor keep her if married before.

Item, That the Priests Sons should not claim by Heritage the Benefices of their Fathers, as the Custom had always been before.

Item, That Priests should not resort to Taverns or Banquets, nor sit drinking by the Fire Side. [*This was scurvy hard Measure, at once to take away their Wives, and not let them take a Cup of Comfort with their kind Hostesses.*]

Item, That the Garments of Priests should be of one Colour, and that their Shoes should be decent.

Item, That no Tythes should be given but to the Church.

Item, That no Monks should be God-fathers, nor Nuns God-mothers.

Item, That such of the Clergy as wear long Hair should be so rounded that part of their Ears appear, and that their Eyes be not covered.

Item, That no Burings should be out of the Deceased's own Parish, so that the Priest thereof do not lose his Dues.

Item, With a grievous Curse we condemn all *Sodomites*, so that he that is proved guilty of this Wickedness, shall if he be a Clergyman thenceforth be promoted to no Degree of Honour, and that which he hath shall be taken from him; and if he be a Layman, he shall be deprived of all his Freedom in the Land, and be esteemed no better than a Foreigner. [*Shrewd Punishments indeed for that Abomination which Heaven thought fit to avenge with Fire and Brimstone!*] And because it shall be known, the Absolution of such as be Secular shall belong only to the Bishops. [*But the Monks and Priests, it seems, might civilly absolve each other.*]

This was the first Law against this unnatural Vice in *England*, which seems not to have been heard of here, till the Priests were forbidden Marriage; and you see how gently they handled it, leaving it less penal in a Priest than to enjoy his lawful Wife. And yet even this Canon, such as it is, was soon after recall'd and never publish'd." It was first ordered that the Excommunication of *Sodomites* should be renew'd every Lord's Day. But *Anselm* himself, says *Fuller* in his Church History (*l. 3. p. 13.*) suffer'd it to be omitted, on Pretence that it put beastly Thoughts into many Men's Minds; whilst others conceive this Relaxation was indulged in favour to some great Offenders, who harden'd in Conscience, but tender in Credit, could not endure to be so solemnly, publicly, and frequently grated with the Shame of the Sin they had committed.

" But

But as this Archbishop was famous for a *Legislator* or Canon-maker, so he had a special Knack at resolving *Cases of Conscience*, as appears in a learned Epistle written to a Monk, to satisfy this important Scruple, *Whether it be more meritorious to whip one's self, or to be whipp'd by another.* See *Anselm's Epistles*, Epist. 255, in these Words faithfully translated:

Anselm Archbishop to Bernard Monk of the Abby of St. Warburgh, Greeting and Prayer.

YOUR Lord Abbot acquainted me, that thou judgest it to be of greater Merit, when a Monk either beateth himself, or desireth himself to be beaten of another, than when he is beaten (not of his own Will) in the Chapter by the Commandment of the Prelacy: But it is not so as you think, for that Judgment that any Man commandeth to himself is Kingly, but that which he suffereth by Obedience in the Chapter is Monkish. That which I call Kingly, Kings and rich proud Men command to be done to themselves; but that which I call Monkish, they take not commanding but obeying. The Kingly is much easier, by how much it agreeth with the Will of the Sufferer: But the Monkish is so much the more grievous, by how much it differeth from the Will of the Sufferer. In the Kingly Judgment the Sufferer is judged to be his own, in the Monkish he is proved not to be his own: For altho' the King or rich Man, when he is beaten, sheweth himself humbly to be a Sinner, yet he would not submit himself to this Humbleness at any other's Commandment, but would withstand the Commander with all his Strength. But when a Monk submitteth himself to the Whip humbly in the Chapter at the Will of the Prelate, the Truth judgeth him to be of so much greater Merit, by how much he humbleth himself more and more truly than the other: For he humbleth himself to God only, because he knoweth his Sins; but this Man humbleth himself to a Man for Obedience: Now he is much lowlier that humbleth himself both to God and Man for God's sake, than he that humbleth himself to God only, and not to God's Commandment. Therefore if he that humbleth himself shall be exalted, *Ergo*, he that more humbleth himself shall be more exalted. But when I said, that when a Monk is whipp'd it differeth from his Will, you must not so understand it, as tho' he would not patiently bear it with an obedient Will, but because by a natural Appetite he would not suffer the Sorrow. But if you say, I do not so much fly the open Beating for the Pains (which I feel as much secretly) as for the Shame, know then that he is stronger that rejoiceth to bear this for Obedience sake. Be thou therefore sure, *That one whipping of a Monk by Obedience, is of more Merit than innumerable Whippings taken by his own Mind.* But whereas he is such, that always he ought to have an Heart ready without Murmuring obediently to be whipt, we ought then to judge him to be of great Merit, whether he be whipp'd privately or openly.

By this Letter you see the miserable Blindness and Superstition of this Age, and what wretched Tools had got Possession of the highest Dignities of the Church.

PACKET

P A C K E T X.

Concedimus obtestandos esse illos, penes quos Ecclesiarum procuratio est, ut compertos jam & manifestos abusus, ex quibus motus, quibus hodie Ecclesia periculosissime jactatur & afflicatur, extiterunt, tolli & aboleri curent. Cassander in Consult. artic. 26.

Of Pope Gelasius. The Emperor forc'd to submit in the Business of Investitures to Pope Calixtus. The Cruelty used by the said Pope Calixtus to another Pope. Honorius II. chosen by a Faction. A Legate in England rails against the Marriage of Priests, and is himself caught in Bed with a Whore.

TO render these *Memoirs* more distinct and intelligible, as we endeavour to observe the *Series* of Time, so first our Work must be to shew the Advancement of *Popery* abroad in its Spring, and next the Progress in its Rivulets here at home. For as the grand *Lucifer* at *Rome* exalted himself, so proportionably the little *Puggs* (that were now united to, and by their good Wills wholly depending on him) were ready in Parts remote to ape his Ambition, and struggled to keep pace with his Measures of Encroachment within their particular Circles.

We left off at *Rome* with Pope *Paschal* II. who died *Anno* 1118. Next one *John*, that had formerly been Pope *Urban*'s Secretary, and by *Paschal* prefer'd to be a Cardinal, was (without the Emperor *Henry* V. his Knowledge) elected Pope, calling himself *Gelasius* II. but with so little good Liking of divers of the principal Citizens, that he was immediately seiz'd and clapp'd up in Prison, though by the Aid of the Rabble set at Liberty soon after and crown'd. But the Emperor hastning to *Rome* to correct his Insolence, he was forc'd to skulk away out of the City, and at last fled into *France*, whilst the Emperor caused one *Mauritius* to be consecrated in his stead, by the Name of *Gregory* VIII. to whom the said *Gelasius* dying at *Clugni*, in the first Year of his Popedom, left the Chair without Competitor.

But the Cardinals and others of his Faction, that had run away with him, were still resolved to have a Pope of their own; and therefore from amongst themselves forthwith chose *Guido*, a *Burgundian*, Archbishop of *Vienna*, who assumed to himself the Name of *Calistus* as *Platina*, or *Calixtus* as others call him. Which Election, though first made in a *Monastery* far from *Rome*, by a few *Fugitives*, was afterwards consented to by the rest that staid; the reason of which is given by *Aventine*: He having (saith that learned Author, lib. 6.) corrupted the Romans with Money, which he had begged and borrowed of his Friends. Having thus pav'd his Way

Way with *Silver*, to *Rome* he comes, and is joyfully received; and having fortified himself with the Friendship of the Duke of *Apulia*, the Earl of *Campania*, and others, he began to revive the old Quarrel about Investitures of Bishops with the Emperor, withdrawing by the Bugbear of Excommunication divers Princes of *Germany* from his Service and Allegiance; so that in the End, in a Council at *Worms*, Anno 1122, the Emperor wearied with the many Molestations, and apprehending thereby the Ruin of the State, was forc'd to truckle and yield to whatsoever the Pope would impose.

The Form of whose Agreement, written by the Abbot of *Ursperg* in his Chronicle, *Krantzius*, l. 6. and *Sigonius*, l. 10. was as followeth: *I Henry by the Grace of God Emperor Augustus of the Romans, for the Love of God and the holy Church of Rome, and of our Lord Pope Calixtus, and for the sovereign Good of my Soul, do leave to God, and to his holy Apostles St. Peter and St. Paul, and to the holy Catholick Church, all Investiture by the Ring and the Staff, and I grant Election and Consecration to be made in all Churches.*

The Reader must here note, that this Delivery of, or Investiture by the *Ring* and the *Staff*, was in those Days the Ceremony of granting full Power and Authority to *Bishops*; the *Ring* forsooth signifying the Power of wedding or joining any to the Church, and the *Staff* denoting (in their *Cabalistical Divinity*) the Right of Ecclesiastical Jurisdiction in *foro interiori*, or as some term it in *foro animæ*, in all kind of Judicature that might reach or relate to the Soul.

Thus we see what *Gospel* it was, for which these holy Fathers did so eagerly contend, and for so many Years fill'd the World with *Blood and Confusion*; nothing but to draw to the Popedom the Authority of the Empire, and make all Ecclesiasticks solely depend on them for their *Preferment*; which if they could once get the Disposal of throughout the Christian World, they subtilly foresaw they might then easily introduce *what Religion* they list.

And now *Calixtus* having thus worsted the *Secular Army*, is not only diligent to proclaim and record the Trophies of his *Victory*, by publishing this *Concession* by his Legates with a loud Voice in the open Fields near the *Rhine*, where were assembled a Multitude of People from all Parts, and hanging the same up in the *Lateran Church*, that all Men might take notice of it; but also vigorously pursues with *Fire and Sword* his spiritual Antagonist, the before-named *Mauritius*, alias *Gregory*, (who held the See of *Rome* three Years.) Knowing therefore that he resisted still, and continued his Pretensions to the Popedom, at a Town called *Sutri*, he raises Forces, and sends first thither as his General Cardinal *John Cremenfis*, and follows himself, takes the Place, and together with it his *Enemy*; and how kindly he handled him is set forth by *Platina*, but more fully by the Abbot *Suggerus* (in his History of the Life of *Lewis the Gross*) who thus relates it as a most just and glorious Act: *They put (saith he) this Anti-Pope, or rather Anti-Christ, upon the Back of an ill-favoured Camel, cloathed with raw and bloody Goat-skins; and the better to revenge the Ignominy of the Church, they carried him through the midst of the City, Calixtus condemning him to a perpetual Prison in the Mountains of Campana. And to preserve the Memory of so great a Revenge, they painted him in the Chamber of the Palace trodden under the Feet of Calixtus.*

The next Pope was *Honorius II.* his true Name being *Lambert*, Bishop of *Ostia*, a Fellow of a *Dunhill Breed*, *obscuro loco natus*, saith *Platina*; who also tells us, that by ill Means he got to the Chair; *Ambitione quorundam potius quam bonorum consensu,*

consensu; Rather by some People's Ambition than the Consent of good Men. The greatest Feat he relates done by him is, that he made one *Hildebert* Archbishop of *Turo*, *quod plurimum Heroico Elegiacove carmine valeret*, because he had an excellent Knack at making either Heroick or Elegiack Verses. So that it seems a Bishoprick (and that an Arch and fat one too) might in those Days be got for a Song.

During the Popedom of this *Honorius* one *Arnulphus*, some say an Abbot, others only a Monk, but all agree a learned and holy Man, and a famous Preacher of the Christian Religion, was by the Envy and Malice of the Clergy at Rome treacherously slain; For (saith *Platina*) he inveighing sharply against their Lasciviousness, Debaucheries, Pomp, Pride, and insatiate Desire of Money, and recommending to them rather to imitate Christ and his Apostles in Humility, Poverty, and Purity of Life: And by such frequent Preaching having gained a general Esteem among the Nobles and People, the Priests were thereat so far enraged, that nothing could satisfy their Revenge but his innocent Blood; and accordingly lying in wait privily, they took and drowned him, or (as some Authors relate) hanged him. *Platina* indeed tells us, Some write that this Act was displeasing to Pope *Honorius*; but we do not hear that he made such due Inquisition as was necessary after the Murderers, to bring them to just Punishment.

As for Church Affairs in England during the Reign of King *Henry I.* (who died not till the Year 1135) the most remarkable (besides what we have already related of his Scuffle with Archbishop *Anselm*) are these that follow:

1. That after the Death of *Anselm*, the King having for some Years kept that Archbishoprick in his own Hands, conferr'd the same upon *Ralph*, before Bishop of *Rocheſter*; who for all *Anselm*'s former Agreement, and the Pope's Threats, received his Investiture of the King.

2. So tenacious was this King of such Rights, that when his Bishops went to meet Pope *Calixt II.* at the Council at *Rheims*, he in the first Place forbade them to appeal to the Pope upon any Grievance whatsoever, for that himself (he said) would be sole Judge between them. 2. He commanded them to tell the Pope plainly, If he expected his antient Rent here, himself would expect a Confirmation of his antient Privileges. And 3. He directed them to salute the Pope, and receive his Apostolick Precepts; *sed superfluas inventiones regno meo inferre nolite*: But presume not to bring any superfluous Inventions into my Realm.

3. The Popes and their Councils abroad having (as heretofore we related) condemned the Marriages of Priests, and in obedience thereunto great Stirs being made here by the Prelates to cause such Priests as had Wives to put them away, or else they must lose their Livings; Pope *Honorius*, in the Year 1125, was pleased for facilitating the Work by his Authority, to send over a Cardinal Priest called *John Cremenſis*, (most probably the same Bully that headed Pope *Calixtus*'s Troops against his Rival, Pope *Gregory*, as aforesaid) as his Legate; who having assembled the whole Clergy together, and made a zealous Harangue to them against their having Wives, and mightily enlarged in Praise of Chastity, saying, *Summum scelus esse*, &c. That it was the Height of all Wickedness to rise from the Side of a Whore, (so the foul-mouth'd fulsome Italian call'd Priests lawful Wives) to go to make the Body of Christ; yet though he had that very Day said Mass, and consequently made in his Opinion that glorious Body, he was the very same Night surprized in Bed, (*in facto*, say some Writers, in the very Act) with a common Whore. This is affirm'd by a Multitude of Authors of those Times, as *Matthew*

Paris, Hoveden, Henry of Huntington; and amongst the rest John Brompton Abbot of Jouval in Richmondsire, who lived in the Reign of King Edward III. having related this foul Business, thus remarkably concludes: *Res asperissima negari non potuit, celari non decuit; Et sic qui summo honore ubique habebatur, ingloriosus & Dei judicio confusus cum summo dedecore in sua repedavit. Hoc si cuiquam displiceat, taceat, ne Johannem sequi videatur.* Such a most grievous thing could not be denied, nor ought to be concealed; and so he who was every where before honour'd, with Shame, and confounded by the Judgment of God, in the highest Disgrace, trudg'd his way home. If this displease any one, let him however hold his Tongue, lest he seem to be one of this Cardinal's Disciples.

But no Wonder was it to find a rotten Member, when the whole Body from Head to Foot was so miserably diseas'd, infected, and overspread with all Sorts of Impiety. For if you would know the State of the Roman Church, and how openly Antichrist reigned there, and was discovered too to be such by godly Men, even at this Time, take it thus graphically described by a worthy Author then living, viz. the Bishop (or, as some say, Abbot) of Augusta, who speaking of the said Church of Rome hath these Expressions: "Turn thee to the Citizens of Babylon, [so he doubted not to call Rome] see what they are, and through what Streets they wander: Ascend one of the Hills, whence thou mayst discern all the Buildings of this shameful City. Behold the Princes and Judges thereof, that is to say, the Cardinals and Archbishops, &c. thou shalt see the Seat of the Beast placed in them. They always think upon that which is Evil, and are ever employed in the Works of Iniquity, not only perpetrating Villanies themselves, but teaching others to do them. They sell holy things, and buy those things that are wicked, labouring by all means not to go alone to Hell. Then turn thee towards the Clergy, and thou shalt see in them the Tent of the Beast; for they neglect the Service of God, and serve the Lucre of this World. They pollute the Priesthood by their Uncleanness, seduce the People by Hypocrisy, renounce God by their wicked Works, reject all Scripture that appertains to Salvation, endeavouring by all Means possible to work the Ruin of the People, and blindfold as they are, in the same Blindness run before them into Perdition. Behold next the Conventicles of the Monks, and thou shalt see the Tabernacles of the Beast; for mocking God with a feigned Profession, they provoke his Wrath. They tread under Foot all Government both in Manners and Life, deceive the World under the Shadow of their Habit, entangle themselves with Secular Affairs, and neglect the Worship of God; and many of them given up to Gluttony and Wantonness, putrify even in the Filthiness of their own Corruption. Lastly, behold also the Cloisters of Nuns, and thou shalt see in them the prepared Bedchamber of the Beast; these learn Wantonness even from their tender Age, follow many Allurements to the heaping up of their own Damnation, and earnestly dispose themselves to let loose the Reins of Luxury, that they may prostitute themselves to all filthy Concupiscence, and like the insatiable Charybdis are never content with the Corruption of their own Perulancy and Uncleanness. These entangle the Minds of young Men, and take Pleasure the more they entangle, the gaining the Prize and Victory that excels the rest in Wickedness, &c."

Was not this an old daring Fanatick? What could Luther or Calvin have said more tartly? Hence we may observe, that God even in the grossest Times of Ignorance,

rance, left not the World without a Witness against the Hypocrisy and Impiety of this apostatized Church: And shall we also after so much Light turn back to Egypt, and lick up her Filthiness? Vah! abfit."

PACKET XI.

Urbs felix, si vel Dominis urbs illa careret,

Vel Dominis esset turpe carere fide.

Hildebert de Roma.

Two Popes at once. The long Scuffle between them. How Popes came to be chosen only by Cardinals. The Original and Meaning of the Word Cardinal. Their pretended Privileges at this Day, &c.

NEXT after Honorius II, (whose Triple Crown was spurn'd off by Death in the Year 1130.) Innocent II. stands registred in the Muster-Roll of Popes. Though at the same Time Platina, and other Historians of that kind, tell us, That one Peter, by the Name of Anacleto II, was also elected by another Party: So that where the Right lay, neither we nor they can determine. Innocent was a stout Warrior, and had a Brush as soon as ever he was chose Pope, with Roger Earl of Sicily, for taking upon him the Lordship of Apulia, though his rightful Inheritance, because he did not first ask him Leave." Anacletus, in order to oppose such a boisterous Competitor, committed an Action which made him odious; for "being in Possession of the best Part of Rome, he made bold to seize, melt down, and dispose of divers superstitious Toys of great Value and greater Esteem, as golden Crucifixes, consecrated Crowns, hallowed Chalice, &c. that were repositd in several Churches, particularly that of St. Peter. We need not doubt but his Adversary laid hold of this Opportunity to fill the World with Clamours of Sacrilege, though probably he would have done the same thing himself, if he could have come at them. But for all his Outcries, seeing himself overpower'd, Innocent was glad to quit Rome, and retreat to Pisa, where for some time he kept his Residence. And it is not unworthy of Observation, what their St. Bernard (a great Stickler for this Innocent) writes upon that Occasion: Pisa (says he) now succeeds in the stead of Rome, and of all the Cities in the World is chose the principal of the Apostolick See. This has not fallen out by Chance, or thro' the Counsel of Man, but by Divine Providence, and the special Favour of God, who loves those that put their Trust and Confidence in him, who said to Innocent his Anointed, Take thine Habitation at Pisa, and I will bless it, and will dwell there, because I have chose it. (Bernardi Epist. 30.)

Afterwards to strengthen his Party, Innocent travelled into France, St. Bernard making not only that King his Friend, but also King Henry I. of England, (tho'

contrary to the Opinions of most of his Bishops, who seem'd rather inclinable to Pope *Anaclete*.) Thus these two Popes set all the Christian World in an Uproar; *Anaclete* from *Rome* thundered out *Excommunications* against *Innocent* and all his Adherents, and *Innocent* from *Clermont* and *Rheims* as fast *anathematized* him and all his Followers. As the Kings of *England* and *France* sided with *Innocent*, so the *Norman* Princes took part with *Anaclete*, (for he had obliged Earl *Roger* by giving him the Title of a King, which that foolish Age fancied a Pope had only Power to bestow.) *Anselm* also Archbishop of *Milan*, with all the Bishops of *Lombardy* his Suffragans, fell into the same Interest; and for holy Men, as St. *Bernard* preached up *Innocent*, so *Anaclete* was defended by *Sinoretus* Abbot of *Mount Cassin*, and all those of his Order, who were of great Authority, especially in *Italy*.

The Triple Crown hanging thus in *æquilibrio*, to turn the Scale *Innocent* contrived an Interview with the Emperor *Lotharius*, (who succeeded *Henry V.*) at *Leige*, where he accosted him with the old wheedling Compliment, *That he would be pleased, after the Examples of Charles and Otho*, (each of them deservedly surnamed *The Great*) to take upon him the Protection of the Church. *Lotharius* declared himself so to do, but upon Condition, *That the investing of Bishops, which the Church of Rome had taken from his Predecessor Henry, should be restored to him*. This Proposal amazed the Churchmen; the Author of St. *Bernard's* Life (l. 2. c. 1.) says, *They waxed very pale at it*; and well they might, for having with so much tugging gained that Point, they were not willing easily to part with it; and therefore St. *Bernard* begg'd the Emperor to wave that Demand, telling him, *'Twas below his generous Mind to make a Benefit of the Division of the Church*. So that at last *Lotharius* was content, if *Innocent* would promise to crown him Emperor as soon as he should be establish'd in his See at *Rome*. Pursuant to which Treaty, in the Year 1133, *Lotharius* with a great Force brought him thither; and *Anaclete* and his Abettors, not being able to continue longer Masters of the City, fled to the *Vatican*, and other Towers and Places of Strength, and there for the present secured themselves. In the mean time *Innocent* being received by the Citizens, crowned *Lotharius*; but withal caused to be painted upon the Wall the Solemnity of his Entrance and Coronation, viz. *Innocent sitting in a Pontifical Chair, and Lotharius upon his Knees receiving from him the Imperial Crown, with these Verses*:

*Rex venit ante fores, jurans prius urbis honores;
Post homo fit Papæ, sumit quo dante coronam.*

Thereby insinuating that the Emperor was his Vassal and Feudary, and held the Crown at his Courtesy.

But no sooner was the Emperor gone from *Rome*, but *Anaclete* and his Adherents descended from their Towers, and forced *Innocent* again to fly to *Pisa*, where in the Year 1134, he held a Council that confirmed him in the Papacy, and excommunicated *Anaclete*, who yet kept the Papal Chair at *Rome*, created Cardinals, Priests and Deacons, and made divers Ordinances, &c. for the Space of 7 Years and 9 Months, and then died. And now *Innocent* thought to rule all things at his Pleasure, but was in this disappointed; for the *Romans* wearied with the proud Tyranny of their Bishops, began to struggle for their antient Liberties; and made certain Senators, resolving to be governed as a Commonwealth. But this Project *Inno-*

cent resisted with all his Might, alledging that it was *St. Peter's Patrimony* in the Government, whereof none might meddle but himself, &c. and to fortify his Pretensions presently summoned a Council, where *Onuphrius* says were present a thousand Bishops. But we do not hear of any good they did, only they condemn'd *Anaclete's* Decrees, and ordain'd, *That no Lay-man should lay violent Hands on a Clerk.* So that it seems henceforwards the Priests might do what wrong, or commit what Villanies they would with Impunity, for no Man durst touch them: And was not this a goodly Branch of *Ecclesiastical Liberty*? A notable Bait for the Clergy to become obedient Sons to such an indulgent Mother Church?

This *Innocent* ordain'd, *That a Pope should celebrate Mass sitting.* It seems he was so far from paying Reverence to Man, that he was afraid he should give too much to God himself.

Next Pope was *Cælestine II.* who (as *Onuphrius* reckons) was the first that was ever chose by the Cardinals alone; and assigns the Reason why the People were excluded, viz. because they were excommunicated for being Rebels against Pope *Innocent*.

'Tis certain the Bishops of *Rome* till *Constantine's* Time were chose by the Presbyters. Afterwards those whom the Priests and People elected were confirmed by the Emperors; which Right of Confirmation likewise *Charlemaign* and his Successors took up and maintained, till now the Imperial Majesty was by the Means before cited so much weakned, and the Pope and Cardinals proportionably encreased in Power, that they not only hinder'd the Civil Magistrate and People from having any Hand in the Business, but also excluded the meaner Clergy, and usurp'd it wholly to themselves: And thus it continues to this Day; Popes are always chosen by and out of the College of Cardinals.

The Word *Cardinal* is derived from *Cardo*, the Hinge of a Door; and thence it came to signify Chief, or Principal, viz. that upon which a Thing or Affair most turns and depends; as East, West, North, and South are called *Cardinal Points of the Compass*; and Prudence, Justice, Fortitude, and Temperance, *Cardinal Virtues*. The Office first crept into the Church thus: Pope *Marcellus*, about the Year 300, appointed or laid out 25 Circuits, or Parishes we may call them, (some Authors call them *Dioceses*) in the City of *Rome*, to each of which he assigned a *Presbyter*, whose Business should be to baptize Infidels converted, and bury the Dead within the Precinct. These were afterwards called *Cardinal* or principal Priests or Deacons, because they had Cure of Souls committed to them, and other Priests and Deacons under them; and being in the City near the Pope, as he rose in Wealth and Pomp, they kept pace with him: *Ac ita quod principis oneri fuit, honori esse coepit.* And so that which in the Beginning was but a mean and burdensome Office, became a Name of Dignity; and from pitiful Parish Priests they now esteem themselves Equals at least to Princes. But this by Degrees and late; for *Polydore Virgil* laughs at Painters, that commonly represent *St. Jerom* with a Cardinal's Habit; Tho' (says he) at the Time when *St. Jerom* liv'd, that lofty Name of a Cardinal was not so much as heard of.

At this Day Cardinals are the Pope's great Council, the chief Limbs of Antichrist, *Membra specialia Papæ & pars corporis*, Special Members of the Pope and Part of his very Body. Infomuch that he takes no Oath of Fidelity from them, because (says the Canon Law) they are so united to him, that he would seem to swear

swear to himself; nay when sick, they cannot be let Blood without the Pope's special Licence. See *Compend. Diana*, p. 87.

Innocent IV, Anno 1244, ordained, that Cardinals should when they rid abroad always wear a red Hat, to shew that they would venture their Heads, and expose their Blood for the Interest of the Church. And to increase their Pride, Pope Paul II, about the Year 1471, ordered them to wear Robes of Scarlet.

Their other Privileges are such as these: Whereas all others (be they Emperors or Kings) must be glad to kiss the Pope's Foot, Cardinals are admitted to kiss his Hand and Mouth. *Lorius the Jesuit on Acts vi.*

If any one is carrying to Execution, and happens to meet a Cardinal, he is to be presently set at Liberty, it being a Privilege they have in that Case to save any Malefactor.

No Cardinal can be condemn'd for any Crime, unless he be first convicted by 72 Witnesses if he is a Cardinal Bishop, 64 Witnesses if a Presbyter, and 27 if he be a Deacon. *Comp. Diana*, p. 85.

Whoever shall offend or injure in any kind a Cardinal, and this, (according to some Doctors) if it be only by an injurious Word, *Rei sunt laesa majestatis quicunque sint, etiam Imperator ipse*, & incurrent in poenas Bullae Coenae. They are (by the Canon Law) guilty of High Treason, whoever they be, though it be the Emperor himself, and shall incur the Pains and Penalties of the Bulla Coenae, that is, Excommunication, Deposition, &c. Nay, this extends to offering any Affront to their Houses, or any Clerks that are their Favourites being in their Presence. *Comp. Diana*, p. 93.

Cardinals tho' Monks, and so having vowed perpetual Poverty, yet if once they are preferred to this Dignity, they may not only get what Money they can of their own, but also they may live on the Revenues of the Church; *Nam ad tantum, &c.* For (says our Author) to support the Honour of that Dignity which renders them Princes Ecclesiastick, they are bound in all things to use Pomp and Splendor, and sumptuous Furniture, and Ornaments of all Sorts. *Ibid.* p. 88.

Where is now the Humility, Poverty, and Self-denial recommended by Christ and his Apostles, when the pretended Governors of this Church must thus abound in Pride and Luxury?

Some Authors call them Princes in the City of Rome, in the City of Rome, where Business should be to be done, and where they are converted, and away the Dead within the Week. These were afterwards called Cardinals or principal Priests or Deacons, because they had Care of souls committed to them, and other Priests and Deacons under them; and being in the City near the Pope, as he rode in Wealth and Pomp, they kept pace with him: As the word *cardine* signifies a hinge, and so that which in the beginning was but a mean and burdensome Office, became a Name of Dignity; and from *cardinalis* Priests they now esteem themselves Princes as to Power. But this by Degrees and little and little, till they are Princes, that commonly represent the Pope, and so they are Princes, (says he) at the same time, that they are Princes.

PACKET

P A C K E T XII.

Quo jure Papa temporalem gladium sibi vindicat? Neque enim Petrus quod non habuit dare potuit; sed dedit successoribus quod habebat, sollicitudinem Ecclesiarum. I ergo tu, & usurpare aude aut dominans Apostolatam, aut Apostolicum Dominatum; quid alienos fines invadis? Bernardus l. 2. de Confid.

Boy-Cardinals. Two notable Repartees of Popes. The Manner of chusing Popes at this Day in the Conclave. The Pope's Revenues. The chief Policies whereby the Papal Monarchy upholds its Respect and Magnificence.

TO what we said in our last touching the Right of chusing Popes, and the Dignity of Cardinals, might be added several Things remarkable relating to that Subject; as,

How Pope Sixtus IV. made his Nephew Pedro de la Rovere a Cardinal, who was at that time not above 26 Years of Age, wholly devoted to all Kinds of Extravagance and Debauchery, insomuch that in two Years space he spent upon Whores Two hundred thousand Crowns, and then wasted with Diseases died most miserable.

How Leo X. was made Cardinal at 13 Years of Age by Pope Innocent VIII.

How Paul III. preferr'd his Grandson Alexander Farnese to the Ecclesiastical Purple when he was scarce so old.

How Pope Julius III. having exalted a fair young Stripling, whose worshipful Office had before been to feed and look after his Apes, to this Princely Dignity of Cardinalship; the rest of their Eminencies of the sacred College, somewhat scandaliz'd at such a Companion, began thus to expostulate, *What does your Holiness see in this young Man worthy of this Honour?* To which he briskly answered, *I pray what did you see in me when you chose me Pope?*

Or how John XXIV. got the Chair by Stratagem; for when the Cardinals were assembled together to chuse them a Pope, they desired him to nominate whom he would have, for they feared his Power; then says he, *Date mihi chlamydem Petri. & ego dabo Pontifici futuro; Give me St. Peter's Robe or Cloak, (a Garment used upon the Election) and I will give it to him that shall be our Pope.* But as soon as he had it, clapp'd it on his own Shoulders, and said, *Behold your Pope, I know none of you deserves it better than myself.* Nor was there any body that durst contradict him, and so it pass'd for a very fair Choice.

These and a Multitude of like Passages are recorded by Balaus Funccius, and other authentick Historians; but we shall rather on this Occasion chule to entertain our Readers with an Account, 1. Of the common Form of electing Popes in these

Times.

Times. 2. Of the *Revenues* of the Papacy. And, 3. Of the principal *Arts* whereby they keep up their Credit in the World.

The first *Sleidan* thus describes. In the Palace of the *Vatican*, there are amongst other Buildings five Halls, two Chapels, and a Gallery seventy Foot long. The Gallery is appointed for *Conference*; one Chapel for the Mass and for the Election, the other with the Halls for the Cardinals Lodgings. Every Hall hath two Rows of Chambers, hung at that time with *Violet Cloth*. Each Cardinal is allowed four Servants and no more; and when once they are come in, they must continue (unless sick) till the Election is over; and if they are once out, they cannot be admitted in again, to prevent their holding *Intelligence* with foreign Princes. To this *Conclave* is but *one Door*, with four Locks, one Key being in the Keeping of the Cardinals within, one the City Bishops have, another the *Roman Nobility*, and the fourth the Master of the Ceremonies. Thro' this Door is a *Wicket* or *Hatch*, only open'd at Dinner and Supper, thro' which they receive their Provision. All Day they use *Wax Tapers*, for their Lodgings have no Holes nor Windows to let in any Light. When they are proceeding to the Election, the Privileges of the Cardinals are recited, which each swears to observe in case he is chose Pope. Then the Master of the Ceremonies ringing a Bell, calls them all to *Mass*. After which each Cardinal has a List of all the Cardinals Names delivered to him; then he writes the Name of him whom he would have chose, in a Piece of Paper, goes to the Altar, prays, and puts that Scroll into the *Chalice*, and returns to his Seat. All having done so, the first *Cardinal Bishop* takes out all the Papers, and delivers them to the first *Cardinal Deacon*, who unfolds them, and without mentioning the Name of the Elector, reads aloud the Name of the Elected, and the first *Cardinal Priest* pronounces who has the *most Voices*; which done, he rings a *Silver Bell*, and a Pan of Coals is brought in, and all the little Papers wherein the Names were written are burnt.

He that has the most Votes, provided they exceed the Proportion of *two Parts of three*, is acknowledged Pope. But if the most Voices exceed not *two Thirds*, they must go to it anew; and if in thirty Days they cannot settle the Point, henceforth they are shut up without *Victuals, Fire, or Light*, till they agree. The *Wicket* before mentioned is called the *Golden Gate*, where stand Multitudes of People ready to receive the new Pope's Blessing, who also then remits to all that are present *all their Sins*; then he strikes on the Door with a *Golden Mallet*, which forthwith Workmen without break open. The Chips, Stones, Dust, and Dirt, which fall from the Gate whilst it is thus opening, are preserved as choice *Relicks*, and the Mallet is bestowed upon which of the Cardinals the Pope thinks fit. After this he is mounted on Men's Shoulders, and a Lump of Flax carried before him burning, and these Words used,----*Sic transit gloria mundi*. Then he is consecrated, crown'd, &c. This is the plain regular Way of Choice; but to reckon up the *Corruptions*, buying of *Voices*, setting some up for *Properties*, tearing of *Scrutinies*, &c. commonly practised, would require a Volume.

The ordinary temporal *Revenues* of the Papacy *Boterus* long since computed at more than *two Millions of Crowns per Ann.* wherein the Imposition or Tax paid his Holiness by the *Stews*, or publick *privileg'd Whores*, is not to be omitted; their extraordinary and (as they call them) *spiritual* Incomes are *inestimable*. *Pius V.* who ruled but six Years, got from the *Spanish Clergy* 14 *Millions*. *Sixtus V.* took from the *Jesuits* 20000 Crowns yearly Revenue at one Clap, (thinking

(thinking, as he had Reason, that they were too rich for Men that vowed Poverty.) Out of France they glean every Year above a Million of Crowns. Out of England, whilst it was the Pope's *puteus inexhaustus*, our Historians aver they squeez'd at least 120000*l.* per Ann. more at that time than the King's certain Revenue, for this was in the Reign of King Henry III. and yet then their Rapine was not come to the Height. Let other Popish Countries be rated accordingly, and then add the Moneys received for particular Pardons, Dispensations for unlawful Marriages, Profits of Pilgrimages, Indulgences, the Advantages at great Men's Death and Funerals; and what Arithmetician can state such a prodigious Intrado? So true is that Saying of Sixtus IV. *That a Pope can never want Money, so long as he is able to hold a Pen in his Hand.*

The Policies that support the Papacy are reducible to three Heads. 1. Those by which they engage the Affections of Princes. 2. Those whereby they secure their own Estate. And, 3. Those whereby they keep the People in Obedience.

1. They engage Princes to them by the following Methods.

1. The Donation of several Kingdoms to them that have no other Right or Title, cannot but oblige them to him, without whom they could lay no Claim to what they possess. 2. The Readiness of their Ministers to kill such as resist, deters Princes from offending them, since by a Writ of Excommunication they can arm any Sovereign's Subjects against him, and without levying a Soldier either utterly destroy, or bring him to Conformity. 3. Their Allowances of Marriages forbidden by God and Nature, obliges the Issue of such Beds to uphold the Pope's Authority, without which their Birth is unnatural, and themselves would be counted incapable of those Estates which by his Allowance they unquestion'd hold. 4. Their dispensing with the Oaths of Princes, whereby such Princes both preserve their Credit in not being perjur'd, as they think, since allowed by the Church, and also serve their own Turns; for which Conveniency they cannot be unthankful to the Papacy. 5. Their chusing the younger Sons of potent Families into their Cardinalships, by which means the whole Lineage are still ready to support the old Gentleman, as the chief Staff of their Brothers or Cousins Preferment and Fortune.

2. To secure their Estate they have pick'd out the firmest Foundation they could get, laying it in the Conscience of Men, by persuading them of their infallible Power, and the Jurisdiction they have over not only all God's Creation, Heaven, Hell, and Earth, but over their own self-created Purgatory too. To this add the innumerable Preferments they have in their Gift, to gratify Men of all Sorts and Humours, (having almost in their Disposal all the Bishopricks and Benefices in Italy, half in Spain, many in France, Germany, &c.) which keep the Clergy in perpetual Allegiance; for, *Where the Carcass is, thither will the Eagles resort*, especially since there they enjoy divers Privileges, which those of the Temporality are not allow'd. And after this consider the Multitudes of Monks, Friars, &c. all whose Hopes depend on the Pope's Safety. These are his standing Army, and are known to be constantly above a Million in Number, who yet are all maintained at other Peoples Costs, his Holiness, their Sovereign Prince, not disbursing a Penny for so formidable a Militia.

3. To retain People in Blindness and Obedience they have these Stratagems; 1. They deter them from reading the Scriptures, frightening them with the Perils they may incur by Misinterpretation. 2. They breed and cherish an Antipathy between Papists and Protestants, so that a Papist may not say Amen to a Protestant's

testant's *Deo Gratias*. 3. They debar them from all *Sound of true Religion*, prohibiting the Books of the Reformed Writers, and hiding even their own Treatises, in which the *Tenets* of the Protestants are but recited to be confuted; insomuch that in all *Italy* you shall seldom meet with *Bellarmino's Works*, or any of the like Nature, to be sold. 4. They forbid them as much as they can from travelling into, or trafficking with those Countries and People whom they call *Heretical*, lest they should be infected. 5. The Severity or rather Tyranny of the *Inquisition*, where it is, crushes all Beginnings or Inclinations of having their Eyes opened. Lastly, the *notorious Lies* wherewith they feed them, as well in magnifying their own Saints and religious Orders, as in reproaching their *Adversaries*; so that their People being restrained from Travel, have sometimes been taught to believe, that the Protestants are professed Blasphemers of God; that in *England* the Inhabitants are grown barbarous, and live in *Caves*, and eat young *Children*; that *Geneva* is an avow'd Sanctuary of Roguery, &c. Nay so impudent have they been in this Respect, that presently after the remarkable Judgment, which above a hundred Years ago befel their *Popish Conventicle* in *Black-friars*, they publish'd a Pamphlet which was commonly sold in *Italy* and *France*, intitled, *A Relation of God's Judgments shew'd on a sort of Protestant Hereticks, by the Fall of an House in Black-friars in London, in which they were assembled to hear a Geneva Lecture, Octob. 26, Anno Dom. 1623*. Thereby most wickedly affronting God, and abusing the World, as if that had been a Judgment on us, which in Truth was one upon themselves.

PACKET XIII.

A Jure Civili demanavit Jus Canonicum sive Pontificium, quod plerisque Sacrosanctissimum videri posset, tam ingeniose Avaritiæ præcepta ac Rapiendi formulas specie pietatis adumbrat.

Cor. Agripp. de Van. Scient.

A Discourse of the CANON LAW, its Original and Nature, how suppressed in England by Act of Parliament, &c.

“WE are now arrived at the *twelfth Century*, having deduc'd the Story of the *Bishops of Rome* to the Year 1143. Very near which Time that great Prop of *Papal Usurpation*, the *CANON LAW*, that had long before been hatching, was first midwiv'd into the World (in a *Body*) by *Gratian* and others: Which afterwards being studied in *Schools*, and encouraged by the *Hierarchy*, had such a *Vogue* as to check the greatest Powers in *Christendom*, and continues in no small (though very undeserved) Reputation in several Countries to this very Day. It would therefore be a great Failure in what we pretend to, if we should

not

not give the Reader a plain (though brief) Account of the Rise and Progress of this Ecclesiastical Engine; first, in general; and secondly, as it had, or has particular Reference to England.

As for the Original of what is called the CANON LAW, we may without injuring Truth thus draw its Pedigree:---After Constantine the Great had restored Peace to the Churches, the Bishops of Rome being by the Favour of Princes increased in Honours and Riches, the Spirit of Pride and Ambition entred into them, and gathered Strength by Degrees, suggesting, That because the Dignity of the first See was willingly granted to them, therefore they ought to have Dominion over all other Churches: And that as Rome (I mean the Commonwealth thereof) ruled over other Cities and Provinces, so the Bishop of Rome, as a Spiritual Monarch, must rule over all other Bishops; that therefore to him they must from all Parts of the World appeal, and from him receive Orders and Decrees. Thus the Church of Rome, (that is, the Pope and his dependent Creatures) having by the various Subtilties and Encroachments before mentioned, usurped to itself an absolute Dominion, and being become a Politick Body, only nominally Spiritual, found it necessary to have a certain System of Laws, whereby to govern and preserve itself: But so far had she deviated from the primitive Platform, that the Rules of Holy Scripture would by no means suit such an over-grown Monster, and therefore she was forc'd to invent new ones of her own, and yet still obtrude them on the World as Divine Prescriptions: Hence came those Falsifications of the Acts of divers Councils, the forging of Canons in the Name of the Apostles, and antedating others, wresting of Scriptures and the Writings of the Fathers, &c. Their Advice had often been desired by their Fellow-Bishops; sometimes, in Cases of Controversy, Appeals had been made to them; and oftner by their ambitious and pragmatick Humour, they had made bold to send abroad (like Dictators) their Orders in Matters of Ceremony and external Government of the Church. All these being carefully registred, each former Usurpation serv'd as a Precedent to justify a greater afterwards, interpreting the friendly Admonitions and Arbitrements of their Predecessors, to be Oracles proceeding from a just Jurisdiction; and whatever they at any time (though never so groundlessly) had decreed, must be observed as an inviolable Law: All which being fardled up together, and new-cast in the fiery Noddles of certain superstitious Zealots, out came this (not Golden, but) Leaden Calf, the venerable CANON LAW, and strait all the World fell down before it, and began to worship the Image of the Beast.

This will better appear, if we consider its Nature and Parts: The whole Body of the Canon Law pretends to consist partly of certain Rules taken out of the Holy Scriptures, partly out of the Writings of the Fathers, partly out of the Ordinances of General and Provincial Councils, and especially of the Decrees of Popes in former Ages: Which last indeed comprehends all; for the Popes wrest the Scriptures, weed the Fathers, and take upon them at Pleasure to approve or disapprove Councils. It is commonly divided into two principal Parts, the Decrees, and the Decretals.

I. The DECREES are Ecclesiastical Constitutions made by the Popes and Cardinals, proprio motu, at no Man's Suit. And these were first gathered together by Ivo Bishop of Carnat, who lived in the Time of Pope Urban II, about the Year of our Lord 1114, but afterwards polished and perfected by Gratian a Monk, of the Order of St. Bennet, about the Year 1149, at Bononia, in the Monastery of St.

Felix; whose Work being perused by Pope *Eugenius*, (to whom he was *Confessor*) was by him allowed to be read in *Schools*, and alledged for *Law*.

These *Decrees* are divided into three Parts; the first sets forth the *Rights*, *Dignities*, and *Degrees* of *Ecclesiastical Persons*, and the Manner of their *Elections*, *Ordinations*, and *Offices*, and consists of 101 *Distinctions*. The second marks out the *Causes*, *Questions*, and *Answers* of this *Law*, which are in Number 36. The third teaches you the *Trick* how to consecrate all sacred Things, as hallowing of *Churches* and *Bells*, what *Holy-Days* must be observed, what *Ceremonies* used in *Baptism*, &c. All which is contained under five *Distinctions*.

2. The *DECRETALS* are *Canonical Epistles*, written either by the *Pope* alone, or by him and his *Cardinals* together, at the Instance or Suit of some Party, for determining some *Controversy*; and have in themselves the Authority of a *Law*. Of these too there are *Three Volumes*; the first compiled by *Raymundus Barcinus*, by the Command of Pope *Gregory IX*, about the Year 1231, and Published by him to be read in *Schools*, and used for *Law* in all *Ecclesiastical Courts*. The second, the Workmanship of Pope *Boniface VIII*, about the Year 1298; by which as he added some things to the *Ordinances* of his *Predecessors*, so he pretended to take away many things that were contrary to themselves, and superfluous. The Third Volume of the *Decretals* is called the *Clementines*, because made by Pope *Clement V*, about the Year 1308.

To which may be added the worshipful *Laws* called the *Extravagants*, framed by *John XXII*, and some other *Bishops* of *Rome*, all which are reckoned as *Branches* of the *Canon Law*.

By the Authors you may guess at the Work; as the whole Body of it comes from the *Pope*, so its main Scope is to assert and enlarge his pretended *Prerogative*, and add to the *Pomp*, *Pride*, and *Covetousness* of the *Clergy*. To reckon up all its impudent *Lies*, gross *Errors*, contemptible *Follies*, sordid *Flatteries* to the *Papacy*, traiterous Positions against *Princes*, and down-right *Blasphemies* against *God* himself, would require a Volume. Therefore we shall only add a few Notes of the Excellency of this *Popish Law*, from *Cornelius Agrippa*, who was himself a *Graduate* therein, being *utriusque Juris Doctor*.

By this *Law* (saith he *De Van. Scient. cap. 92.*) we learn that the *Patrimony* of *Christ* consists of earthly *Kingdoms*, and *Donations* of *Cities*, and *Foundations* of stately *Palaces*, and *Riches* and *Possessions*; that the *Ministry* of *Christ*, and *Primacy* of the *Church*, is *Dominion* and *Empire*; the *Sword* of *Christ*, *Legal Jurisdiction*, and *Temporal Power*; that the *Rock* on which the *Foundation* of the *Church* is laid, is the *Person of the Pope*; that *Bishops* are not only *Ministers* of the *Church*, but *Heads* too; that the *Goods of the Church* are not so much the *Doctrine of the Gospel*, a vigorous *Ardour of Faith*, and pious *Contempt* of the *World*, as *Tributes*, and *Tithes*, and *Obligations*, and *Purple*, and *Mitres*, *Gold*, *Silver*, *Jewels*, *Estates*, *Money*, and *Power*; that 'tis the Part of the *Christian High-Priest* to wage *Wars*, dissolve *Leagues*, dispense with *Oaths*, absolve *Subjects* from *Obedience*, and turn the *House of Prayer* into a *Den of Thieves*; so that he may lawfully depose any *Bishop* without any Cause, give away what is none of his own, commit *Simony*, grant Leave to break *Vows*, dispense against the whole *New Testament*, and carry a third Part and more of the *Souls of the Faithful* to *Hell*, and yet none may say to him, Why dost thou so? That the Office of *Bishops* now-a-days is not to preach the *Word of God*, but to confirm

confirm Children, by giving them a gentle Cuff on the Ear, confer Orders, dedicate Churches, baptize Bells, consecrate Altars and Chalice, bless Vestments and Images; whilst those amongst them that are Masters of a more towering Ingenuity, leave even these things to be dispatched by I know not what titular Bishops, whilst they are employed in the Embassies and other Affairs of Princes, or attending upon Queens; judging it a sufficient Cause to excuse them from serving a God in the Church, if they do but magnificently worship the King at Court, &c." Thus far the very Words translated of Agrippa, who thus concludes this Subject.---*Non sunt hæ leges & Canones à Deo, nec ad Deum; sed à corruptâ hominum naturâ ingenioque profecta, & ad quæstum & avaritiâ excogitata.*---These Laws and Canons are neither of God, nor tend to his Service, but proceed from the corrupt Nature and Wit of Men, and were invented for Gain and Covetousness.

Thus much for the Original and Nature of the CANON LAW; next let us consider the Methods whereby it prevailed in the World, and particularly how it came first into England.

The Roman Bishop having grasp'd a kind of Ecclesiastical Empire, and obtained from an Emperor fitted for his turn, a Title suitable thereto, viz. that of UNIVERSAL BISHOP; this was enough to make him and his Canons pass for current throughout all the Territories of his Benefactor. But Britain was abandoned by the Romans above 150 Years before, and now owned no Subjection to the Imperial Power; so that, tho' the Emperor could prefer his Chaplain's Power or Honour as far as his own extended, which was to the French Shore, yet Britain was in another World, under the Saxons Power; and indeed scarce worth his Holiness's looking after, till the Plundering was over, and the Saxon Affairs settled, that some Fat might be had: And then presently an Instrument was sought for the Work, and none found so fit to wind up the Saxon to the Roman Bent, as a Monk, that was an holy humble Man in the Opinion of all, but those who were so in truth, and kneel'd him. This was Austin (of whose Arrival and Carriage we gave you an Account in its proper Place.) His Errand was pretended to bring Religion to the Saxons in England, and therefore they give him the Title of the Saxon Apostle. But to be plain, it was to bring in a Church Policy, with a kind of Worship that rendred the Latraria to God, and the Dulia to Rome. The Saxons were not wholly destitute of Christianity, the British Bishops, with whom they had long conversed, being at that Time the clearest Lights that the Northern Parts of the World could boast of. So that take Austin at best, he can but be said to bring Religion to the South-Saxons after the Roman Garb; and his hottest Disputes about Easter, Tonsure, the Roman Supremacy, and his own Legatine Power, together with his worthy Queries to the Pope, all shew that he regarded more the Fashion than the Thing; and the Fashion of his Person, more than the Work he pretended. For he loved State, and to be somewhat like to the Legate of an Universal Bishop; and therefore of a Monk he suddenly becomes a Bishop in Germany, before ever he had a Diocese, or saw England; and when he found his Business like to thrive, he returns, and was made Archbishop of the Saxons, before any other Bishops were amongst them, with Title of Supremacy over the British Bishops, that never submitted to him.

By the active Industry of this Austin, the Pope first set his Foot in England, and thenceforwards pretended a Jurisdiction, and that his Canons and Decrees must be here obey'd, and not a little Share of Power did Church-men obtain during the Government of the Saxons. They entred upon Affairs of State, became Lovers of Lordships,

Lordships; and if in any thing they served their Country, were careful to serve their *Great Master at Rome* much more. But though several Synods or Provincial Councils were by them held, yet still both the King and other Lay-men were wont to be present; and all the way they had to enforce Obedience to their Canons, (besides the pretended Obligation of Conscience, and Terrors of Excommunication) was in the Hundred and County Court, wherein the Bishop only assisted, and was join'd with the Sheriff to see Justice done. But after the Norman Invasion, the Canon began to roar much louder: For then it was ordain'd, That no Offence against the Bishops Laws should be handled in the Hundred, nor any Case concerning the Regiment of Souls be brought before any Secular Judge: But that all Delinquents against the Laws of the Church should answer such Crimes in a Place appointed by the Bishop for that end: And that the Trial of all such Matters should be according to the Canons, and not according to the Law of the Hundred. That is, not by Jury, but by Witnesses, or without Accuser, or by meer Scrutiny or Suspicion, &c.

Thus the Canon had got now a peculiar Court of its own, and so grew every Day more boisterous till King Henry VIII. clipped its Wings, and prohibited the Practice of any such Popish Law within his Dominions, by Act of Parliament.

PACKET XIV.

Nil in Religione ferè rectum, in Moribus nihil sanum, nihil in CONSCIENTIIS LIBERUM, nec in Cultu sincerum relinquebatur; nec in LEGIBUS quicquam nisi quod ad INUTILES quasdam CEREMONIAS, vel absurda dogmata, vel ad Ordinis magnificentiam tuendam pertinebat. Reform. Leg. Eccles. per Regem Edward. VI. In Præfat. J. F.

A further Discourse of the CANON LAW, whether now of any Force in England. The Statute of 25 Hen. VIII. cap. 9. considered and explained. The Jurisdiction of Protestant Bishops, how grounded, &c.

IN our last Packet we enquired into the Original of the Canon or Pontifical Law, and how it came amongst our Ancestors: For the vast Body of the Roman Empire, like one wasting with Age, died upwards, and left the Britons to their own Laws, before the Second Beast [the Papacy] was grown up; which being young, was nourished under the Imperial Law of the First Beast, till it grew as strong as its Dam, and began to prey for itself; and then the Empire perceiving its own grey Hairs, and the youthful Courage of this Upstart, was glad to enter into a mutual League with it: This to maintain the Ecclesiastical Monarchy of that, and that to support the Imperial Monarchy of this; just as Popery and Tyranny in later Times combin'd interchangeably to advance each other. And so became the Canon and Imperial Laws to be united, and the Professors to be *Utriusque*

que Juris. But this *Parity* continued not long; the young *Beast* look'd like a *Lamb*, but spake like a *Lion*, and laid about him like a *Dragon*; whereas on the other Side the *Eagle* had moulted its *Feathers*, and could tower no more: So that in a short time the *Pope* was too hard for the *Emperor*, and the *Canon Law* topp'd the *Imperial*; yet still allowing it to serve a Turn: And so the *Professors* of both *Laws* became *Students* in the *Civil*, but *Practisers* in the *Canon*. This *Composition* thus made beyond the Seas, *Austin* the *Monk* sily wafts it over (though in itself a kind of *Contraband Commodity*) into *England*, where it remain'd many Years, but in a weak ricketty Constitution; till at last well suckled by several haughty *Prelates*, as *Thomas Becket* and others, it grew rampant and unruly: And though often the *Civil Authority* gave it *Daisy-Roots* to hinder its Growth; as the *Statutes* of *Provisors*, of *Mortmain*, of *Præmunire*, &c. yet nothing could effectually repress the *Monster*, till our *English Hercules*, *King Henry* the Eighth, gave it a mortal Wound.

This was done by an *Act of Parliament*, in the 25th Year of his Reign, (which though once repealed in *Queen Mary's* Time, was again revived *primo Elizabethæ*, and therefore we are to esteem it still in Force:) In and by which, the ultimate Scope and Meaning of the *King and Parliament* appears to us (with all Deference to the better Judgments of the *Gentlemen of the long Robe*, as a Matter in their proper Province) to be thus, viz.

That such *Canons, Constitutions, and Ordinances Synodal or Provincial*, which before that Time had been devised or ordained by the *Clergy* of this *Realm*, and which should be found not contrary or repugnant to the *Laws of God*, or of the *Realm*, or *Prerogative of the King*, should only and alone be authorised, used, and practised. And consequently, that all *Canons, Constitutions, and Ordinances, Papal, or made by Foreign Power without the Realm*, should wholly and utterly be abrogated, annulled, abolished, made void, and no more in any Court to be enforced, insisted upon, or alledged.

That this is the natural Intent and Sense of this *Statute*, will be evident, if we consider and compare its several Branches.

1. The *Petition and Submission* of the *Clergy* is thus recited: *Whereas the King's humble and obedient Subjects the Clergy, &c. have submitted themselves, and promised In verbo Sacerdotii, [upon their Priesthood] That they will never henceforth presume to attempt, alledge, claim, or put in ure any Canons, Constitutions, Ordinances, Provincial or other; or enact, promulge, or execute any new Canons, &c. And whereas also divers Constitutions and Canons, Provincial or Synodal, heretofore enacted, be thought prejudicial to the King's Prerogative Royal, &c. The said Clergy have most humbly besought the King's Highness, that the said Constitutions and Canons may be examined and judged by the King and 32 Persons; and that such of them as upon such Examination shall be approved to stand with the Laws of God, and consonant to the Laws of this Realm, may stand and be in Force.*

2. Then comes the Body of the *Act*,---Be it therefore enacted, That they the said *Clergy*, nor any of them, shall from henceforth presume to attempt, alledge, claim, or put in ure any *Constitutions or Ordinances Provincial or Synodal*, or any other *Canons*. And forasmuch as such *Canons, Constitutions, &c.* as heretofore have been made by the *Clergy* of this *Realm*, cannot at present be examined, by reason of the shortness of Time: Be it enacted, That the *King* shall have Power to commissionate 32 Persons for that Purpose, who shall review and examine the said *Canons Provincial* and

and Synodal heretofore made: And such of them as the King and they shall adjudge worthy to be continued shall be kept, and all the rest never be put in Execution within this Realm.

3. There is a Proviso in these Words: Provided that such Canons, Constitutions, Ordinances, and Synodals Provincial, being already made, which be not contrariant, &c. shall now still be used, as they were before the making of this Act, till such time as they be viewed, &c.

Pursuant to this Statute and the like, Anno 3 Ed. VI. there were both in King Henry VIII. and King Ed. VIth's time, some Persons nominated to make such Review, and prepare a Model of Ecclesiastical Laws; of which there is a compleat Draught extant in Print, but the same was never confirmed or approved, and so signifies no more than if nothing had been done.

But by the Words of the said recited Act, these Particulars seem principally intended, and necessarily inferr'd.

1. An utter and absolute Abolition of all Canons, Constitutions, Ordinances, and Synodals before that Time made, either by any foreign Power without the Realm, or by the Clergy of the Realm, in any Provincial or Synodical Assembly whatsoever. For first, the Clergy promise that they will not, and then this Law enjoins that they shall not alledge, claim, or put in ure any Constitutions, Provincial or Synodal, or any other Canons. Now if they were not to be used, nor so much as alledged, 'tis plain they were at once all abolished.

2. A Review and Examination of all Canons, Constitutions, and Ordinances Provincial or Synodal, before that time made by the Clergy within the Realm.

3. Because the Church should not utterly be destitute of all Canons, Provincial or Synodal, a temporary Re-establishment, or Permission of such of the said Canons Provincial or Synodal, that is, such as had been made by the Clergy in England only, as were not burdensome to the People, contrary to the Law of the Realm, nor prejudicial to the King's Prerogative, was agreed upon, till the said Provincial Canons were searched, viewed, and examined.

4. All Papal and foreign Canon Law before that time made without the Realm, being thus forbidden to be alledged, claimed, or put in ure, and by consequence banished, abolished, and made void, unless the same be again revived and re-established, (as hitherto it hath not been, and we firmly trust never shall be in England) it follows that it remains annull'd and prohibited still; so that no Part, Branch, or Text thereof ought to be claimed, alledged, cited, prosecuted, or insisted upon in any Court, or by any Judges, Council, or Advocates within this Realm.

5. 'Tis no less plain, that no Part of Foreign and Papal Canon Laws was ever intended to be re-authorized, because that or any Part thereof was never committed to the View and Examination of the King and 32 Persons. The King therefore and 32 Persons by Virtue of this Act, not having any Authority to view, search, and examine any foreign Canon Law, though he and they had deemed and adjudged any Part thereof worthy to have been continued, kept, and obeyed, yet had not the same hereby been of any Force or Validity; for only such Canons, Constitutions, and Ordinances, Provincial or Synodal, (being not contrary, onerous, or prejudicial to the King, to the Laws, or to the People) were to be re-established, as were committed.

Lastly, as for such Canons and Constitutions Provincial, as are by the Proviso in this Statute allowed to be used and practised, till such time as they should all be examined,

examined, and those that were fit to be continued and re-established, they are to have these two Qualifications.

1. They must not be contrary to the Law of God, nor grievous to the People, nor repugnant to the *Laws, Statutes, and Customs* of the Realm, nor prejudicial to the King's Prerogative.

2. They must be such as were before the making of this Act in Use or Practice, for so are the express Words of the *Proviso, They shall now still be used and executed as they were before the making of this Act.* So that if before the making of the Act they were either *disus'd*, or never practised, then ought they neither to be used nor practised since; and seeing 'tis a Maxim in Law, *Quod facta non præsumantur, that Matters of Fact are never to be presumed, but proved*; it seems incumbent on any that shall offer any such Provincial Canons to Practice, to shew how they have been used and executed here before the making of the Statute, e'er he can say that they are by Law established or allowed amongst us.

From what hath been said touching the Voidance, Abolition, and Nullity of Foreign and Papal Law, (both which and the Civil Law were in truth never any Part of the *Laws* of this Realm, otherwise than only by *Sufferance*, as appears by the Preamble of the *Stat. 25 H. 8. cap. 21.*) it follows by Virtue of that Axiom, *Sublato Principali tolluntur Accessaria*, that all Offices and Functions of Papal Legates *à latere*, Papal Archbishops, Papal Bishops, Papal Suffragans, Papal Archdeacons, Papal Deans and Chapters, Papal Archpriests and Priests, Papal Deacons, Papal Subdeacons, Papal Chancellors, Papal Vicars-general, Papal Commissaries, Papal Officials, and whoever else they were, that meerly depended upon their Authority, and as derived from, or vested with any Power by *that Law*, were therewith *annull'd*, and left without any Foot to stand upon.

But if any *curious* Heads should then inquire, by what *Law* or Authority the Right Reverend and Reverend Protestant Archbishops and Bishops of the Church of *England*, their Surrogates, Commissaries, &c. do since exercise Jurisdiction, hold Courts, &c. it may be answered:

1. That as their Lordships scorn to *claim*, so they cannot derive such Power from any foreign Canon Law, because the same with all its Dependance is excluded and abolished as aforesaid.

2. 'Tis said that *Spiritual Jurisdiction*, we mean here not that properly called *Spiritual*, which consists and is conversant in *Preaching the Word*, administering the *Sacraments, Ordaining, Excommunicating*, and if there be any other spiritual Power of like Property and Nature; but such Power in a large Sense, and by Custom *so call'd*, whereby Peace and Justice is preserved in external things peculiarly appropriated unto *Ecclesiastical Persons or Affairs*; such latter Power did appertain unto Bishops, before the making of the said recited Statute, they being *Ordinaries* as well by Custom, and Canons, Constitutions and Ordinances, *Provincial* and *Synodal*, as by *foreign Canon Law*.

3. There are two Statutes, *viz. 25 Hen. 8. cap. 16, and 20. That the Archbishops and Bishops shall be obeyed in all things according to the Name, Title, Degree and Dignity, that they shall be chosen or presented unto; and exercise all things appertaining to their Office or Order, with all Ensigns, Tokens and Ceremonies thereunto lawfully belonging, as any Archbishop, or Bishop, might at any time before do, without offending the Royal Prerogative, and the Laws and Customs of the Realm.*

Whence it seems that by Custom, Canons Provincial, and Statute Law, Bishops do remain Ordinaries, and consequently vested with the Jurisdiction they pretend to.

But as to *this*, and *that* other sometimes more controverted Point of *issuing Process in their own Names*, and not (as all common Law Courts do) in the King's, (though both deriving from the *same Fountain of Authority*) we shall only say, That as to debate the same is not necessary to our *present Work*, and that the same are perhaps Subjects too *high* or *intricate* for our groveling *Abilities*, (whose *Duty* and *Inclinations* lead us rather to *obey* than *question* the Power of *Superiors*) so it cannot be supposed in reason, that Persons of their *Loyalty*, *Learning* and *Discretion*, would attempt (especially in *constant Practice*) any thing wherein they are not sufficiently guarded and warranted by the *Law of the Land*."



P A C K E T X V.

*Roma capit Marcas, Burfas exhaurit & Arcas;
Ut tibi tu parcas, fuge Papas & Patriarchas.*

The History carried on. The Story of the English Pope, Adrian IV. and his insolent Practices, bestowing the Emperor for not holding his Right Stirrup, &c.

"**W**E interrupted the Thread of our *Papal History* at *Cælestine II.* who died in the Year 1143. The next was Pope *Lucius II.* who held the Chair but 11 Months, and is famous for nothing but his exciting the Princes of *Europe* to an *Holy War* against the *Saracens*. For in those Days instead of converting *Heathen Nations* by the *Sword of the Spirit*, and Preaching the *Word of Life* in Demonstration and Power, the Business of promoting *Christianity* was thought to consist in quarrelling for Possession of the *Land of Canaan*, and the scarce known Ruins of *Jerusalem*; and he was esteemed the most zealous Adorer of the *Prince of Peace*, that had butchered most of his Fellow-Creatures; as if the blessed *Jesus*, that declared *his Kingdom was not of this World*, needed such ill-acquired temporal Dominions, or did (like the Idol *Moloch*) delight in *human Victims*, Blood and Slaughter.

After him came Pope *Eugenius III.* elected after a long *Brangle* by the Cardinals; but the People of *Rome* opposed both the Choice, and his Government of the City, having appointed *Senators* and a *Patricius* (as they called him) to rule that State. Wherefore, whether to shew his *Scorn* of the City, or for that he found himself there in Contempt, hated and in Danger, he fled thence by Night, and was consecrated at *Viterb*, contrary to antient Custom. But when by the Mediation of *St. Bernard* he thought he had appeased them, he returned to *Rome*, and mainly endeavoured to juggle the beforementioned Magistrates out of their Office, yet was forced soon after to depart again; and from thence under Colour of renew-
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ing the War of the *Holy Land* passeth into *France*, persuading himself that by feeling the Damage of his Absence, they would become more tractable; but they (valuing, it seems, their Liberty more than any *pecuniary Advantages*) appearing nothing aggrieved thereat, he returned into *Italy*, and died in the Year 1153, at *Tivoli*. As if the Drift of the *Romans* had been to shew that they would live without a *Pope*, and of the *Pope* that he could be without *Rome*. And yet even in those Days we hear of nothing more in some modern Historians, than the *Pope's* sitting at the *Vatican*, and of the Chair of *St. Peter's* being eternally fix'd at *Rome*.

Then came *Anastasius IV.* who ruled but 16 Months, and was only so far commendable, that he did no *Villany* worth speaking of.

After him succeeded *Adrian IV.* who being an *Englishman*, it will become us to be a little more large and curious in describing his Life and Exploits.

He was born near *St. Alban's*, some say a *Villain* or *Bondman* to that *Abbot*; others say he was a *spurious* Child exposed by his Parents, most probably some *Monk's Bastard*, and therefore brought up amongst them, and called (for I know not what reason) *Break-spear*; but when at last he came to take *Holy Orders*, he was repulsed, as being incapable by the Canons, by reason of the *Illegitimacy* of his Birth. Hereupon he travels beyond the Sea, and in process of Time having done some Feats in converting some of the Inhabitants of *Norway* to the Profession of Christianity, he was made a Cardinal, and now elected *Pope*; yet to affront the People of *Rome*, he would not be consecrated at the *Lateran*, unless first they would drive out of their City one *Arnold*, who for some time had preached there very boldly against the *superfluous Pomp and Covetousness of Popes*, and unless also they would put down their *Consuls* or *Senators*, and submit wholly to his Government. This they not only refused to do, but also wounded one of his Cardinals; which so enraged the *Pope*, that immediately he laid his heavy Curse of *Excommunication* upon the whole City; a *Bugbear* in those Days so terrible, that it soon made the trembling Multitude promise to submit to his Pleasure, who with his Court was retired to *Orvietto*.

In the mean time the Emperor *Conrad* dying in the Year 1152, *Frederick* his Nephew (surnamed *Barbarossa*) succeeded him in the Empire; and according to the new *Mode*, which later *Popes* had introduced, must make a Journey into *Italy* to be crowned by his *Holiness*. And here we shall meet with a notable Example of *Papal Insolence*, scarce to be parallel'd in Story. The said Emperor approaching on that Errand, met *Pope Adrian* at *Viterb*, and as soon as he came into his Presence, stepped to him on Foot, and held his Stirrup very officiously whilst he alighted from his Horse, and so conducted him into his Tent. There the Bishop of *Bamberg* speaking on the Emperor's behalf, declared to *Adrian* with much Respect, That all the Church was come from the End of the World to bring him this Prince; and that since prostrate at his holy Feet he had rendered him due Honours, he besought his Holiness to set the Imperial Crown upon his Head. To which modest Request the proud Prelate returned this Answer, (as we find it in *Helmoldus*, an Author of good Credit, In *Historiâ Sclavorum*, cap. 81.) viz. Brother, these are but Words that thou tellest us; thou sayest thy Prince hath given due Reverence to *St. Peter*, but *St. Peter* hath rather been thereby dishonour'd, for instead of HOLDING OUR RIGHT STIRRUP HE HATH HELD THE LEFT.

This being told by an Interpreter to the King, (for so he was called, and not Emperor till crowned) he humbly answered---Tell him that it was not thro' want

of Devotion, but of Knowledge, for I have not much learned to hold Stirrups, and he is the first (to my knowledge) that ever I did that Service to. The Pope replied, If he have through Ignorance neglected that which is most easy, how think ye that he will acquit himself of that which is greater? Then said the King somewhat offended, I would gladly be instructed whence this Custom at first took its Original, from GOOD-WILL, or of DUTY; if from Good-will only, then the Pope hath no Cause to complain, if I have failed in a Service which is but arbitrary, and not of Right; but if you say that of Duty from the first Institution this Reverence is due to the Prince of the Apostles, what imports it whether the RIGHT or the LEFT STIRRUP be held, provided Humility be observed, and that the Prince prostrate himself at the Pope's Feet?

These are the very Words of *Helmoldus* relating this Matter at large, which he thus concludes, *The Point was long and eagerly disputed, and in the end they departed each from the other (sine osculo pacis) without the Kiss of Peace.* But afterwards several of the Lords with many Persuasions prevailed with the King to intreat the Pope to come again into the Camp, and then he received him *integrato officio*, with intire Duty, (that is, he held his Right Stirrup.) But whilst they all rejoiced at his Reconciliation, thinking all had been well, *Adrian* said unto them, There remains yet one thing more for the Prince to do; he must conquer *Apulia* for St. Peter, which *William* of Sicily possesseth by Force; and when that is done, let him come to us to be crowned. See *Otho Frising. de gestis Frederici, L. 2. cap. 20.* This new Bone cast in raised new Disputes, but after much ado upon the Emperor's solemn Promise to do the Jobb after his Coronation, the Pope was pleased to set the Crown upon his Head with the usual Solemnities, but not without great Tumults of the People and some slain.

Armed now with the Emperor's Authority and Force, Pope *Adrian* apprehends the beforementioned *Arnold* the Preacher in *Tuscany*, condemns him on Pretence of *Heresy*, burns him, and causes his *Ashes* to be cast into the *Tyber*. Nor is he less severe with the said *William* King of Sicily, who had possessed himself of certain Territories, which *Adrian* alledged did belong to St. Peter's Patrimony; for first he excommunicates him, and absolves all his Subjects from their Oath of Allegiance, *Quo facilius à Rege deficerent, nullo jurejurando adstricti; To the intent (saith Platina) that they might the more readily desert and rebel against their King, when they should find themselves not bound by any Oath to obey him.* And then marches in Person towards him, and takes away the greatest Part of his Kingdom; and by a League with *Emanuel II.* Emperor of *Constantinople*, so streightned the said King of Sicily, that he was glad to sue for Mercy, and offered not only to restore all that he had taken from the Church, but also of his own accord to give some other Demesnes thereunto, and to assist his Holiness in keeping the rebellious Romans in due Obedience to the Commands of the Church; whereupon the Pope confirms to him the Title of King of both Sicilies; but wisely shackling his Conscience first with an Oath, that he should not any time thenceforwards attempt any thing that might offend Holy Church.

The Emperor in the mean time sitting quietly at home, began to consider with himself how the Pope had extorted from his Predecessors the Investing of Prelates, how he had pilled and polled Christendom by his Legates, and been the principal Sower of Sedition throughout the Empire. In order to the redressing of these Abuses he began to require of all the Bishops of Germany Homage, and an Oath of Allegiance,

giance, the Form whereof ran thus: *I promise that henceforwards I will be true and faithful to Frederick the Emperor of the Romans my Lord; I will not take away from him his Royalties, I will execute all his Commands to do Justice, &c.* (*Sigonius de Regno Italiae, L. 12.*) Likewise he commanded further, *That none of his Subjects should appeal to Rome; and that if any Legates should come from the Pope without his sending for them, they should not be admitted into Germany.*

This vex'd Pope Adrian to the quick, who forthwith dispatches the following swaggering Epistle to the Emperor.

Adrian, Bishop, Servant of the Servants of God, to Frederick Emperor, Health and Apostolical Blessing. *The Law of God as it promiseth to them that honour Father and Mother long Life, so it threatneth the Sentence of Death to them that curse Father and Mother. We are taught by the Word of Truth, That every one that exalteth himself shall be abased.* [Observe how Satan cites Scripture, and Lucifer preaches Humility.] *Wherefore my well-beloved Son in the Lord! We marvel not a little at your Wisdom, in that you seem not to shew that Reverence to blessed St. Peter, and to the Holy Church of Rome, which you ought: For in your Letters sent to us, you place your own Name before ours, wherein you are guilty of Insolence, yea rather (to speak truth) of Arrogancy. What should I here recite to you the Oath of your Fidelity which you swear to blessed St. Peter and to us, and how you observe and keep the same, since you require Homage and Allegiance of them that be God's, [he means the Bishops, &c.] and all the Sons of the Most High, and presume to join their Holy Hands with yours; seeing also that you exclude not only out of your Churches, but from your Cities too, our Cardinals, whom we send as Legates from our Side. Amend therefore I advise you, Amend; for while you go about to get those things you have not, I fear much your Honour will lose the things you have. Thus fare you well.*

To this the Emperor answers very smartly, amongst the rest using these Expressions: *Whatsoever Regality or Patrimony the See of your Papacy hath, was it not given them by Princes? --- Why may we not justly require Homage and Allegiance of them, who though God's by Adoption, yet hold Lordships of us; since he who is both your Master and ours, (taking nothing from any King, or of any Man, but giving to all Men Goodness) paid Toll and Tribute both for himself and Peter to Cæsar, giving you Example to do the like? Wherefore either render again your Lordships and Patrimonies which you hold of us; or at least if you find them so sweet that you are not willing to part with them, yet give that which is due to God unto God, and unto Cæsar what is due to him. As for the Cardinals we exclude them, for that we see them to be not Teachers, but Destroyers of our People; not Repairers of Peace, but Rakers for Money, &c.*

Hereupon the Pope excommunicates the Emperor, and many tart Messages passed between them, till the Pope finding his Roughness little available, began somewhat to comply, and by fair Interpretations to sweeten several obnoxious Expressions in his former Letters; and so without firm Friendship, or open Hostility, the Emperor spun out the rest of Pope Adrian's Days, who continued in the Chair not full five Years; for being compelled to leave Rome for fear of the People struggling to restore their Government by Senators, and having retired to Arignano, as he was walking abroad one Day with his Cardinals, a Fly happen'd to get into his Throat and choaked him: So contemptible and weak a Creature did the Divine Wisdom ordain, to put a Period to the Pride of this haughty Monster, who exalted himself

self above Kings and Emperors. Nor was he it seems without some *Checks of Conscience* for such his *Arrogancy*, but esteem'd the same as necessary to the Place of a Pope; for 'tis recorded, that in his latter Days he was often wont to bewail his Condition, and say, *That there was no more miserable kind of Life upon Earth than to be Pope; and that to covet that Supreme Seat, is not to succeed St. Peter in feeding the Sheep, but Romulus in committing Parricide, because a Man cannot attain thereunto without murdering his Brethren.*"

P A C K E T XVI.

Trabunt, rapiunt, & tanquam urbe captâ Libidine ac Licentiâ suâ pro Regibus utuntur.

King Stephen, though an Usurper, has the Crown of England conferr'd upon him by the Clergy, and that Injustice confirm'd by the Pope. A Copy of the Pope's Bull for that Purpose. The Insolency of the Prelates towards him afterwards.

“**W**E gave an Account before (*Packet X.*) of Ecclesiastical Transactions here at home, during the Reign of King Henry I. who died the first of Decemb. 1135. The next that snatch'd up, rather than succeeded to the Scepter, was Stephen Earl of Bologn, Son of Adela, William the Conqueror's Daughter; though the said Henry left a Daughter of his own surviving, to wit, Maud, first married at six Years old to the Emperor Henry IV, who leaving her a Widow without any Children, she afterwards had inter-married with Geoffrey Plantagenet, Son to the Duke of Anjou, and by him she had Issue Henry, afterwards King. And this too, notwithstanding all the Nobility, and first of all Stephen, had in her Father's Life-time sworn Allegiance to her.

The Reasons (if any Reasons may be allowed for breaking the Right Line of Succession) of the States refusing the said Maud, and electing this Stephen, are variously assign'd by Authors: As,

1. That it was not then the Custom of any Christian Kingdom (whose Kings are Anointed) to admit Women to the Crown; and therefore they might pretend to be freed from the Obligation of their Oath, as being in itself unlawful. But,

2. Roger Bishop of Salisbury, one of the principal Men then in Council, yielded another Reason for the Discharge of this Oath; which was, *That seeing the late King had married his Daughter out of the Realm, without the Consent thereof, they might lawfully refuse her.* But still neither of these Pretences could advance Stephen; for not only his own elder Brother, Theobald Earl of Blois, should have been preferred before him; but Henry the Son of Maud (if the Mother had been incapable) was nearer in Blood to the Right Stem than either of them, and ought to have succeeded his Grand-father Henry. So that,

3. We

3. We must be content with more *Politick Reasons of State* that sway'd at that time, viz. *Stephen* was a Man, and of great *Possessions* both in *England* and *France*, and no less considerable in his *Relations*, as having one *Brother* Earl of *Blois*; a Prince of mighty Power; another Bishop of *Winchester*, (the Pope's Legate in *England*, and so of eminent Interest;) he likewise was very popular, for his *Affability*, goodly *Personage*, and active martial Spirit, which rendred him acceptable to the Nobility, who in those Days were altogether guided by the Clergy: And they being influenced by his said Brother the Bishop of *Winchester*, and having Designs of advancing thereby their own *Grandeur* and *Profit*, were easily induced to make Choice of him: Having an Opinion (says *Daniel* in his History, fol. 69.) that by preferring one whose Title was least, they should make his Obligation to them the greater, and so they might stand better secured of their old pretended Privileges (or encroach new ones) than under such an one as might build upon an *Hereditary Succession*. And to drive the Nail home, before they would admit him to the Crown, they make him take a private Oath before the Archbishop of *Canterbury*, to restore the antient Liberties of the Church, &c. and his Brother *Winchester* to undertake betwixt God and him for the true Performance thereof.

Thus could the Clergy, for their own Ends, dispense with their *Allegiance* (tho' confirm'd with solemn and repeated Oaths) to the right Heir, and set up one that had no Pretence of Title, but only that he was remotely of the *Blood Royal*. Nor was the Pope (*Innocent II.* mentioned by us *Packet XI.*) himself asham'd to sanctify the *Usurpation* with his *Apostolical Approbation* and *Benediction*: Whose Letter (or Bull) upon that Occasion we shall here insert (faithfully translated) as we find it in the *History of Richard Prior of Hagustald, De gestis Regis Stephani ad Annum 1136.*

Innocentius Episcopus, *Servus servorum Dei, Charissimo in Christo filio Stephano Illustri Anglorum Regi salutem, &c.* *Innocent Bishop, Servant of the Servants of God, to our most dear Son in Christ Stephen, the Illustrious King of England, Greeting, and Apostolical Benediction.* The King of Kings, and Lord of Lords, in whose Hands are the Powers of all, and all the Rights of Kingdoms, out of the incomprehensible Dispensation of his Supreme Providence, doth, when he pleaseth, change the Times, and transfer Kingdoms; as witnesses the Prophet, The Most High rules in the Kingdoms of Men, and gives them to whom he will. How many Commodities, how great Tranquillity of Happiness, and how much the Censure of Justice flourish'd both in the Kingdom of England and Dutchy of Normandy, during the Reign of our Son King Henry of Glorious Memory, hath by evident Testimony been famous since his Death, declaring him to have been a Lover of religious Men, a strict Observer of Peace and Justice, a propitious Comforter of Widows and Orphans, and a pious Defender of those whose Impotency could not defend themselves; who being taken out of the World, as we have heard, Religion hath been troubled in England, and no Precept of Peace or Justice was of Force, but Impunity follow'd the Horror of the greatest Crimes. To the end therefore that cursed Barbarity might not by spreading further rage on to the Destruction of the People of God, the Compassion of the Divine Goodness was inclin'd at the Prayers of religious Men, and powerfully putting a stop to such Wickedness, hath provided, (as the Writings of our venerable Brethren, the Archbishops and Bishops of these Countries, and those Lovers of the Holy Roman Church, the Glorious King of France, and the Illustrious Earl Theobald, and others, testify) That you by the common Vote and unanimous Af-
sent

sent as well of the Nobles as People, should be chosen King, and consecrated by the Prelates of the Realm. *We therefore (knowing that such their Votes did concur upon the Person, not without the Guidance of the Divine Grace, for the certain Hope we have of you, and for that on the Day of such your Consecration you have promised Obedience and Reverence to St. Peter, and because you are so nearly related to the Lineage of the late King) are well pleased with what they have done, and do with Fatherly Affection receive thee for a special Son of St. Peter and the Holy Roman Church, and most readily we do will thee to retain the same Prerogative of Honour, with which thy Predecessor Henry of Noble Memory was by us crown'd.*

Accordingly soon after King Stephen held a Council, wherein he granted a Charter to the Clergy, recited by the same Author, the Stile running thus: *I Stephen by the Grace of God, the Assent of the Clergy and People, chosen King of England, and consecrated by William Archbishop of Canterbury, and Legate of the Holy Roman Church, and confirmed by Innocent, Bishop of the Holy Roman See, for respect unto, and love of God, do grant Holy Church to be free, and I do confirm due Reverence unto her.* And so proceeds to endow the Ecclesiasticks with so many Privileges, that he may be said to have purchased his Crown of the Clergy, and bought their treacherous Fidelity by the Grant of such Immunities as his Predecessors could not be brought to part with: I call it *treacherous Fidelity*, as well because it was founded upon Disloyalty and a Violation of their Oaths to *Maud*, as for that it continued not constant to *Stephen*: For he having given Liberty for building of Castles, the Bishops, and especially he of *Salisbury*, so out-went the Temporal Lords, both in Magnificence, Strength and Number of such Erections, as awaken'd the King's Jealousy; who thereupon sends for the said Bishop of *Salisbury* to come to him to *Oxford*, who at first seem'd unwilling to obey, and at last was no sooner arriv'd, but his Servants quarrel with those of the Earl of *Britain*, killing one of them outright, and dangerously wounding the Earl's Nephew. For Satisfaction for this Breach of the Peace, the King requires the Bishop to yield up the Keys of his Castle, as Pledges of his Fidelity. This being denied, the King takes them by Force, and commits both him and his Nephew the Bishop of *Lincoln* to Prison: And also seized the Treasure of the former, which amounted to forty thousand Marks. This Action was variously censured: Some said, the King had done but Justice, it being unfit, and against the Canons of the Church, that they who were *Men of Religion and Peace* should raise Fortresses for War. But the Bishop of *Winchester*, more firm to his Ecclesiastick Relation than to his Blood, and taking Part with his Brethren the Bishops against his Brother the King, alledged on the other Side, That if the Bishops had transgress'd, it was not the King, but the Canons that must adjudge of it: That they ought not to be depriv'd of their Possessions without an Ecclesiastical Council, &c. And therefore by his Legatine Power appoints a Council at *Winchester*, whither he summons the King. Most of the Bishops of the Realm being there assembled, the Bishop of *Winchester* declared the Scope of the Pope's Commission first to him, setting forth the Indignity offered to the Church by the Confinement of the two Prelates. And added, *That the same was a Violence against God; and that for his own part, neither the Love of the King, though his Brother, nor the Loss of his Living, or Hazard of his Life, should make him fail in the Execution of whatsoever they should decree.*

The King sending certain Lords to this Council, to know why he was summoned; Answer was made by the said Legate, *That the King, who was subject to the*

the Faith of Christ, ought not to take it ill, if by the Ministers of Christ he were cited to make Satisfaction for such an Offence as that Age had not known? That it was for the Times of the Gentiles, and Reigns of Heathens, for Bishops to be imprison'd and deprived of their Possessions: But Christian Princes were to be Nursing Fathers to the Church; [that is, in their Sense, meer Slaves to the domineering Pride of the Clergy] and therefore the King should do advisedly to render a reason of his Act, and undergo a Canonical Judgment; and that he ought in Duty to favour the Church, into whose Bosom being taken, he was advanced to the Crown without any Military Hand.

To this the King replies, recounting the Offences of the Bishop of Salisbury, how he seldom came to his Court, how insolently his Men fell upon the Earl of Britain's People, to the Dishonour of the King and Realm: And that the Bishop of Lincoln, for his antient Hatred to that Earl, was original Mover of that Disturbance. That the Bishop of Salisbury secretly favour'd his (the said King's) Enemies: And that when Roger de Mortimer was sent with the King's Forces to relieve Bristol, (then in eminent Danger) he would not quarter him one Night in Malmesbury. That it was generally reported, that if the Empress would land in England, both he and his Nephew would render their Castles to her. That yet he was arrested not as a Bishop, but as *Servant to the King*, and one that administered his Procurations and received his Monies. That he took not his Castles by Violence, but the Bishop surrender'd them to avoid the Calumny which they had caused. That if some Money were seized, it was only in regard the said Bishop had collected it out of the Revenues of the late King, his Uncle and Predecessor, &c.

But Bishop Roger to this haughtily rejoin'd, That he was never *Servant to the King*, nor received his Monies; and that if he found not Justice for his Wrongs in that Council, he would bring it to the *Hearing of a greater Court*. But after a long Debate the Archbishop of Roan (a special Friend to the King's Interest) delivering his Opinion, That if the Bishops could not prove *by the Canons* that they ought to have Castles, they had no reason to complain; and that if they had Right to them, yet in a suspected Time, according to the Manner of other Nations, all great Men ought to deliver the Keys of their Fortresses to their Prince, who is to fight for the Peace of all: And one Elberic, a Lawyer, adding on the King's behalf, That whereas the King was informed, that the Bishops threatened, and had furnish'd some to go to Rome to complain against him; he was commanded by the King to let them know, that if any of them should presume to go out of the Land against his Will and the Dignity of the Kingdom, it should be hard and dangerous for them to return: The Council therefore broke up, and nothing was determined.

However, this bred such ill Blood in the Clergy, as utterly destroyed the King's Peace for the future. For Maud soon after landing, they generally sided with her, whose Forces at last having taken him Prisoner, his Brother the Bishop of Winchester, upon her swearing, That all great Affairs, and especially the Donation of Bishopricks and Abbeyes, should be at his Disposal, was content to receive her as Queen, and excommunicated such as took part with the King. Yet afterwards by the Revolt of the Londoners, and the Endeavours of his Wife, and Fortune of War, the King having again got his Liberty, and the Empress's Fortune being brought to a low Ebb, this very Prelate did again renounce her, and absolved those that before he had so excommunicated. And thus after a tedious Civil War, wherein the Clergy were meer Brokers for themselves, and ready to serve which Party should bid most; King Stephen's only Child Eustace unhappily dying, in the Prime of his

Years, he became more inclinable to Peace, which at last was concluded upon these Terms: That he should hold the *Crown for his Life*, and then *Henry* the Son of *Maud* to succeed him at his Death: Which happened not long after on the 25th of *Octob.* 1154. In the 8th Year of this King's Reign, at a Synod holden at *London*, it was ordain'd, That whosoever should lay violent Hands upon any *Chargyman*, should not be absolved by any but the Pope himself, so that henceforwards the Clergy began to be exempt from the Secular Power.

And by the same Council was brought into the Church the frightful Manner of cursing, or excommunicating with *Bell, Book, and Candle*.

'Tis observ'd, that though his Reign was almost but one continued Scene of Trouble and Confusion, yet there were more Abbeys erected in his Days in *England*, than had been in the Space of 100 Years before: So prevalent were the Charms of Superstition, when neither the Voice of true Religion, nor Peace nor Justice could be heard."

PACKET XVII.

*De Dignitate transfertur ad Dignitatem, de Cathedrâ ad Cathedram,
de Superbiâ ad Superbiam. Hieron.*

Pope Adrian IV. dispenses with an Oath which King Henry II. had made. The Beginning of the History of that insufferable proud Prelate, Thomas Becket: The Fables of the Monks touching his wonderful Birth and Parentage: His Character, &c.

"THE English Scepter, after the Death of Stephen, came to Henry II. by Agreement rather than by any just Title; his Mother *Maud* the immediate Heiress then, and many Years after, surviving.

His Father *Geoffrey Plantagenet*, desirous to make some Provision for his second Son *Geoffrey*, had ordained by his Testament, That *Henry*, his eldest Son, should enjoy his own Estate, consisting of the Earldoms of *Anjou, Touraine* and *Maine*, while his Mother lived; but, at her Death, should inherit her Possessions, which included *Normandy*, and her Right to *England*, and resign up the paternal Estate to his second Brother, into whose Hands he put for the present three principal Cities, till *Henry* should make this Resignation: "And to secure the Performance of his Will, and oblige him to comply therewith, he caused his Bishops and Nobles to swear, That they should not suffer his Body to be interr'd, till his Son (who was then absent) had sworn to fulfil such his last Will and Testament. Which *Henry*, tho' with great Difficulty, rather than occasion his Father's Corps to lie unburied, did accordingly swear: But being now peaceably settled on the Throne of *England*, he had no Stomach to perform it," affirming the Will was void, and that his

Father

Father had not Power to deprive the *First-born* of his Patrimony received from his Ancestors; "and therefore his *Oath* being the chief, or only Thing that gave him any Trouble, he makes Application to Pope *Urban IV.* to be freed from that *Scruple*, who (no doubt upon *valuable Consideration*, or perhaps meerly for *Country-fake*) readily grants him a *Dispensation*; with which King *Henry* having sham'd his *Conscience*, not only most unjustly denies his Brother the said *Earldom*, but also takes from him by *Force* those *three Towns* which he already had in his Hands.

But the most remarkable *Church-work* here in *England* during this *King's Reign*, was the *Rencounter* that happen'd between him and *Becket* Archbishop of *Canterbury*: It being one of the most *strange Occurrences* of our *English History*, to see a *sorry Priest* maintain a *set Quarrel* with a *King*, of an *high Spirit* and *known Resolution*, and, at that time, the most *puissant* in *Europe*, and who had by continual Favours raised that *ungrateful Snake* to the *Archiepiscopal Dignity*: And yet that on such odds the *Clergy-man* should get so much the better of the *Prince*, as to bow him whilst he lived, and bring him to his *Knees* after he was dead: And since nothing can tend more to demonstrate the *superstitious Pride* and *insatiable Ambition* of the *Clergy* in those *Times*, we shall endeavour to give a satisfactory Account of this *prodigious Stickler* on their Behalf, who to this Day shines so bright a *Martyr* in the *Roman Kalendar*.

To begin with his *Pedigree*: The *Monks* have forged almost as many *Miracles* about his *Birth*, as about his *Death*: For thus we have the *Legend* in *Brompton's Chronicon*, Col. 1052. That his Father was a Citizen and Sheriff of *London*, named *Gilbert Becket*, who in his Youth went for a *Penance* to *Jerusalem* with one *Richard* his Servant, where they were taken by *Admiraldus* a mighty *Pagan Prince*, whose Daughter *Matildis* during their *Captivity* fell in Love with him, and offered to be a *Christian* if he would marry her: But tho' she were extremely pretty, and extraordinary rich, (which, together with a *Conversion* into the *Bargain*, were no vulgar Charms) yet he very ungenteelly, in my Opinion, refuses her, and making an Escape, sneaks home into his own Country. The young *Wench* having heard him say that he was an *Englishman*, and lived at a great City called *London*, gets away within few Days after from her Parents, and follows him. 'Twas an untoward Voyage for a *Lass* of eighteen to undertake from *Syria*, or some of those Countries, to *England*; but nothing is impossible to the Imagination of a lying, leaden-scul'd Monk. She came these two or three thousand Miles as readily, for ought I hear, as if she had been brought over by a Pass from *Constable* to *Constable*, or rather on *Pacolet's Horse*: "And being got into *London*, wandering up and down the Streets, just against *Becket's Door*, the before-mentioned *Richard* his Man meets her with a *Troop of Boys* at her Heels, hooting at her, because of her *strange Eastern Garb and Language*. Dick knew her presently, and ran and told his Master, who was not a little surpriz'd, but order'd her a Lodging at a Neighbour's, whilst he consulted six *Bishops* what was to be done in the Case; who all agreed he should marry her, if she would turn *Christian*. Accordingly she was baptized, and married to the said *Gilbert*, who on the first Night between them made shift to beget our *St. Thomas*: For on the very next Day, a *Whim* took *Gilbert* in the Pate to leave his young Wife, and trot away again to *Jerusalem*. I confess 'twould have vex'd almost any Lady of her Years to come so far for an Husband, and part with him so soon: But *Matildis* was all Obedience, and

so away he went for *three Years and an half*. In the mean time she had 40 odd Dreams denoting the *Fortune* and extraordinary Quality of the Child she went with: As one time, that all the Water of the *Thames* flow'd into her *Bosom*; which the *Soothsayers* of those Days interpreted to signify, *That he should overflow with Grace, and plentifully water his native Soil with Religion*; vilely and most ignorantly abusing, on this Occasion, that sacred Text, *He that believeth on me, out of his Belly shall flow Rivers of living Water*. Another Night she saw 12 Stars fall into her Lap; and another time fancied that she found a *Piece of Purple* on the Cradle, so large that she had not room enough in *Smithfield* to spread it out to its full length; but on the contrary, a Voice from Heaven said to her, *That the same was much bigger than all England*: And by this they imagine was prefigur'd the *Glory of his Martyrdom*. But these indeed are all but Dreams, for his Mother in truth was a *Norman*; and he was first bred up to some small smattering of *Learning at Paris*; whence returning, and his Father, being now become poor, if ever he had been so wealthy as some say, "he lived with an eminent Citizen, who entertained him very kindly, and often carried him abroad for Diversion in *Hunting and Hawking*; where pursuing one Day his Hawk that had seiz'd on a Duck in the *Thames*, he very narrowly, and (if we may believe our *Authors*) by no less than a Miracle, escaped drowning. After which he became a Servant to *Theobald* then Archbishop of *Canterbury*, who finding him fit for his turn, made very much of him, and sent him to study the Canon and Civil Law at *Bononia*; and some time after his Return preferred him to be Archdeacon of *Canterbury*.

In the Beginning of this Reign he became a Courtier, and humour'd the King so much, that after some time he prefer'd him to be *Lord Chancellor*," (in the Discharge of which eminent Office he behaved to all the World with so much Pride and Haughtiness, as render'd him extremely troublesome to his Equals, and insupportable to his Inferiors,) "and then Tutor to the Prince his Son; and (upon the Death of *Theobald*) Archbishop of *Canterbury*. These Honours so bountifully heap'd upon a Person of his mean Quality, should, one would think, have tied him firm to the King's Interests; whereas on the contrary, after all these Obligations, he became the most troublesome Enemy, and with a perverse Obstinacy compos'd the greatest part of his Master's Reign.

The most impartial Historians give this Character of him, That he was a Man stout, severe, and inflexible, never to be persuaded from an Opinion that he had once taken up, and valuing no Man's Counsel but his own: So that neither fair Words nor Threats could reduce him to any Reason or Moderation. He had excellent natural Parts (could he have used them well) and some Competency of Learning; an active, brisk, enterprizing Temper, great Resolution, a strong Memory, and well-skill'd in Political Affairs; a great Pretender to Devotion, but void of true Humility; zealous, but without Knowledge; so superstitiously addicted to the Pope, that he forgot his Obedience to his King and Benefactor, and in maintaining (so contentiously) the vain Constitutions and Decrees of Men, neglected the Commandments of God: Whence he not only contrary to the King's Pleasure conveyed himself out of the Realm, (which, considering the Places he held here, was an insufferable Affront) but also, when he was beyond the Seas, endeavoured all he could to raise Discords between the Pope and his natural Sovereign; and likewise between the French King and him, contrary to all Honesty, Gratitude, Loyalty, and Christianity.

Yet

Yet still the *Priests* and all the *Rabble of Monks*, and such as were deluded by them, magnified him to the Skies; and applauded his Courage for asserting (forsooth) the *Liberties of the Church*; that is, in plain English, *The lordly Tyranny, licentious Lives, and most wicked and scandalous Excesses of Church-men.*

Which indeed were the *original Occasion* of this *Controversy*; for King Henry plainly saw the *Prerogatives* of his Crown daily invaded by the *Clergy*, and that they had enlarged their *Jurisdiction* beyond their Vocation, or even the Pretences of their *Predecessors*. Nor could he forget the *scurvy Experience* he himself had of their *Prevalency* in setting up King Stephen, with whom they made their own *Conditions*, to the best *Advantage* for themselves, but withal thereby deprived (as much as in them lay) his *Mother* and her *Issue*, of their *lawful Succession* to the *Crown*: And tho' afterwards, not without their *Interest*, the *Peace* 'twixt him and Stephen was concluded, and the *Succession* ratified; yet for that he might rather thank his *Sword*, the *Justice* of his *Cause*, and *strong Party* in the *Kingdom*; what they did therein shewing him rather their *Power*, than their *Affection*; and more put him in Mind of what they *had before done* against him at first, than laid any *Obligation* on him for what they did afterwards. Wherefore by his own *Example*, seeing them apt to seize all *Advantages* for their own *Advancement*, made him doubt how they might deal with his *Posterity*, if they found *Occasion*: And to increase his *Resentments*, the *Lay-Nobility* and *Commons* added their *Complaints*, That the *Immunities of the Clergy* took up so much from the *Royalty*, as that the *Execution of Justice* could have no general *Passage* in the *Kingdom*. That holding themselves exempt from *secular Punishments*, many enormous *Acts* were committed by the *Clergymen*, without any *Redress* to be had. Insomuch, that they affirmed," *Rapin* says it was proved in the *Presence* of the King, "That since the *Beginning of his Majesty's Reign* (which was not above the *Space of seven Years*) there had been above an hundred *Murders and Manslaughters* committed within the *Realm of England*, by *Priests, and Men within Holy Orders*." Of whom, says the fore-mentioned famous *Historian*, not one was punished so much as with *Degradation*, the usual *Penalty* enjoined in the like *Cases* by the *Canons*; and what was still more astonishing, the *Bishops* gloried in this their *Indulgence*, &c.

"To redress these *Grievances*, the King, *Anno 1163*, summons a *Parliament* at *Westminster*, and (amongst other things) proposes to have it Enacted, That all such of the *Clergy* as should be taken and convicted for any *heinous Crimes*, should not only lose the *Privilege of the Church*, (which was only *Degradation* and *Imprisonment*, whatever *Villany* they had committed;) but that hence-forwards they might be proceeded against by the *Civil Magistrate*, to be punished for their *Offences*, as other the *King's Subjects* were. A Law most just and reasonable; for if after their pretended *Spiritual Punishment*, no *Secular Correction* should be used, there would be no sufficient *Means* left to restrain them from doing *Mischief*; seeing it was not likely such Men would much care for their *Degrading* and loss of *Orders*, whom the *Conscience* of their *Calling* did not hold in awe: Or what Reason was there, that *Ecclesiasticks* should escape better than *Laicks* for such horrid *Acts*, when their *Profession* rendred their *Crimes* in the *Example* and *Scandal* more grievous, and therefore ought rather to increase, than mitigate their *Punishment*?

But let the Proposal be never so *godly* and *reasonable* in itself, and *wholesome* for the *State*, Archbishop Becket and his *Suffragans*, with the rest of the *Bishops*, after several *Evasions*, did at last remonstrate to the King, *That they were not free to yield to any such Act, the same being against the LIBERTIES OF THE CHURCH*, [Behold! *What a Church* these Men pleaded for, whose *Liberties* consisted in protecting Murderers from *Justice*, and securing Villains from deserved *Chastisement*] which himself had sworn to defend and maintain; and therefore desired for the *Quietness* of himself and his Realm, *That under Christ our new King, and under the new Law of Christ he would bring in no new Punishment against the old Decrees of the holy Fathers*; for if any such thing were attempted, he the said Archbishop neither ought or could suffer it.

The King not liking this Answer, demands, *Whether they would submit themselves to the Laws and Customs which the Archbishop and Bishops in the time of his royal Grand-father Henry I. did observe?* They answer'd, *They would; their Order, the Honour of God, and Holy Church in all things being saved.* With this most impudent *Salvo* the King was much more displeased; such their Answer amounting only to this, *That they would observe his Laws as far as they themselves thought fit.* And therefore the Assembly broke up at that time, and nothing was effected.

P A C K E T XVIII.

Equidem fatendum est, nonnullas esse Traditiones in quibus urgendis ab Æquitate & Mente Ecclesiæ, ab imperitis & superstitiosis Antistitibus & Ecclesiarum Præfectis, recessum est.---Cassand. Consult. Art. 26.

A Continuation of the History of Archbishop Becket. The particular Articles by him refused; he breaks first his Word, next his Oath, flies beyond the Seas, &c.

“**H**AVING given an Account of the *Pedigree* of this insolent *Prelate*, and his *Preferment* to the *highest Honours* of the *Realm*, by the *undeserved Bounty* and *Favour* of his *King*; as also the *original Cause* of the *King's Displeasure* against him, being in effect for no less than a *Denial* of his *Sovereignty*, and a *Depriving* him of all *Jurisdiction* over a very numerous Part of his *Subjects*, and countenancing gross *Enormities* with *Impunity*, or *Exemption* from the *Punishment* justly due by the *Laws of England* to such *Misdeeds*: Which he aggravated by refusing (when first called thereunto by his *Prince*, as you have heard) to promise *Submission* to the *antient Laws and Customs of the Kingdom* for the future, without adding such a *shuffling Salvo* as would render his *Promise* utterly *ineffectual*: We now go on with our *Story*.

Upon

Upon this the King, who had tried gentle Methods in vain, to shew his *Resentments*, and bring down the Bishop's *Pride*, first denies him Access to his *Royal Presence*, strips him of what *Revenues* and *Lordships* formerly given him, he could conveniently take away; countenances such as opposed him; and particularly the *Earl of Clare*, having a Controversy with him, about doing *Homage* for the Castle of *Tunbridge* in *Kent*, was so supported and abetted by the Court, that he got the better of him in the Suit; which much offended his Grace's *Stomach*, that any *Lay Peer* should presume to contend with him, and prevail. Besides, whereas at first the Clergy in general took part with him, as a Cause wherein their common Interest was concern'd, who were very unwilling in any Case to submit to be tried by *Secular Judges*; yet the King wrought so effectually, that in short time he untied the Knot, and by Hopes of particular Advantages takes off first the Archbishop of *York*, (the ancient Competitor with *Canterbury* for Dignity) and afterwards the Bishops of *Lincoln*, *Hereford*, and other the most eminent or active *Prelates*, so that they became separated from the Councils and Company of *Becket*.

Who seeing this, and being daily solicited by divers of the Clergy, urging the Mischiefs they feared might fall upon the whole Church, if he should continue his Stoutness; and also entreated by divers of the Nobility, and especially by his own *Domesticks*, to comply with the King's Pleasure; did so far condescend, as to repair to his Majesty at *Woodstock*, and there promises *bona fide* (without any *Salvo*) to observe the King's Laws as was required." All his Party following his Example, the King seemed highly satisfied, and the more so, because they appeared to be unanimous.

"Upon this the King soon after, viz. *Anno Dom. 1164.* and in the tenth Year of his Reign," fearing *Becket* might fly from what he had done, and intending to have all this ratified in the strongest and most publick Manner, "calls a general Assembly of the Bishops and Nobility at *Clarendon*, whom he orders to recal to memory the Laws and Customs used in these Matters relating to the Church, in the time of his Grandfather King Henry I. and to reduce them into Writing: Which was done accordingly; and amongst them (those most scrupled by *Becket*) were these:

- I. "That if any Suit happened between a Clerk and a Lay-man, touching Goods pretended to belong to the Church, the Plea should be heard in the King's Court.
- II. "That no Bishop or Clerk should go out of the Land without the King's License, and taking an Oath not to procure any Damage to the King or his Subjects.
- III. "That if any Man were denounc'd Accours'd, and were again brought to Amendment, he should not be obliged to be sworn, but only find Sureties to perform what Holy Church should award him to do.
- IV. "That Bishopricks and Abbeyes vacant should be in the King's Hands, and that such as should be chosen to succeed therein, should first before they were confirmed do their Homage to the King.
- V. "That if any Plea were brought to the Consistory, the Appeal should lie from thence to the Archdeacon, from thence to the Bishop's Court, thence to the Archbishops, and thence (finally) to the King. [So that we see the Usage and Meaning even of those Times was, that the ultimate Complaints of Holy Church should come before the King, and not the Pope.]

VI. 'That all Debts that were owing on Troth-plight, should not be pleaded in Spiritual, but in Temporal Courts.

VII. 'That if any Clerk were taken for Murder, Felony, &c. and the Crime proved, he should first be Degraded, and then have Judgment and be hang'd; or if he were a Traitor, Drawn, Hang'd, and Quarter'd, as any other of the King's Subjects.

These Laws being no other than what had long before been in use in the Realm, and in themselves so reasonable, one would have thought no good Christian or modest Subject could have any Colour to oppose them: But *Becket* (a more devoted Subject to the *Pope*, than either to *God* or his *King*) tho' he had before promised Obedience, begins now again to boggle at them. But at last by Abundance of Persuasions is brought to consent, and does take his Oath," (or, as others will have it, assented and promised) "to observe them without any Reservation; wherein he was followed by the rest of the Clergy.

Yet to shew that he valued his Oath and his Word much alike, presently refused to subscribe an obligatory Instrument whereby such his Submission might remain upon Record; and to cloak his Disobedience with Matter of Conscience and Religion, pretends to repent so heartily for his yielding so far, that he was continually taken up in Fasting and Penance, and did wholly suspend himself from the Altar, and would not receive any Comfort, until that (having sent Word to his holy Grand-father the *Pope*) he should by him be absolved; who tending the Tears of his dear Chicken, returned him a speedy Answer, absolving him from his Sin in promising Obedience to the King, and encouraging him to stand up stoutly in the Quarrel against him for the future; upon which he resumed his Functions, having the *Pope's* Assurances he should be supported.

The King still more offended with this Carriage, endeavours to disgrace *Becket* by soliciting the *Pope* to advance his Rival the Archbishop of *York* to be Legate of all *England*, (which Dignity for some eminent Service done for the *Pope* by *Theobald* the Archbishop of *Canterbury*, was by a Decree of *Innocent II.* granted to his Successors of that See for ever; so that they should be intitled *Legati Nati*, his Holiness's Legates even from the Egg-shell.) But this the *Pope* (unwilling so far to disoblige his Son *Tom*, who suffered only for maintaining his Quarrel) refused to grant, but was content to make the King himself his Legate, and sent him Letters to qualify him with that Character, which King *Henry* (as he had Reason) took in such Disdain, that he flung away the Letters when they were first offered to him, and forthwith ordered they should be sent back again to the *Pope*: And in the mean time terrified *Becket* with calling him to Account for old Reckonings and Sums of Money, which he (without Proof) alledged were freely given him; but, as the King affirm'd, were only entrusted with him. So that contrary to his late Oath, he resolves privately to withdraw himself beyond the Seas without his Majesty's License; and twice attempted it, but in vain, by reason of the adverse Winds, and Tempestuousness of the Weather." Or, as others will have it, the Sailors, dreading the King's Indignation, pretended there was no Wind, and so refused to take him on Board, or brought him back.

"In the next Place therefore he is summoned to an Assembly at *Northampton*, and there charged with several Sums of Money, amounting to *Three thousand Marks*, or upwards, in Arrearages to the King, for Receipts during his Chancellorship;" (or according to *Rapin*, was accused of two Capital Crimes: The first was, for converting

converting to his own Use the Revenues of the Archbishoprick of York, of which he had the Custody whilst he was Chancellor. In the second, he was charged with embezzling *Thirty thousand Pounds Sterling of the King's Money*; with other Things,) "and also for his late Misdemeanors and Contempts of the Royal Authority, and the Laws he had so sworn to observe. The Morning he was to appear to receive Judgment, he publickly celebrated the *Mass of St. Stephen*, in which were these Words; *Etenim sederunt Principes, & adversum me loquebantur*; For *Princes have sat and spoken against me*;" or according to others, ordered these Words of the second Psalm to be sung, *The Rulers take Counsel together against the Lord, and against his Anointed*; "which being finish'd, committing very solemnly his Cause to God, (as if all Christianity had been concerned in his proud, rascally Obstinacy and Disobedience) he sets forwards towards the Court in Pontificalibus, his Stole about his Neck, his black canonical Hood, an huge Cross in his Right Hand, and with the Left guiding his Steed; and, as some Historians write, the Eucharist, that is, his God in his Pocket. The People beholding him thus habilitated, flock'd after him amain; (for 'twas an Age of astonishing Ignorance, and mighty silly Devotion:) As he was entring the great Chamber, the Archbishop of York and Bishop of London blam'd him for coming so arm'd (with the Cross, forsooth, as if he had to deal with some Heathen Tyrant) and this last offered to pull it out of his Clutches; but stout Tom held that Weapon fast: And when the Archbishop of York told him, *The King had a Sword sharper than his Cross, and if he would be advised by him, should take it from him*; he very surlily reply'd, *The King's Sword indeed wounds carnally, but mine strikes spiritually, and sends the Soul to Hell*.

Then his Grace ship began a Preachment, telling those that stood near him, *That no Age ever heard before, that an Archbishop of Canterbury had been tried in any of the King's Courts, for he was the Spiritual Father of the King and all his Subjects*. And turning to the Bishops present, he said, *I charge you all by Virtue of your Obedience, and Peril of your Order, that you be not present at any Place of Judgment, where my Person or Cause comes to be adjudged: And here [I appeal to the Pope.] Charging them further, That if any Temporal Man presume to lay Hands on me, you forthwith exercise the Sentence of the Church, [That is, Damn 'em with an Excommunication, a most dreadful Bug-bear in those Days; tho' blessed be God, a Popish Bishop's Curse is now no more valued than a common Bully's] as it becomes you for your Father and Archbishop, who will not shrink howsoever, nor leave the Flock committed unto him*.

But now great Complaints of his Contempts, Disobedience, and Perjury were exhibited and aggravated against him before the Assembly, and it was unanimously cried out, *He was a Traitor*; which the rest of the Bishops seeing, tho' for the most part they wish'd him well, yet being in those times a Sort of People that very much loved to be of the King's Religion, if they could but save their own Bacon, they presently renounced their Ecclesiastical Obedience to him, and cited him to Rome; but in the mean time condemned him as a perjured Man, and a Traitor, as loud as any of the rest.

Then comes the Earl of Leicester, accompanied with the Earl of Devonshire, or Chester and Cornwall, charging him from the King, either to answer what was objected, or else to hear his Judgment: To whom he thus replied, [And I pray now observe the Divinity and Loyalty of an Archbishop] *Nay, Son Earl! first hear*

hear me,---I am not bound to answer, neither will I. How much the Soul is more worthy than the Body, so much are you bound to obey God and me, rather than any earthly Creature. Neither will Law or Reason permit the Sons to condemn the Father: And I refuse to stand either to the Judgment of the King, or any other Person, appealing to the Presence of the Pope, by whom only on Earth I ought to be adjudged, committing all I have to God's Protection and His; and under this Authority I depart off this Place." The two Earls representing to him, says Rapin, that by refusing to submit to the Laws of the Realm, he incurred the Guilt of Treason; he replied, That were it not for the Restraints of his Character, he would vindicate himself in a single Combat against those that should charge him with that Crime, and make them repent of their Calumny.

"Having this said, whilst the before-named Lords went to return such his Answer to the King, the Archbishop slips thro' the Throng, mounts his *Palfrey*, holding his *Cross* in one Hand, and his Bridle in the other; the *Courtiers* and *People* pursuing him, crying out, *Traitor! Traitor! tarry and bear thy Judgment*: But he passed on till he came to the outermost Gate of the Court, which being fast lock'd, there he must have staid, had not one of his Servants, named *Peter Demunitorio*, finding hard by a Bunch of Keys, first trying one, and then another, at last hitting on the right, opened the Gate, and so he escaped to the House of *Canons*, where for that Night he made his Bed between two Altars for his better Safeguard; and next Day changing both his *Garments* and his *Name*, fled to *Lincoln*, causing himself to be called *Qerman*; and thence got to *Sandwich*, and so into *Flanders*, from whence he journeyed into *France*, "where he ceased not, by all manner of *treasonable* Practices, to stir up Enemies of all *Sorts* against the King; and rather than not wreck his Revenge against his *Sovereign*, to turn his native Country into a *Field of Blood*."



P A C K E T X I X .

Neq; timida Probitas, neq; improba Fortitudo, Reipublicæ est utilis.

The King of France and the Pope espouse Becket's Quarrel. King Henry's Edicts against the Pope's Bulls: He threatens to renounce the Authority of Pope Alexander: He causes his Son Henry to be crown'd King during his own Life: Becket thence takes a new Occasion to quarrel, because he did not officiate at the Coronation, &c.

"THE proud, troublesome Prelate was no sooner fled, but King Henry sent to the King of France not to harbour him; and since such his Rebellion was of pernicious Example to the Peace and Honour of all crown'd Heads, (to be thus brav'd by their ecclesiastick Subjects) intreats him to mediate

mediate also with the *Pope*, that he would not suffer so unjust a Cause. But the subtil *Frenchman* jealous of King *Henry's* Power, (which rendred him a suspected and dangerous Neighbour,) resolves rather to take this Opportunity to embarrass his Affairs by blowing the Coals, and therefore wrote to his Holiness very passionately in *Becket's* Favour," whose Cause, in good Policy, he ought to have vigorously opposed; since he could not take part with the Archbishop without doing Prejudice to all Sovereigns, nor in such a Case wound *Henry*, but thro' his own Sides.

"On the other hand, the King sent a splendid Embassy consisting of four or five Bishops, and four Temporal Lords, and others, to inform the *Pope*, (who then resided at the City of *Sens* in *France*) of the whole Case; who remonstrated how perverse and rebellious *Becket* had shewed himself towards his Sovereign Lord the King, how he alone refused to obey the Laws and Customs of the Kingdom, &c. But the *Pope* took little Notice of any thing they said; and so they came back without bringing so much as the *Pope's* Blessing to the King, in return for all the vast Charges of their Journey.

Soon after *Becket* arrives at the *Pope's* Court, to whom he delivers a Copy of those Laws, that the King called his Grand-father's Laws, and required to be observ'd: Which being openly read in the Presence of all the Cardinals and Clergy, the *Pope* condemn'd them for ever, and accursed all such as obey'd or any way favour'd them." According to *Rapin*, *Becket* in Person was present, spoke for himself, and endeavour'd to justify his Conduct, trying at the same time to engage the whole Church in his Quarrel. Upon which the Ambassadors more earnestly pressed the King's Request, that the Affair might be tried in *England* by the *Romish* Legates. The *Pope* perceiving the Reasonableness of this Demand, but fearing the Legates might be bribed, knew no other way to evade it, than by promising to take Cognizance of the Matter himself; most scandalously and blasphemously using for his Justification, those Words of the Almighty, *I will not give my Glory to another.*

"The King thus affronted resolves to shew his Displeasure and Scorn by severe Edicts, both against the *Pope* and the Archbishop, viz. That if any should presume to bring into *England* any Bull, Curse, or Interdiction from the *Pope* or Archbishop, he should be proceeded against as a Traitor: And if any Bishops, Monks, or other Persons, should have or retain any Letters from them, they should forfeit all their Goods, and be banish'd. That none should appeal to the *Pope*. That all Clerks which had any Revenues in *England*, and were beyond the Seas, should return into the Realm within three Months, on pain of forfeiting all to the King. And, That *Peter-pence* should be collected and sequestred till the King's Pleasure were further known." He ordered also, that the Revenues of the See of *Canterbury* should be seized, with all the Archbishop's Effects. Yea, not content with forbidding Prayers for him in the Church, he banished all his Relations, not sparing even the most distant.

"Nay he proceeded so far, as to take Occasion from the Schism (for so they used to call the Scuffles between two Popes at once) which was then in the Church, to threaten to renounce *Pope Alexander*, and incline to the Emperor's Faction, which stood thus:

After the Death of our Country-man *Adrian IV.* one *Rowland*, a *Genoese* and great Enemy of the Empire, was by Two and twenty Cardinals chosen *Pope*, and took

took the Name *Alexander III*: Against which Election four Cardinals oppos'd themselves, and made Choice of *Octavian* a Citizen of *Rome*, that would be called *Victor V*. The Emperor *Frederick*, surnamed *Barbarossa*, summons these two Popes to a Council at *Pavia*, to understand and determine their Right. *Alexander* makes the old Plea, *That the Pope could not be judged by any Man living*; refuses to appear before the Emperor, and withdraws to *Anagnia*. But *Victor*, as having fewest Voices amongst the Cardinals, is willing to strengthen his Faction with the Emperor's Authority, and consents to appear there, or where-ever the Emperor would appoint; so that he was the Man for that Side. But most other Princes of *Christendom* acknowledged Pope *Alexander*, and especially the King of *France*, who invited him into his Kingdom, and at *Coty* or *Torcy* upon the *Loir* both he and the King of *England* received him with all Honour and Reverence, insomuch that they are said to have attended upon his *Stirrup* (a pretty Employment for Kings that have no more Wit) the one on the Right Side, and the other on the Left.* After which he call'd a Council at *Tours*, whither the Kings of *England*, *Spain*, and *Hungary* sent their Ambassadors; and there the Constitutions of the Council of *Pavia*, and the Emperor's Confirmation of *Victor*, were pronounced void: So that *Alexander* having his Party daily increasing in *Italy*, was shortly after received into *Rome*.

You see what Obligations the Pope had to the King of *England*; but Gratitude is not to be expected from those who make *Self-Interest*, and their own lawless Will and Lusts the Rule of all their Actions; and much less was it from this Pope, who on this Score could be content to side with a Rebel and a Traitor against so eminent a Benefactor. No wonder then if the King on such Provocation renounced" (or rather gave out, and caused it to be rumoured that he would renounce) "his *Popeship*, and join with the Emperor and Princes of *Germany* to oppose him. The Pope in the mean time," knowing the Inclinations of the Clergy, and that it would not be in the King's Power to bring the Nation to this Change, "was no less active to incommode him, and beat up his Ecclesiastical Drums to raise Sedition in his Dominions, soliciting the Clergy of *England*, threatening, entreating, and adjuring them not to forsake their Hold, nor give way to the Invader of their Liberties, who sought to confound the Priesthood and destroy the Church. He likewise excommunicated all the King's Ministers that had entred upon any Goods or Possessions belonging to the Church of *Canterbury*, which he called the *Patrimony of the Crucifix*, and the *Bread of the Poor*.

In this confused State, Affairs continued for some time, the Pope often lifting up his Hand, and threatening the King and Kingdom of *England* with the great Curse of *Excommunication*; but not daring to strike, lest it should occasion their general and perpetual Revolt from the Obedience of the Roman See. Of what Influence this Consideration was to them, may appear in a Letter from the Bishops of *London* and *Hereford* to the Pope, in which they (towards the End) use these Words;

* According to *Rapin*, "When they came near the Pope, they both alighted, and each taking hold of a Rein of his Bridle, conducted him to the Lodgings prepared for him." But whether the antichristian Pride of this ambitious haughty Pope, or the astonishing Meanness and Silliness of those two Monarchs, who thus far, and in this Manner, worshipped THE BEAST, was most amazing, we know not!

Words;---*We speak foolishly, but yet with all Charity; What if it come to pass, that the Lord of Canterbury lose both his Goods, and live besides in perpetual Exile, and England (which God forbid) fall away from the Obedience? Were it not better to forbear for a time, than with such Zeal of Severity to foster up a Party? What tho' Persecution cannot separate many of us from your Holiness's Interests, yet there will not want Knees to bow to Baal, and receive the Pall of Canterbury at the Hands of an Idol, [Pray observe what decent Terms they give their King] without Choice of Religion or Justice; neither will there want Supplies of our Chair that will obey him with all Devotion; and already many devour these Hopes, wishing that Scandals may come, and the strait Way be made crooked.*

Many such like Epistles passed to and fro on these Affairs, divers of which you may read at large in the Reverend Mr. Fox's *Acts and Monuments*. And the Controversy still continuing, *Becket* finds out new Fuel to increase the Flame. The Occasion thus: King *Henry* taking too much Care to fix the *Succession in the right Line*, embroils himself and People in lamentable Calamities: For remembering how the Clergy had put by his Mother *Matilda*, notwithstanding her Right and their Oaths, and considering on what ill Terms he now stood with them, by means of this Contest with their Bell-weather *Becket*, whence he feared they might play as ill a Prank to his Son, resolves for preventing that *supposed Danger*, to incur one that was certain and inevitable, which is, to associate his said Son *Henry* in the Government, and qualify him with the Title, and all the Formalities of a King, during his own Life; an *Act without Precedent before, or Imitation* since in this Kingdom. And 'tis strange that a Parliament (the great Council of the Nation, without which it could not be done) would consent to this *humorous Extravagance*, to make the Commonwealth a *double-headed Monster*: For well they might foresee, that two Suns at once would be apt to set all into a Combustion. But it seems the strong Desire of the King was such, for the passionate Love he bore his Son, that they would not deny him this Request; whereupon the said Prince *Henry* on the 14th Day of *June 1170*, and in the 17th Year of his Age, was with all usual Ceremonies crowned King, by *Roger* Archbishop of *York*, and had Homage done unto him the same Day by *William* King of *Scotland*, for the Lands he held of him in this Kingdom, and by all the Nobility of *England*; and the more to grace the Solemnity, King *Henry* the Father would needs at Dinner carry up the first Dish to his Son's Table: Whereupon the Archbishop *Roger* standing by, and saying merrily to the new King,---*What an Honour, Sir, is this to you, to have such a Waiter at the Table?* He nimbly answered, in his Father's Presence,---*Why? What great Matter is it for him that was but the Son of an Earl, to do Service to me that am the Son of a King and Queen?** This insolent Speech might teach the King his Father this Lesson,---*That a Crown is not an Estate to be made over in Trust.* At least he

N^o XVIII.

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could

* Others will have it, that the King himself, speaking to his Son, told him, *Never was Monarch served in a more honourable Manner*; and that the Prince, who was of a very haughty Spirit, instead of returning his Father's extraordinary Compliment, turned to the Archbishop of *York*, who stood by him, and said these provoking Words in a low Voice. *Rapin.*

could not but learn it afterwards by *sad Experience*; this rash Act involving him in most unhappy Trouble for the most Part of his remaining Life; a very bad Requital for an Excess of Indulgence and Affection. But so it often happens, no *Nearness of Blood*, nor *Obligations of Gratitude*, are sufficient Amulets against the Charms of Ambition, when tempted with such a glorious Bait as *Sovereignty*.

*By Nature Sons and Brothers should be kind;
But an aspiring, fierce, and baughty Mind
Will trample all these petty Reasons down,
And wade thro' Blood and Hell to snatch a Crown.*

Archbishop *Becket* understanding that this Coronation of the Prince was done by the Hands of the Archbishop of *York*, with the Assistance of other Bishops, *viz.* *London, Salisbury, Durham, and Rochester*; and stomaching it grievously that he was not sent for to perform that Office, to whom (as he pretended) the same did appertain, did thereupon, full of Displeasure and Emulation, complain against them to the Pope, especially against the Archbishop of *York*, for daring to be so saucy (forsooth) as in his Absence, and without his Knowledge or License, to intermeddle with Crowning the King. Whereupon the Pope suspended *York*, and three other of the Bishops; but as for *London*, proceeded further, even to the *grand Curse*, or *Excommunication*.*

The King of *France* likewise resented it ill, that his Daughter, married to young *Henry*, was not crowned together with her Spouse." This Disgust, with some other Occasions of Quarrel, caused him to take up Arms again; which obliged "*Henry the Elder* to pass over into *Normandy*, where" after a War of very little Consequence, and which was almost as soon ended as began, and a threatening Sickness, which it seems, according to the woeful Ignorance of those Times, raised Scruples in him, to which he was a Stranger whilst he was in Health; he resolved to be reconciled, at any Rate, with *Becket*, in Case he recovered: And therefore, as soon as Health permitted, "Means were used for a Conference between him and the Archbishop, who had now been in Exile about six Years. The King was wise enough to see how much the Breach with the Church hindered the Progress of his Affairs, and therefore was well content to stoop to Necessity. So a Meeting is had in the Presence of the *French King*, where the Archbishop in the old Tune tells him; *He would submit the whole Cause, God's Honour excepted,*" or *saving the Honour of God*. "The King (who had so often been affronted with that *Salvo*) grew into some Choler, and turning to the King of *France*, and the rest, said, *Whatsoever displeases this Man, he will needs have to be against God's Honour, and by that Shift would challenge to himself all that belongs to me. But because you shall see I go not about to impair God's Honour, nor resist him in any Thing that is fit;*" I shall make him this Offer, which cannot be suspected of a double Meaning: *There have been in England Kings not so powerful as myself, and Archbishops that have been great and holy Men; let him but pay me the same Regard as the greatest of his Predecessors paid the least of mine, and I shall be satisfied.*---- "This Condescension in Majesty, and an Offer

so

* According to *Hoveden*, they were all five excommunicated.

so reasonable, engag'd all the Company to favour the King's Cause. Inſomuch that the French King himſelf ſomewhat ſmartly took up the Archbiſhop" (who haughtily rejected the Offer, on Pretence that the Affair being now before the Pope, he could agree to nothing without his Conſent,) "with theſe Words,----*What will you be greater than Saints, or better than St. Peter? What is it that you ſtand upon? I ſee it is your own Fault, if your Peace be not made.* To which Becket thus replied, (and I pray obſerve a Prelate's Divinity) *That as the Authority of Kings obtained by Degrees, ſo had that of the Church, which being now by the Providence of God [aliàs, the Craft, Pride, Covetouſneſs, Roguery, and Tyranny of the Clergy] come to that Eſtate it was now in, they were not to follow the Example of any that had been faint or yielding in their Places. The Church had riſen and increaſed out of many violent Oppreſſions, and now they were to hold what it had gotten. Our Fathers (ſaith he) ſuffered all manner of Afflictions, becauſe they would not forſake the Name of Chriſt; and ſhall I to be reconciled to any Man's Favour living, derogate any thing from his Honour? [As if the Honour of Chriſt conſiſted in keeping his pretended Miniſters from Juſtice," in ſcreening Murderers, and proteſting all manner of Wickedneſs; "or that to deny a Man's own Ambition, Luſt, Pride, and Tyranny, were to deny the Name of Chriſt.*

This haughty Reply ſo diſguſted the Aſſembly, that they broke up without Accommodation. A ſecond Conference being ſoon after appointed," all Difficulties were ſurmounted; and Henry, who was then ſo diſpoſed, agreed to almoſt every thing Becket required, and ſo proteſting he heartily forgave all that was paſt, was ſincerely reconciled to Becket, ſwearing to reſtore him, and all that took part with him, to the ſame State in which they were before his Banishment, deſcending ſo far as to hold the Archbiſhop's Bridle,* or, as others, his Stirrup, whilſt he was mounting his Horſe. And in Teſtimony of his Sincerity, "he wrote to his Son the young King Letters of this Purport,----*Know ye, that Thomas Archbiſhop of Canterbury hath made Peace with me, (to my Will) and therefore I charge you, that he and all his have Peace, and that you cauſe to be reſtored unto him, and to all ſuch as (for him) went out of England, all their Subſtances in as full and honourable Manner, as they held it three Months before their going.*

Thus we ſee after ſo long a Tug the Crown was forced to truckle to the Mitre; and now home comes the triumphant Biſhop, and was joyfully received by his Eccleſiaſticks at Canterbury: But Henry the young King did not heartily welcome him; for underſtanding that he was coming up to him to London, he ſent a Meſſenger to meet him on the Road, to divert that Journey, and return him back to Canterbury, there to keep his Houſe.----And thus you have the third Act of this famous eccleſiaſtical Tragedy.

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P A C K E T

* Matthew Paris ſays, That he twice held the Bridle of Thomas's Horſe. For that Prelate was not contented to have received that Honour once, but he alighted again, that the King ſhould do him that Submiſſion once more, which he alſo did. Cum autem Rex & Archiepiſcopus in Partem ſeceſſiſſent, biſq; deſcendiſſent & biſ aſcendiſſent, biſ habenam Archiepiſcopi Rex tenuit, cum equum aſcendiſſet. Matt. Paris, in Hen. II. p. 117.

P A C K E T XX.

Quale Initium, tale & Exitium.

The Occasion and Manner of Archbishop Becket's being kill'd. The Outcries made thereupon by foreign Princes. The hard Terms on which King Henry is glad to appease the Pope: He himself comes barefoot to his Shrine, and is whipp'd by the Monks of Canterbury.

“**W**E have heard the Grounds of the Quarrel between the King and his Archbishop; how the latter's Obstinacy overcame the other's Power, and return'd triumphantly home, equally fraught with Pride, Malice and Revenge; and therefore refused to discharge his Ecclesiastical Censures issued against the Bishops of *York, London, Salisbury, Oxford, &c.* for officiating (without his Leave) at the young King's Coronation, and countenancing the old King's Cause against him; though with all Humility and Earnestness they implored a Reconciliation: Which after they had in vain begg'd, knowing no other Refuge, they went over to the King in *Normandy*, lamentably complaining against the Archbishop for such his inflexible Severity, and Proceeding against them, meerly for obeying his Majesty's Commands. They likewise complain'd, that since his Return he was grown so imperious, that there was no living under him; and the King was so much moved at these things, that he is said in extreme Passion to have uttered these Words: *How wretched am I, that can never be at quiet in my own Kingdom for one Priest only! Is there no Man will rid me of this Trouble?* Or some Expressions to that effect. This being overheard by four Knights, viz. *Sir Hugh Morville, Sir William Tracy, Sir Richard Brittain, and Sir Raynold Fitz-Urs*, then attending the King; they not only undertook to guess at his Meaning, but also to interpret the same as a Warrant for using any Violence: So over into *England* they came to be the unfortunate Executioners thereof; though several Authors say, *not without a Commission* from the King, to treat with the Archbishop after another Manner. As first, to advise him to take his *Oath of Fealty* to the young King; then to restore those Bishops to the Exercise of their Functions; and thirdly, to behave himself with Moderation in his Office, whereby the Church might reap Comfort by his Return, and the King and Kingdom Quietness.

But finding the Archbishop peremptory and untractable, and that in Words which passed between them, he spake (as they apprehended) very irreverently of the King, they forthwith began to call him Traitor; and though he were got into the Church, near the high Altar, and was arm'd with his Cross, (which he had purposely taken in his Hand to keep them in awe) yet not valuing all this Defence, they fell upon him, run all their Swords into his Head, and slew him on the Steps going up to the

the Altar; and leaving the dead Body there, retired themselves into the North. And 'tis said, they afterwards with much ado obtain'd the Pope's Pardon, upon the Penance enjoin'd to go to the *Holy Land*, and to spend the rest of their Lives in the Holy War, to try whether they could be as courageous in killing *Turks*, as they had been cruel in murdering a *Christian*, (*Fuller's Ch. Hist. L. 3. p. 35.*) "Tho' others write, that being pursued into the North, they fled into other Countries, where within three or four Years time they all died (as 'tis reported) miserable Fugitives.

The Noise of this Exploit soon filled all *Christendom*, and every Pen that had Passion was set to work: First, the King of *France* aggravates it most dismally to the Pope, and incites him to use the severest Prosecution, to *unsheath Peter's Sword* (for so run his Words) to *revenge the Death of the Martyr of Canterbury*, whose Blood cries out for all the Church, and whose Divine Glory is already revealed in Miracles. The Earl of *Blois* likewise writes to his Holiness to the same purpose, telling him, *How this innocent Lamb on the Morrow after St. Innocent's Day suffered Martyrdom; that his just Blood was shed where the Ransom of Salvation is offered: That the Court-Dogs, the King's Familiars and Domesticks, were his Ministers to execute this horrid Act, &c.* But above all, most violent was *William* Archbishop of *Sens*, as if he would awake the Pope to Revenge, though he were in never so sound a Sleep. He tells him, *That his Holiness was appointed over Nations and Kingdoms, to bind their Kings in Fetters, and their Nobles with Manacles of Iron. That all Power both in Heaven and Earth was given to his Apostleship. Bids him look how the Boar of the Wood had rooted up the Vineyard of the Lord of Sabbath, &c.* It imports you therefore, (says he) O most mild Keeper of the Walls of *Jerusalem*, to revenge that which is past, and provide for the future. *What Place shall be safe, if the Rage of Tyranny shall imbrue the Sancta Sanctorum with Blood, and tear in Pieces the Viceregents of Christ, the Foster-Children of the Church, without Punishment? Arm therefore all the Ecclesiastical Power you can, &c.* Nay, such was the Uproar of the Church on this Occasion, that notwithstanding the King of *England* (then the greatest Prince in the Christian World) employed the choicest Men in his whole Dominions for Learning, Judgment and Reputation, to declare his Innocency to the Pope; to vow and protest, that he was as far from willing or commanding such a Deed to be done, as he was from doing it himself, and how grievously it afflicted him when first he heard thereof, &c. Yet so odious was his Name at *Rome*, that not only the Pope refused to give Audience to his Ambassadors, but all the Cardinals denied to have any Conference with any of them. However they still continued their Apologies and Remonstrances, and wrought so effectually, as to ward off the great confounding Blow of the highest Censure, tho' it was every Day threatned and expected. And having (by gravely urging the Mischiefs that might befall the Church, if a King of so great Puissance and Stomach should be driven to take desperate Courses) allayed the first Heat, they timed it out all that Spring, and a great part of the next Summer; and when the two Legates, *Gratian* and *Vivian*, would have Interdicted the King and his Dominions, he evaded it, by appealing to the Presence of the Pope; and to prevent the worst, gave strict Commandment, *That no Brief-Carrier of what Condition soever should pass the Seas, without giving first good Security for his Behaviour towards the King and Kingdom.*

After

After this, and four Months Debate with two other Legates, the King came to an Accord with the Pope; and in their Presence, and of his Son King Henry, the Archbishop of *Rean*, and all the Bishops and Abbots of *Normandy*, did by his Oath taken upon the Relicks of Saints and the holy Evangelists, purge himself of either commanding or consenting to the Murder: Yet because it was urged, That they who committed it might be moved thereto, by seeing him disturbed and in Passion, he was forced further to swear, That in Satisfaction thereof he would perform the Articles following, viz.

1. Never to forsake Pope *Alexander*, nor his Catholick Successors, so long as they used him as a Catholick King.

2. That Appeals should freely be made to the Pope in Cases Ecclesiastical.

3. That he would for three Years, from *Christmas* then next following, undertake the Cross, and go in Person to *Jerusalem*, unless he was dispens'd with to stay by the Pope, or employed against the *Saracens* in *Spain*.

4. That in the mean time he would deliver so much Money into the Hands of the *Knights Templars*, as by their Opinion would maintain 200 Soldiers in the *Holy War* for one Year.

5. That he would recall home all such as had suffered Banishment for the Archbishop's Cause or Sake.

6. That he would restore all and every the said Archbishop's Possessions to the Church.

Lastly, That he would abolish all such Customs as in his Time had been introduced to the Prejudice of the Church.

To these Points he was not only sworn himself, but his Son King Henry also; and to make them more authentick and memorable, his Great Seal was affix'd thereto, together with those of two Cardinals, who did not a little glory in having brought the King to this Submission, one of them using that Verse of the Psalmist, *Qui respicit terram, &c.* He (blasphemously applying that which is said of God, to the Pope) looketh upon the Earth, and maketh it to tremble; toucheth the Mountains, and they smoke; he is terrible to the Kings of the Earth.

But this was not all; him, whom living he counted his Enemy and a Rebel, he must now, being dead, pray to, and worship as a Saint, and his Intercessor: For when the King came over into *England* out of *Normandy*, the first thing he did was to take a Journey to *Canterbury*, to visit the Sepulchre of his own Martyr; where coming within sight of the Church, he immediately alights, and goes three Miles on his bare Feet, which with the hard Stones were forc'd to yield bloody Marks of his Devotion on the way. When he came to the Tomb, he put off his upper Robes, and kneeling down before it, submitted his Royal Back to the Discipline of Ecclesiastick Rods: *Primò ab Episcopis quinquies cæsus est, deinde à Monachis amplius octoginta ternos accepit Ictus, atque ita solemniter absolutus est*; saith *Haræus* in the Life of St. Becket. First, he was scourged five times by the Bishops, and then from the Monks he received above eighty-three Lashes, (it seems every Monk in the Abbey had a Brush at him) and so was solemnly absolved, (and I think after such Usage it was but high time.) By which Example of shameful Dejection in so mighty a King, we may learn what absolute Vassals Princes were in those dark Superstitions, to the Pope and the Clergy; and no wonder if they struggle hard to reduce them once more again into the same Thralldom and blind Obedience.

Some

Some few Years after King *Lewis* of *France* came into *England*, on purpose to visit the Shrine of *St. Thomas*; where having paid his Vows, he made Oblations with many rich Presents; and two hundred and seventy Miracles are reported to have been done at his Tomb, or by his Intercession for such as pray'd to him." (*Fox's Acts and Monuments*, p. 493.) They might well have been brought up, says *Fuller*, *L. 3. p. 36.* to four hundred, and made as many as *Baal's* lying Prophets; tho' even then, one Prophet of the Lord, one *Micaiah*, one true Miracle were worth them all. "Of all which we shall only tell you one at present; and as you like that, you may call for more.

In the Fourth Book *De Miraculis Sancti Thomæ*, we have this smutty Story very gravely related: "A Country-man at *King's Weston* in *Bedfordshire*, named *Eilwardus*, being got drunk, broke into another Man's House that was his Debtor, and took thence a Whetstone, and a Pair of Hedging Gloves; for which he was prosecuted as for Felony, the malicious Fellow charging him with stealing many other things besides; whereupon he was convicted and sentenc'd (according to the manner of those Times) to have both his Eyes put out, and also his Privy-Members cut off. Which being executed, he lying in great Danger of bleeding to Death, was advis'd to make his Prayers to *St. Thomas* of *Canterbury*; which done (saith the Legend) there appeared one to him by Night in white Raiment, bidding him to watch and pray, and put his trust in God, our Lady, and holy *St. Thomas*. And next Evening the Man rubbing his Eye-lids, began to feel his Eyes to be again restored, first in a little, afterwards in a greater measure; so that one was of a grey Colour, the other black. And here was one Miracle wrought, but soon after followed another on the same Person; for going but the Space of four Miles when his Eyes were restored, he chanced in like manner to rub the Place where his Secret Parts were cut off, and immediately on the same his *Pudenda* (to use the Words of our Monkish Author) were to him restored, *Principio parva quidem valde, sed in majus proficientia*: Which he permitted every one to feel that would, and was not ashamed to shew them to any for the Honour of God and *St. Thomas*, to whose Shrine he travelled to pay his Thanks; and by the way at *London* was received by the Bishop of *Durham*, who then sending to the *Burghers* of *Bedford* to be satisfied of the Truth of the Matter, received from them again Letters testimonial, wherein they confirmed under their Town-Seal; first to the Bishop, then to the Convent of *Canterbury*, (who no doubt were ready enough to receive and believe it) That the said Relation by him made, was in all Points true as here before set forth. And from that time forward it passed for a current approved Miracle."

This being in itself so shameless and ridiculous, you may thereby judge of all the rest, attributed in *Lying Legends* to this pretended Saint, and of the filthy Wick-edness of these *Romantick Cloisterers*, who having nothing else to do, spent their Time in inventing and writing such trifling Lies and dreaming Fables, to abuse the Credulity of the simple People, drawing from them by that base Means many Oblations, and thereby vastly enriching their Monastery."

P A C K E T - XXI.

Evellantur ista Gebennæ Mancipia è Fastis Ecclesiasticis.

Heidfeldius in Sphinge, p. 1125.

Remarks on the Story of Archbishop Becket. The Liberties of the Church explained. The Original of allowing the Benefit of the Clergy to Criminals convicted. Blasphemous Prayers to Becket. A Dispute amongst themselves whether he be not damn'd. His ridiculous Miracles. That opprobrious Proverb, Kentish Longtails, how occasioned.

“**T**HOUGH Becket's Story has already for four Packets clogg'd our Progress, yet we shall venture to attempt the Reader's Patience with one Sheet more of Remarks upon, and Observables relating to that Subject.

1. All Popish Authors celebrate this proud stubborn Fellow as a Saint and a Martyr, alledging that he was troubled, and at last murdered for defending the *Liberties of the Church*. What these Liberties were, you have heard before, viz. A Business of Money and Ambition, and especially an Exemption of Churchmen from the Punishment due to their Villanies, whereby they grew so audaciously wicked, that *Neubrigenfis de Reb. Angl. L. 2. cap. 16.* assures us, that more than an hundred Murders had a little before been committed by the Clergy of England. And so the Ground of the Quarrel is plainly represented by the Bishops and Clergy of the Province of *Canterbury*, in their Letters to the Pope, recited by *Baronius ad Ann. 1167. p. 546.* ‘That the King finding the Peace of his Kingdom much molested by the outrageous Excesses of some insolent Clerks, he referred their Crimes to the Bishops, the Judges of the Church: But they persisted in this Judgment, That Murder or any other Crime should in a Clergyman be punish'd only by degrading him. The King on the other Side urg'd, That this was not a worthy Punishment for such an heinous Offence; and that it was no sufficient Provision for maintaining the Peace, if every Reader or Acoluthus, [one of their Seven under Orders, whose Office was to assist the Priest, and light the Tapers, &c. but yet was included in the Privileges of Clergy] murdering a Man famous (perhaps) for Virtue and Dignity, should escape for so crying a Crime,’ with losing only his Orders, and being shut up in a Cloister: For so was the Practice, as the same *Baronius, p. 482.* confesses, That our goodly St. Becket having degraded a Priest that had committed a Murder, thrust him into a Monastery, and refused to deliver him up to the Secular Power to be punished. Now let us appeal to any honest Turk or Heathen, whether in this first Occasion of contending, the King had not more the Zeal of a Saint in him, than the Archbishop? Did ever any Saints (save only those of Rome's making) put in for an Exemption of any Men from Death in the Case

Case of Murders? Notable on this Occasion is that Descant of *Neubrigensis*, Lib. 2. cap. 16. The Bishops (saith he) whilst they are watchful rather to defend the Liberties and Dignities of the Clergy, than to correct and cut off their Vices, think they do God and the Church mighty Service, when they defend the wicked Clergy against publick Correction; whence it comes to pass, that Clergymen, who being called into the Lord's Lot, ought in Life and Doctrine to shine upon Earth as Stars placed in the Firmament of Heaven, taking License and Liberty through Impunity to do whatsoever they please, reverence neither God, whose Judgment seems to linger, nor Men that are in Authority, when the Episcopal Care about them languishes, and yet the Prerogative of their Holy Order shall exempt them from the Secular Jurisdiction.

And no less true are those Words of the Reverend Mr. Fox our Martyrologist, in his *Acts and Monuments*, Fol. 186. To die for the Church I grant is a glorious Matter: But the Church as it is a thing Spiritual and not Temporal, so it standeth upon Causes Spiritual, and upon an Heavenly Foundation; as upon Faith, true Doctrine, sincere Discipline, Obedience to God's Commandments, and not upon things pertaining to this World; as Possessions of Lands, Liberties, Exemptions, Privileges, Dignities, Patrimonies, and Superiorities. If these be given to the Church, I pray God Churchmen may use them well; but if they be not given, the Church cannot claim them; or if they be taken away, that standeth in the Prince's Power.

2. Though the Irregularities of Becket's Death by private Men without any legal Process of Justice be no way excusable, yet 'tis certain the King had just Matter enough against him to have taken off his Head by Law, whereby he would have had as little Pretension to the Glory of Martyrdom in the Manner, as in the Cause of his Suffering: Neither had there followed that Shrining and Sainting of him as there did; and doubtless had the Emperors done the like to Popes contending against them at first, and chop'd off the Heads of two or three of them for their traiterous and rebellious Usurpations, they had prevented that Slavery which afterwards came upon them; but they standing in awe of the Pope's vain Curse, and bubbled with a Story of St. Peter's Vicar, &c. were afraid to exercise that Justice, and so the encroaching Clergy took as much upon them (not as the Scriptures give, but) as the superstitious Awe of Princes suffer'd them to take, which was so much that it became boundless and intolerable.

3. As we see what Saints and Martyrs Papists adore, viz. Rebels and Traitors; so it is lamentable to consider the blasphemous Addresses they make to them; as particularly to this Becket, in their publick Prayers, according to the use of *Sarum*, is this Antiphon:

*Tu per Thomæ sanguinem, quem pro te impendit,
Fac nos, Christe, scandere quo Thomas ascendit.
By that same Blood which Thomas for thee expended,
Raise us, O Christ, to Heav'n, where he's ascended.*

And again;

*Per te, Thoma, post lavæ munera
Amplexatur nos Dei dextera.
Let Gifts of God's Left-hand and Thomas grace us,
And then by thee may his Right-hand embrace us.*

What horrid Impiety is this, and how derogatory to the Honour of the *Blessed Jesus*, our only Redeemer and Intercessor, to pray to gain Heaven by the Blood of this wicked Man, which most falsely they pretend to be shed for Christ; when indeed it was only a Sacrifice to his own Pride and Obstinacy.

4. It is yet observable what *Cæsarius* in his Dialogues, L. 8. cap. 69. tells us, That notwithstanding all this Sainting by the Pope, and worshipping by Kings, &c. yet divers learned Men in *France* were of a very different Opinion; for, saith he, about the Year 1220, (which was 48 Years after *Becket's* Death) *Quæstio Parisiis inter Magistros ventilata fuit*, &c. 'The Question was much canvass'd amongst the Doctors at *Paris*, whether *Becket* were damn'd or sav'd. Mr. *Rogerus* swore, that he was worthy of Death, but not of such a Death; judging the Constancy of the holy Man to be Contumacy. But *Peter Cantor* swore on the contrary, that he was to be counted a Martyr, because he died for the Church Liberties; and that he did so, was attested by God, glorifying him after his Death with many Signs and Wonders.'

So that if it were not for Miracles, (the last Refuge) giving the casting Voice, for ought I perceive, it might have been their general Sentence, that this glorious Saint, by whose Blood they hope to get Heaven, was himself gone to Hell.

As for his Miracles, we gave you a Taste in the last Packet, and they are abundantly too many to be vented by Retail. For in a Lump we find in *Baronius*, p. 644. That by his Merits God raised the Dead, gave Sight to the Blind, Hearing to the Deaf, and Feet to the Lamæ; cleansed Lepers, healed the Sick, and freed those that were possessed with Devils. But the truth is, these are but common Themes, and there is scarce a Saint in their Kalendar, but all these Feats are said of him. But for extraordinary Particulars, *Gononus* in his Chronicle of the Virgin, p. 76. tells us, that when he was Archbishop, he used to wear an *Hair Shirt* on Saturdays, (a Day dedicated to the Blessed Virgin) which being rent, he had hidden it under his Bed, to mend it at a time convenient: Now there was an *English* Priest, that at all times said the Mass of the Blessed Virgin, because he had not Skill to say any other, who being accused, was suspended by *Thomas* from his Office for want of Skill; whereupon the Blessed Virgin appears to the Priest, and commands him to go to *Thomas* and tell him, that the Mother of God had granted him Leave to officiate again by this Token, that she, for whose Love he had said Mass, had sowed his *Hair Shirt*, which lay in such a Place, and had left the red Hair, with which she sowed it. *Thomas* hearing this was amazed, and finding it so as the Priest related, restored him to his Office.

There was a Bird (says the *Festival*, fol. 80.) that was taught to speak, and could say, *St. Thomas, St. Thomas*. It happened that this Bird getting out of its Cage, a *Sparrow-Hawk* seiz'd on it, and was ready to kill it; but the Bird crying, *St. Thomas help*, the *Sparrow-Hawk* fell down dead. Whence he draws this shrewd Inference, That if he heard the Bird of his great Grace, much more will he hear a Christian Man or Woman, that cry to him for Succour.

But if he were so pitiful after his Death, he was revengeful enough whilst living. For *Pol. Virgil*. L. 13. and others relate, that when some rude People, in despite to him whilst he was under the King's Displeasure, had presumed to cut off the Tail of an Horse that he used to ride on, he excommunicated them for that mighty Crime; and afterwards so it fell out, (as the Monks would have it) That all the Race of those Men that were concerned in this Fact, were born with Tails

like

like Brute Beasts; but this *Note of Infamy* (says he) is long since worn off with that Generation of Men that so sinned. Which was cunningly put in, to save the Credit of a lewd Fable; from which some drolling People take occasion to this Day, to call the Men of that unconquered County, (whom the mighty *Cæsar* celebrates for the most civil of the whole Island) *Kentish Longtails*. But you see where the silly Lie was hatch'd, and all the World knows that a *Monk's Tongue* is no Slander.

They tell us further of Multitudes of Miracles wrought by his Relicks: But what Credit is to be given to them, since the most sacred of his Relicks was itself a Cheat? For a Piece of his *Crown*, said to be pared off by his Murderers, was pretended to be kept in one Place; and *Erasmus* in his *Colloquies* says, that the whole Face of *Thomas*, set in Gold, was kept in a Chapel behind the *High Altar*; and they told him, the rest of his Body lay in his Shrine. But when *Henry VIII.* caused his Shrine to be defaced, they found an intire Body compleat within the same, as some (saith *Lambert* in his *Perambulation of Kent*, p. 248.) alive then present can testify.

But let the Cheat be never so horrid in itself, it prov'd a very successful and advantageous one to the Monks. For we are told of an hundred thousand People, that sometimes have come in one Year to pay their Devotions to his Shrine. See *Sumner's Antiquities of Canterbury*, p. 249. Nay so violent was their Dotage towards him, that they seem'd to have neglected the Virgin herself, and quite forgotten *Christ*. For there being three *Altars* in the *Cathedral Church*, one dedicated to *Christ*, another to the *Virgin Mary*, and a third to this new *St. Thomas*, we are told out of an old *Leger Book* of that Church, that one Year the Offerings at the Shrine of *St. Thomas* amounted to 954 l. 6 s. 3 d. (a fine round Sum of Money in those Days) when those to the Blessed Virgin came only to 4 l. 1 s. 8 d. and to *Christ* nothing at all.

Upon this Scuffle for exempting Clerks from Punishment, the Original of what we call *Benefit of Clergy*, at this Day allowed by our Laws, may not unfitly be enquired after. This *Privilege*, saith *Coke*, 2 *Instit.* p. 636. took its Root from a Constitution of the Popes, That Priests of Holy Church should not answer before a Secular Judge. But that was of no Force in England, save by the Superstition of the Age, till countenanc'd by Acts of Parliament, which yet would never allow it in Cases of Treason. But in other Crimes the Course was, when a Man was convicted, if he pleaded he was a Clerk, he was delivered to the Ordinary, who degraded and clapt him into a Monastery, and there was an End of the Business. This Mischief King *Henry II.* would have remedied, but failed therein, as you have heard: So that it continued till the Statute of 28 *Henry VIII.* cap. 1. which provides, That those within Holy Orders, as to such and such Offences, shall be under the same Pains and Penalties as others be. But as to small Crimes, the Name still remains though in another Nature, being now, in favour to Learning, extended to all that can but read like Clerks, which done, instead of the old way of Degradation, they are burnt in the Hand.

Thus we have given you a summary Account of this troublesome Man, who both living and dead robb'd both God and his King of their due Honour, and was magnified and adored by the Pope and Clergy, as being a Champion for their Pride and Licentiousness, and a Decoy for their Cormorant Avarice; for his Shrine proved no less gainful to the Monks of *Canterbury*, than *Diana's* to *Demetrius* and his Fellow Craftsmen at *Ephesus*.

P A C K E T XXII.

Mater Roma facta est Meretrix, & pro Mercede prostituta.-----

-----Epist. Thomæ Becket ad Archiepisc. Moguntin.

The Grand Schism in the Church of Rome between Pope Alexander and four other Popes opposing him for near twenty Years. The horrid Pride of that Alexander treading on the Neck of the Emperor. A Discourse of the Canonization of Saints.

“WE now must look towards *Rome*, and proceed with the *Papal History*. Our Country-man Pope *Adrian* died the First of *September*, Anno 1159. The next in the Catalogue is *Alexander III*. Concerning whom and his Competitor *Ostavian*, aliàs *Victor V*, we have already said something, *Packet 19*. but must here take leave to set forth the Grounds and Manner of their Quarrel a little further. *Alexander* tho’ he had most *Voices* amongst the Cardinals, yet durst not stay in *Rome*, but retired to *Tarracina*, and there got first to be consecrated, and then damn’d all to the Pit of Hell that should dare consecrate *Ostavian*; yet he within few Days after got to be consecrated by his own Company, and presently returned the Compliment of Curses and Execrations against *Alexander* and his Associates. The Letters which they both sent up and down the World on this Occasion, directed to all *Archpatriarchs*, *Archbishops*, *Bishops*, &c. recited by *Radevicus*, lib. 2. are very pleasant to read: As for Instance, Pope *Alexander* speaking of Pope *Victor*, has these Words; ---He prefiguring the Time of *Antichrist* is exalted so high, that he sits in the Temple of God, as if he were God, and many have beheld with their own Eyes the Abomination of Desolation in the Holy Place, not without great Effusion of Tears. And you need not doubt but Pope *Victor* treated Pope *Alexander* in the same Stile, and each excommunicated the other by the Name of *Antichrist*. To calm the Brawl *Frederick* according to the Example of the antient Emperors (for so run the Words) caused a Council to be assembled at *Pavia* in the Year 1160, where after a long Debate, and full Examination of the Business, they proceeded to Sentence, ratified also by the Emperor, and signified by the Presidents of the Council to all Parts of the World; which was, that for divers good and weighty Reasons to them appearing, they were bound to own and declare *Victor* to be the true Pope and Head of the Church;” and *Platina* says, that *Frederick* confirm’d him in the Papacy, led him, sitting upon a white Horse, thro’ the Streets of *Pavia*, and perform’d the usual Adoration to him. (Life of *Alexander III*.) At this Council it was likewise declared, “that *Rowland*, who called himself *Alexander III*, was an Usurper, and therefore they had cursed him to the Devil, with Bell, Book and Candle;

dle; because in the Life of *Adrian* he had set up a Confederacy, *That none but of the Number of such their Cabal should be chosen Pope.*

This went well on *Victor's* Side; but *Alexander* nothing daunted gets into *France* in the Year 1162, and at *Claremont* holds a Council, where he excommunicated and cursed both *Victor* and *Frederick*, and all that took their Parts. Thus open War was proclaimed on each hand; and where was now the plain, certain, ready, visible Judge that should determine all Controversies? And how should the poor People be infallibly assured which of these two was *Peter's* right Successor and sovereign Pastor of Souls? *Aventine, Lib. 6.* tells us expressly, *That a great Number of Christians neutrum Pontificem recipiebant, would receive neither of the Popes, using that Saying of the Apostle, All Things are yours, be it Paul, be it Apollo, be it Peter; there is one Faith, one God, and one Father of us all: And the Words of Christ,---There is but one Master, and ye are all Brethren.* And adds, that *Gerochus Bishop of Richemburg* writ much upon this Controversy, and intitled his Book, *De Antichristo.*

Towards the End of the Year 1164, *Victor* happening to die, the Cardinals presently chose in his Place *Guido of Cremona*, who was called *Paschal III.* and was confirmed next Year by a Council at *Wiertzburg*, where *Aventine* mentions a notable Decree or Canon to have been made, viz. *That henceforth no Pope should be created but after the antient Manner, with the Consent of the Emperor; nor should be otherwise stiled, but Nuntius duntaxat Christi, The Messenger only of Christ, and the Successor of Peter, and to be no more a Rival of the Imperial Power.*

Still Pope *Alexander* was great in *France*, and owned by the *English*, (till abandon'd afterwards by King *Henry* on the great Quarrel about *Becket*, which we lately mentioned) and by his Engines had improved his Interest at *Rome*, and dispos'd divers of the Cities of *Italy* to shake off their Allegiance to the Emperor, exasperated thereunto by the Exactions and Insolencies of the *German Captains* and *Governors*. And to encourage them the said *Alexander* was come into *Italy*, which occasioned the Emperor *Frederick* to march thither likewise, where he establish'd *Paschal* in *Rome*, and forced *Alexander* to fly. Soon after *Paschal* died, to whom succeeded *John* an *Hungarian*, called *Calixtus III.* whom the *Romans* both chose and engaged to protect against *Alexander*. But the Factions still increasing, and *Henry Duke of Saxony* deserting the Emperor's Party, on Pretence of Scruple of Conscience, because *Alexander* had excommunicated him, whereby the Emperor's Affairs were much weakened, he was persuaded by Interest of State to seek for a Reconciliation with Pope *Alexander*; which was concluded upon condition, That he should acknowledge the said *Alexander* for *Catholick Pope*, and *Calixtus* to resign and quit his Pretensions, and to spend the Remainder of his Life in an *Abbey*, and the Cardinals created by him to relinquish those Titles, and to return to their pristine State.

But because this Peace would not seem firm enough unless there were an Interview between the Parties; in the Year 1177, after certain Delays on both Sides, the City of *Venice* in the End was appointed to be the Place of Congress. And there, saith *Sigonius*, *Near to the Palace of St. Mark*, *Frederick* came to meet *Alexander*, and taking him upon the Right Hand, led him in, and after divine Service followed him out, where *Alexander* mounting his Palfrey, the Emperor b'd his Stirrup, and did him all the Honour and Reverence he could. It seems this modest

modest Author was asham'd to tell the rest; but others, as *Papirius Massonius*, p. 205. *Naclerus*, p. 856, tell us, That the Emperor prostrating himself before him to receive his *Absolution*, this *Luciferian Pope* set his Foot on his Neck, impudently abusing that sacred Text, *Super Aspidem & Basiliscum ambulabis, & concubabis Leonem & Draconem; Thou shalt walk upon the Asp and on the Basilisk, and shalt tread down the Lion and the Dragon.* Which Expression the Emperor resenting, answered, *Non tibi, sed Petro; I submit or make this Reverence not to you, but to St. Peter.* At which the proud Pope fiercely replied, *Et mihi & Petro; Sir, you shall do it both to me and St. Peter.* At which the Emperor, fearing to give any Occasion of further quarrelling, held his Peace, and so was absolv'd. And *Calixtus* having been Pope seven Years and upwards, was forced to renounce the infallible Chair, and surrender it up to his *Antagonist*, by whom he was afterwards made Archbishop of *Benivento*.

Yet still the *Schism* was not quite blown over, for then one *Lando* was created Pope in Opposition to *Alexander*, by the Name of *Innocent III.* and sat some Months, but being over-power'd, was glad to knock off: These Struggles for the Pontificate, as *Platina* relates them, occasion'd so many Sieges, Battles and Ravages, as fill'd *Italy* for about seventeen Years together with dreadful Calamities, almost to its own and the Church's Ruin; till at length *Alexander* work'd his Way by the Power of the Sword thro' all Opposition, after which he held "the Keys in Peace without any Competitors about four Years, and then died, one and twenty Years after his first Consecration. And to prevent such *Schisms* about the Election of Popes for the future, he made a Decree a little before his Death, in a Council held at the *Lateran*, That if all the Cardinals at any time could not agree in nominating a Pope, it should be settled by Majority of Votes, provided any one had the Voices of two Parts in three of the whole Number of Cardinals; and that if any Person in such Case should pretend to be chosen by the third Part, and thereupon presume to behave himself as Pope, he should *ipso facto* be excommunicated. He also declared all the Ordinances made by *Victor*, *Paschal* and *Calixtus*, (whom he calls *Arch-Heretics*, because they contended with him for the Triple-Crown) to be void and of no Force.

This *Alexander III.* was likewise Author of that Law, whereby the Canonizing of Saints is appropriated to the Pope, and to be only in his Power. See *Extra. de Reliquiis Sanctorum Venerat.* Cap. 1.—It is not lawful (saith he) that any should be worshipped as a Saint without License from the Pope. By which he assumes to himself the Privileges of the antient Pontiffs of the Heathen, who placed whom they pleased in the Number of their Gods. And to give the greater Lustre and Repute to this upstart Practice amongst the Christians, he began with *Bernard*, who living had been famous for his Sanctity, and therefore might fairly put in for a Place in the Kalendar. Then followed *Thomas of Canterbury*, whom he pronounced a Martyr and a Saint, for the good Services he had lately done for him, as you have heard.

This Sham of Canonization, like the rest of the Cheats of the Roman Church, was coin'd for the Interest and pecuniary Advantages of that unholy See. For first, there was a Reward for such of his Janizaries as should boldly serve him; and what would not many simple or vain ambitious Men attempt, to gain such a venerable Title as that of a Saint, and to be adored and prayed unto after their Decease? But this was not all, for there was Money to be got by it too: The Party's surviving Relations, that would dignify their Families with such an Alliance

to

to a *Senator of Heaven*, must not come *empty-handed*; there must be round Sums spent in *Sollicitation* for such a *glorious Boon*; there must be *Witnesses produced, References, Commissions, and Reports* for the *Verification* of his *holy Acts and Miracles*, and a thousand *Purse-purgatories* passed, (especially if it were a *fat Client*) before one could get the *Pope's Letters Patent* to qualify a *Friend* with this *Title of Honour*.

King *Edward I.* sent an *Express* on purpose to *Rome*, to get *Robert Grosst-Head*, the renowned *Bishop of Lincoln*, *sainted*, as we find in the *Records* of his *Time*, (*Rot. Rom. Anno 34. Edw. 1.*) but nothing could prevail, because the good Man had in his *Writings* been somewhat free in *exposing* the *Vices* of the grand *Ecclesiasticks* and *Corruptions* of the *Church*. But the same *Prince* had better Success for *Thomas de Cantelupe*, *Bishop of Hereford*, (who before and after his *Death*, the impudent Monk of *Westminster* tells us, *perform'd just 163 Miracles*, too many in all *Conscience* to be believed) for to obtain the *Benefit* of his *Prayers* and *Intercession* in *Heaven* for himself and his *Realm*, according to the wicked *Dotage* of those *Times*, he sent his *Letters of Request* to *Pope John XXII.* to have him *Canonized for a Saint*; to which the *Pope*, after some necessary *Dealing* with him to the *Purpose*, gave his *Consent*, and *sainted* the *Gentleman* accordingly. The *King's Letter* is still remaining on *Record* (*Claus. 33. Edw. 1. M. 3. Dorso de translatione S. Thomæ de Hereford*) but too long here to insert: Towards the *End* are these *Words*: *Magnis coruscare Miraculis dignoscitur, in tantum quod ipsius meritis & intercessionibus gloriosis, lumen cæcis, surdis auditus, &c.* He is known (since he was in *Heaven*) to shine bright with a *Multitude of Miracles*, inasmuch that by his *Merits* and *glorious Intercession*, Sight to the *Blind*, *Hearing* to the *Deaf*, *Speech* to the *Dumb*, *present Cure* to the *Lame*, and many other *Benefits* have by the *Right Hand* of *Heaven* been *conferr'd* on those that implore his *Patronage*; of which *Miracles* there are some in our *Kingdom* that have certain *Knowledge*: We desiring that by the *Grace of God* all the *Faithful*, and especially *Ourselves*, and the *People of our Kingdom*, may be helped with his *Suffrages*, that so whom we had familiar to us on *Earth*, may be our *Advocate* in *Heaven*, do most devoutly supplicate your *Holiness*, that not suffering such a *Candle* longer to lie under a *Bushe*, but commanding it to be set upon a *Candlestick*, to afford *Comfort* to all that are in the *House of God*, you would vouchsafe to add him to the *venerable Catalogue of Saints*, that the *Lord*, prevailed upon by his *Prayers*, may grant us *Grace at present*, and *Glory hereafter*.

The *Privileges* of being thus *Pope-sainted* are seven. 1. To have your *Name* set in the *Kalendar* in *red Letters*. 2. To be *prayed* to in *Church Services*. 3. To have *Churches* and *Altars* dedicated to you. 4. To have the *Eucharist* offered and *Canonical Hours* said to your *Honour*. 5. To have a *Holy-day* appointed for your *Worship*. 6. To have your *Image* set up and *prayed* to. And lastly, your *Relicks* preserved and worshipped.

P A C K E T XXIII.

*Roma Mundi caput est, sed nil capit Mundum,
Quod pendet à Capite totum est Immundum.*

Gualterus Mapez.

An Abbot preaches up the Pope to be Antichrist. Pope Celestine III. crowns the Emperor Henry with his Feet. Affairs of the Church in England under King Richard I.

“**P**OPE Alexander III. died Anno 1181, to whom succeeded Hubald Cardinal of Ostia, by the Name of Lucius III. which he the rather assumed, because born at Lucca: This Gentleman agreed no better with the Citizens of Rome than his Predecessors, for he sought to put down their Magistrates called Consuls, and to usurp an absolute arbitrary Dominion over them himself; which so much enraged the People, that they seized many of his Faction, and put out their Eyes, and so threatned his Holiness himself, that he was glad to fly the City; and going to Verona, 1184, he called a Council (the Emperor Frederick being present) in which the Romans that had so affronted him, were proclaimed Enemies to the Church. Touching the Temper of this Pope, we may guess what Reputation he had by this Lampoon, or rhiming Epigram made on him in those Times, quibbling upon his Name, and the Fish, that in English we call a Pike, which in Latin is likewise called Lucius, and noted for devouring other Fish.

*Lucius est Piscis, Rex atque tyrannus Aquarum,
A quo discordat Lucius iste parum.
Devorat ille Homines, hic Piscibus insidiatur;
Esurit hic semper, hic aliquando satur.
Amberum vitam si laus æquata notaret,
Plus rationis habet, qui ratione caret.*

Which is not such excellent Latin Verse, but that our extemporary English may suit it well enough.

*With the Fish Lucius, Tyrant of the Deep,
Our Pope Lucius does much Resemblance keep;
As one on Fish, & other on Men doth prey;
But ours the more voracious in his way.
If we for Reason both their Lives compare,
The poor mute Fish may claim the greater Share.*

He

He died in the fifth Year of his Popedom at *Verona*, and *Onuphrius* produces the *Epitaph* inscribed on his *Tomb* in the Cathedral Church there, which being something above the common Poetry of that Age, I shall presume here to insert.

*Luci! Luca tibi dedit Ortum, Pontificatum
Ostia, Papatum Roma, Verona mori.
Immo Verona dedit tibi Lucis gaudia, Roma
Exilium, Curas Ostia, Luca mori.*

The next Pope was *Urban III*, elected at *Verona*, who tho' he continued not long, yet in that little time purchased the Nickname of *Turbanus*, by the Troubles which he every where occasion'd: For the Emperor *Frederick* having married his Son to *Constance*, apparent Heiress to the Crown of *Sicily*, (to which Kingdom the Pope himself had a desire) he therefore quarrel'd with that Alliance, and had proceeded to excommunicate him, had not the People of *Verona*, where he then resided, obstructed it; affirming, that they would not suffer any such Sentence to be promulgated in their City against the Emperor: Whereupon in a Fret he removed from thence to *Ferrara*, intending there to have executed his Purpose, but was prevented by Death, before he had held the Chair full two Years. In his time *Jerusalem* was taken by *Saladine* from the Christians, after it had remained in their Hands 88 Years.

In the Year 1187, Cardinal *Albert*, that had been Chancellor to the said *Urban*, was chose by the Cardinals at *Ferrara* to succeed him, by the Name of *Gregory VIII*, who presently dispatch'd earnest Letters to all Christian Princes, to persuade them to go personally into *Palestine* for the Recovery of *Jerusalem*, assuring them of Life everlasting, and the Protection of the Church for the Safety of their Estates during their Absence. Whereupon the Emperor *Frederick*, *Richard King of England*, *Philip of France*, and divers other Princes undertook that Expedition: But in the mean time *Gregory* died at *Pisa*, on the 57th Day after his Election.

In whose room followed *Clemens III*, by whose Exhortations that War against the *Saracens* was vigorously prosecuted. In order to which our King *Richard* being arrived in the River *Tyber*, a Cardinal was sent to compliment him: To whom (says *Roger Hoveden*) the King made large Complaints of the *Simony* and *Avarice* of the *Romish Clergy*; as, that to consecrate the Bishop of *Mans* they had taken 700 Marks, and 1500 for the Legation of the Bishop of *Ely*; and besides a great Sum for not deposing the Bishop of *Bourdeaux* when accused. And both the Kings coming into *Sicily*, and there hearing of Abbot *Joachim*, (one of the most learned Men of that Age, and who was thought to have the Gift of Prophecy) they gave him a Visit, and desired to know of him what Success they should have in their Voyage: To which (says *Paulus Æmilius*) he answered, *Ituros eos, sed parum profecturos*; That they should go, but prevail very little: Wherein he proved too true a Prophet. But *Hoveden* in his *Annals* (*Parte posteriori*, p. 681.) adds besides, That the said Abbot did to their great Satisfaction expound to them the Vision of *St. John* in the *Apocalypse*, touching the Church's Affliction, and *Antichrist*, whom he affirmed to be then born: Says he, *This Antichrist is he who now in the City of Rome is set on high on the Apostolic Seat; and of this Antichrist the Apostle saith, That he is an Adversary, and exalteth himself above all that is called God, &c.* King

Philip answered him, *I thought that Antichrist should be born in Antioch, or in Babylon, of the Progeny of Dan, and should reign in the Temple of Jerusalem, &c.* But Joachim persisted in his Exposition, adding, *That the seven Crowns signified seven Kings, or Princes of the World, that principally should believe and support the said Antichrist.* But (said he) *in the Time of this Antichrist many Christians shall preserve the true Faith in Dens and Caves of the Earth, and in solitary Rocks and desert Places, even till the Consummation of Antichrist.* The same Abbot, commenting on Jeremy, has this Passage; *There is another Fig-tree who thro' the Curse of Prevarication is now withered, viz. the Latin Church, or little Bark of St. Peter, whose Leaves are temporal things, whereof they make Breeches to hide their wicked Conversations, and therewith excuse the Dishonesty and Shame as well of Adam the High Priest, as of Eve; that is to say, the Church subject to them; and miserably hide themselves in the Wood of Ecclesiastical Glory.*

Nor is it less remarkable, how loudly Peter of Blois, who lived at this time, complains of the corrupt State of the Church: For in his 25th *Epistle*, describing the Abuses of Bishops Officials, to a Friend who it seems was one, he has these Words: *Forasmuch as I love thee with all Affection, I exhort thee, that thou in time depart from Ur of the Chaldees, and from the midst of Babylon, and leave the Mystery of this most wicked Stewardship: I believe that these Officials are so called not from the Noun Officium, but from the Verb Officio, which signifies to hurt; for the whole Intention of an Official is, Ad opes Episcopi, to be careful for the Profits of the Bishop, whereof he hath the Charge, to shear for him miserimias Oves, the poor wretched Sheep, to poll and pill them, and pull off their very Skins. These Officials are those hidden Doors where the Ministers of Bell secretly carry away the Sacrifices, which the King caused to be set upon the Table: So the Bishop cunningly and with a long Reach gets other Mens Goods, and if the Knavery happen to be discovered, to quit himself of Discredit, lays all the Blame on his Officials, &c.* The Office of an Official now is to confound Law, stir up Contentions, suppress Truth, sell Equity, and gape after Bribes: They interpret the Laws at their Pleasure, and according to their own Lusts admit or over-rule them. In a word, these Sons of Avarice, and Servants of Mammon, do all things for Money, and make Sales of themselves to the Devil, &c. Nor does he speak more mildly of the Bishops: *In the House (says he) of a Bishop, comprehending both the Lord and his Family, nothing is more damnable for Merit, more dishonest for Manners, more unclean for Conscience, more culpable for Reputation, nor any thing more pernicious for Example.*

But to proceed to our Story: In this Holy War the Emperor Frederick died, whereby the Empire descended to his Son Henry; to whom in the Right of his Wife Constance, upon the Death of William King of Sicily, the Right of that Crown was also devolv'd; but Pope Clement challenged it as escheated to the Church for want of an Heir Male, and sent Forces to seize it to his own Use: So just a Guardian was Holy Church of the Rights of Princes in their Absence, whilst she had sent them on Fools Errands into the East. This bred ill Blood between him and Henry; but that Pope, whilst he was endeavouring to put him by from the Imperial Diadem, was himself taken out of the World.

The next Pope was Celestine III, who having formerly been obliged by Henry with several Favours, was more inclinable to crown him; in order to which the young Emperor hastened to Rome with his Empress, and they were both crowned by this Holy Father, but after such a Fashion as never was done in the World before.

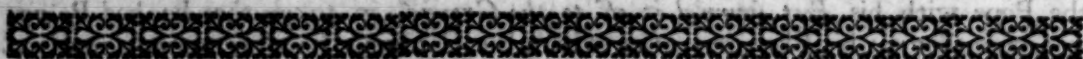
fore. The Ceremony by *Hoveden, Vignier, Baronius, Ranulphus in Polychronica, L. 7. c. 26.* and many others, is thus related: After the Emperor had taken his Oath to defend the Church, and the Patrimony of St. Peter, and to restore whatsoever belonged to the Church whole and intire, if any thing were withheld or detained from it, the Emperor and Empress were brought into the Church by the Pope; and Mass being solemnly celebrated by him, he anointed first the Emperor with certain solemn Words, and afterwards the Empress; then sitting down in his Pontifical Chair, he held the Imperial Crown between his Feet, and the Emperor kneeling and bowing down his Head, and likewise the Empress, did respectively receive the Crown from his Feet; which was no sooner on each of their Heads, but the Pope with his Foot spurn'd it off to the Ground, in token that he had Power to depose them at his Pleasure; after which the Cardinals standing round, received the said Crown, and reverently put it upon the Head first of the Emperor, and then of the Empress, and so the Shew ended.

This was such a *shameless Piece of Insolence and Pride*, that no Age, no Story can parallel it; so palpable a Mark of *Antichrist* full-grown, that we need no longer question the Truth of honest *Joachim's Prophecy* before recited: Such fulsome *Pride* needs no *Rhetorick* to expose it; let it remain an eternal Monument of *Papal Arrogance*, and Caution to *Princes* to beware of and detest such *Tyranny*, and all that belongs to it.

As for the *State of the Church and Churchmen* in England in these Times, it run so high as to bear down almost all before it. King Richard to expiate his *Disobedience* to his Father, by Obedience to his *Ghostly Father the Pope*, must trudge to the *Holy Land*: To equip him for which Expedition, he sold abundance of his Manors and Lordships; and still the Clergy, the only *monied Men* of those Times, were the Buyers. Two Bishops likewise, *viz. Ely and Durham*, had the chief Charge of the Land during his Absence. And concerning the Vanity and extravagant Pride of the former, whole Volumes might be wrote: He very seldom rid with fewer than 1500 Horse, of *Chaplains, Priests*, and other *Attendants*: He suspended the Church of *York*, because the Canons thereof did not come forth to meet him in *solemn Procession*. At his Table *Noblemens Children* waited, whom he coupled in Marriage with his Nieces and Kinswomen, or Bastards: And to compleat his *Royalty*, he got a *Guard of French and Flemings* to attend his Person: But at last having affronted and abused all Sorts of People, upon a general Complaint he was turned out of his Place, and purposing to fly beyond the Seas, got to *Dover* in *Women's Apparel*; but being there discovered to be a *Man*, the Women had like to have stoned him to Death; yet afterwards he got over, and complained to the *Pope*, and much stir there was about him; but at last laying by his *Legateship*, and part of his *Pride*, he was again received into England.

In the mean time King Richard did many noble Exploits in the *Holy Land*, too long for us to recite; and had done more, had not a Quarrel been raised with him, by the Envy of the *French King*; who came home, and not only invaded his Dominions, but excited his Brother *John* to usurp the Crown; which Richard hearing of, hastened homewards, but by the way was taken Prisoner, and sold to the Emperor for 60 thousand Marks. After 15 Months Imprisonment he was ransomed for 100 thousand Pounds: And coming home, he generously forgave his Brother, but resolutely attacked the *French King*; and afterwards in the 10th Year of his Reign was kill'd by an Arrow, shot from a Castle that he besieged; dying with-

out Issue; though he was told by a Priest in France, that he had three evil Daughters; and that he had best bestow them abroad, if he would avoid the Judgment of God. At which the King gave him the Lie, and said he had never a Child in the World. Yes, Sir, replied the Priest, three Daughters you have, and their Names are *Pride, Covetousness, and Leachery*. Then says the King, I will presently bestow them all; *Pride* I give to the *Knights Templars*, *Covetousness* to the *Monks*, and *Leachery* to the *Clergy* in general; and I shall think they will be very conveniently matched.



PACKET XXIV.

Longè diversa sunt Carnificina & Pietas; nec potest aut Veritas cum Vi, aut Justitia cum Crudelitate conjungi.

Lactant. Inst. L. 5. Cap. 20.

The Story of the WALDENSES entered upon; their various Appellations, Antiquity, Doctrine, &c.

WE are now arrived with our Historical Remarks almost at the Year 1200; but cannot pass on without giving the Reader an Account of those honest antient Christians, commonly called the *Waldenses*, who about this Period of Time began to grow famous for their lamentable Sufferings, as for the Truth and Purity of their Doctrine, the latter being by their cruel superstitious Enemies made the Occasion and Reason of the former.

They were called *Waldenses* from one *Waldus* a rich Merchant of *Lyons* in *France*, whose first Conversion to a holy Life is no less remarkable for the Strangeness of it, than his Pains and Diligence afterwards in instructing others; being related by divers Authors to be as follows: [See *Fox's Acts and Monuments*, fol. 209.]

About the Year of our Lord 1160, this *Waldus* and other principal Citizens being walking together and merrily discoursing, on a sudden one of the Company fell down dead; of which surprising Spectacle *Waldus* made so good use, God's Holy Spirit working on his Heart, that he forthwith begun seriously to repent, and resolved to change his former vain Course of Life, betaking himself to Prayer and Reading, and giving of Alms to the Poor; and not only relieving their corporal Necessities with his Substance, but also supplying their Souls with the *Bread of Life*: For so *Rainerius* (an Adversary) in his Invective against this Sect, L. 5. acknowledges in these Words: *Cum autem esset aliquantulum literatus, Novi Testamenti textum docuit eos vulgariter*: Having some Learning he translated the Text of the New Testament out of Latin into French, and so taught the same to the People that resorted to him in their Mother-Tongue.

This

This much displeased the *Prelates*, who were like the Dog in the Manger, that can neither himself eat the Hay, nor yet will let the Horse eat it. So that they raised a grievous Persecution against *Waldus* and his Followers; and their vain Endeavours to suppress his Doctrine, were the Occasion to disperse it further abroad, not only over *France*, but almost over all the Parts of *Europe*, tho' under divers Names and Titles. One Name was from their Teacher, *Waldenses*. And because such as adhered to him were spoiled of their *Estates*, and forced to fly from *Lyons* for the Preservation of their Lives, leaving their *Goods* behind them, they were called in Derision, *The Beggars or poor Men of Lyons*. In *Dauphiné* they were nicknamed *Chaignards*; from the Country of *Albie*, where their Opinions much obtain'd, they were termed *Albigenses*; such of them as passed the *Alps* were stiled *Tramontani*. In *Italy* they had the Title given them of *Fratricelli*, *Men of the Brotherhood*, because they lived so lovingly one with another. In *Germany* they were reproached with the Name of *Gazares*, a Word which signifies execrable and wicked in the highest Degree. In *Flanders* they were called *Turpelins*, that is to say, *Men inhabiting with, or Companions of Wolves*, because these poor People were oftentimes constrained in the Heat of Persecution to shelter themselves in Woods and Desarts amongst wild Beasts, which they found less savage than these brutish Men from whom they fled.

But besides all these coarse Titles, to render them yet more odious, their Adversaries the *Popish Bishops, Priests and Monks*, would often stigmatize them with the Names of *Antient Hereticks*, but under Pretences false or ridiculous. Thus because they made a Profession of *Purity* in their *Lives and Doctrine*, they were called *Cathari*, that is to say *Puritans*: And because they denied the *Wasser* which the *Priests* elevated in their *Mass* to be *God*, they were called *Arians*, as if they had denied the *Divinity* of the *Eternal Son of God*: And because they maintained that the Authority of the Emperor and other Princes did not depend upon that of the *Pope*, they were called *Manichæi*, as Men asserting two first Principles. Nay, *Matthew Paris* is so malicious as to call them *Ribalds*, that is, *Scoundrels, Rogues, or Rascals*. The Author of the *Treasure of Histories* slanders them with the Title of *Buggerers*, and others would needs have them to be *Sorcerers*: So apt is *Malice* to coin scurrilous abusive Compellations.

But tho' the Word *Waldenses* owes its Original to the said *Waldo*, who flourish'd in this Eleventh Century; yet 'tis certain that there were considerable Numbers of People in the *Vallies of Piedmont*, who long before that time refused to own divers new Inventions and false Doctrines obtruded on the World by the apostatiz'd Church of *Rome*, and profess'd the same Faith that *Waldo* afterwards own'd.

For we must note, that before the Year 800, most of the Differences which are now between the *Papists* and the *Reformed Churches*, (excepting some few Clouds of Ceremonies which were yet no bigger than a Man's Hand) did not at all publicly appear, (at least so as to be established by General Councils or Decrees.) And therefore these Churches of *Piedmont* remained united with the other *Christian Churches*, and particularly in Communion with that of *Rome*, as well as the rest, so long as it retained the true Religion which was planted throughout all *Italy* by the *Apostles*, and their *Disciples and Successors*. But when the Church of *Rome* began to corrupt herself, and no longer retain'd the Purity of the *Apostolical Doctrine*, then those of these *Vallies* began to enter their Dissent, being a People whose natural Temper and Situation seems to have contributed towards their Preservation from the
general

general Infection; for being plain and industrious Persons, and living obscure in those Retreats, environ'd with Rocks and Mountains, the Pride and Avarice of the Clergy (whence all the Corruptions of the Church took their first Rise) had not so easy an Access to them.

This is prov'd by Sir Samuel Moreland, in his accurate History of those Evangelical Churches, (a Work to which on this Subject we shall be much indebted) p. 9. He cites three authentick Manuscripts all written by antient Inhabitants of those Vallies, in their own Language, about the Year 1120. The first, *A Description of Antichrist*: The second intitled, *The Dream of Purgatory*: And the third with this remarkable Inscription, *La causa del nostre Departiment de la Gleisa Romana*; that is, *The Cause of our Separation from the Church of Rome*.

And even before that, about the Year 815, we find one Claudius, a very learned Man, Archbishop of Turin, (and consequently of the Vallies of Piedmont) that taught his People, *That they ought not to run to Rome for the Pardon of their Sins, nor have Recourse to the Saints, or their Relicks: That the Church is not founded upon St. Peter, much less upon the Pope, but upon the Doctrine of the Apostles: That they ought not to worship Images, nor so much as have them in their Churches.* These are the very Words of his Enemy Jonas Aurelianensis in a Book which he wrote against him. So that the Belief which was publickly taught and profess'd there in the Year 820, was the very same that is at this Day profess'd and own'd by the Reformed Churches, that is to say, *The true Antient and Evangelical Doctrine.*

And tho' in the two following Centuries (being a Time obscure, and barren of good Authors) we cannot readily name such as kept up the same Profession, yet 'tis most probable that the same was continued. Nay we have the Testimony of a Popish Author: Rorenzo Prior of Lucerna, cited by the worthy Gentleman late mentioned, says expressly, The abovesaid Heresy (he means the Doctrine of the Waldensians) continued throughout the Ninth and Tenth Centuries.

Thus we see the Succession of the Evangelical Doctrine from the Time of the Apostles to that of Claudius Archbishop of Turin, which was in the Eighth Century; that the same was continued the two Centuries following, and in the Eleventh Century the Disciples of Peter Valdo (and, as some say, he himself) came into the said Vallies to reside with their Brethren that held the same Doctrine with themselves, where they have profess'd it ever since to this very Day.

Therefore let the Popish Cuckows cease for shame their old repeated, but silly Note, *Where was your Church before Luther?* When not only it is certain, that there were Multitudes of particular Persons, that in all those dismal Times never bow'd their Knees to Baal, nor embraced the Pope's Errors and Superstitions, but bewail'd the Corruptions of the Church in secret; but also we can shew, and undeniably prove the continued Succession of our Doctrine in intire visible Churches, from the primitive Times to the present Age.

To confirm this, and that the Reader may better judge what the Tenets of these antient Waldenses were, we shall here truly recite that most remarkable Testimony given of them by Rainerius, who wrote against them, (whose Book Gretzer the Jesuit published amongst other Writers against the Waldenses.) Cap. 4. he has these Words, *Inter omnes has Sectas quæ adhuc sunt vel fuerunt, &c. Amongst all the Sects which are, or ever were, none is more dangerous to the Church, than that of the Lyonists, (he calls the Waldenses so, because they became famous at the City*

of

of Lyons, as aforesaid.) First, because it hath continued longer than any other, for some say it hath lasted ever since Pope Silvester, [He lived about the Year 350, in the Days of Constantine,] others say ever since the Apostles. Secondly, because no Sect is more general than this, for there is scarce any Country in which it is not found. Thirdly, whereas other Sects deter Men with their horrible Blasphemies, this Sect of the Lyonists maketh a great Shew of Godliness, because they live righteously before Men, and believe all things rightly touching God, and concerning all other Articles of the Creed: Only they blaspheme the Roman Church and Clergy, in which thing the Laity is very apt to believe them.

All this being written in Spight, by one that was their mortal Enemy, what greater Evidence could be given of the Antiquity and Purity of their Faith, or the Holiness and Innocency of their Lives and Conversations?

In like manner, Samuel de Cassini a Franciscan Friar, writing against them in his *Victoria Triumfale* declares plainly, That all the Errors of these Waldenses consisted in this, That they denied the Church of Rome to be the Holy Mother Church, and would not obey her Traditions.

P A C K E T XXV.

-----*Facies non omnibus una,
Nec diversa tamen.*-----

That the Doctrine of the antient Waldenses was the same with that of the Protestants at this Day, proved by the Form of one of their Confessions of Faith made above 500 Years ago. The Slanders cast upon them refuted.

“IN our last Packet we gave a brief Account of divers sincere Christians inhabiting in and about the Vallies of Piedmont, that had preserved the true Primitive Doctrine in a great Measure intire for divers Centuries, during the first Inundations of Superstition that overwhelm'd the rest of Christendom. And how about the Year 1160, *Waldo* beginning to preach against Popish Innovations, and unwarrantable Additions to the Christian Faith at *Lions*, found many Followers; who being persecuted there, several of them fled into the said Vallies, and so they all together came to be called *Waldenses*, being from that time branded with the Title of *Hereticks*, and lamentably persecuted. For so long as the Church of *Rome* did not attempt to force them to embrace her Errors, they were satisfied to serve their God according to his own Institutions in private, and little Notice was taken of them by the rest of the World: But when once she began to offer Violence to their Consciences, and her Tyranny became intolerable, then they went out of *Babylon*, and separated themselves; and from the time that the same has made any Noise in the World, *Historians* have likewise made mention

tion thereof in their Books of *Antiquity*. Thus in a *Manuscript* brought over by Sir Samuel Moreland, and to be seen in the publick Library at Cambridge, written concerning the Religion of the *Waldenses*, Anno Dom. 1587. In the first Article this Question is demanded, *Quanto tempo è ch' è stata predicata la pura Dottrina nelle valli?* i. e. How long since is it that the pure Doctrine has been preached in the Vallies? The Answer there is thus, *Circa cinque cento anni, &c.* About 500 Years, as near as can be gathered from any Histories; but according to the Opinion of the Inhabitants, from Father to Son, time out of mind. The Reason whereof is this; Historians made no mention of these poor People till they came to be persecuted, but the Inhabitants themselves have preserved the Memory of that inestimable Benefit bestowed on them by God himself from the Beginning, and which they and their Predecessors have enjoyed from Generation to Generation ever since the Apostles Days. (*History of the Evangelical Churches of the Vallies of Piedmont, fol. 29.*)

Having thus cleared the *Antiquity* of these Professors, it will next be requisite to enquire, Whether their *Doctrines* were agreeable to those at this Day generally taught by *Protestants*? Which Question we resolve in the Affirmative, and shall prove it: 1. By the Acknowledgment of *Papists*. 2. By their being embraced and owned as Brethren by *Luther* and the rest of our chief *Reformers*. And 3dly, By a Confession of their Faith wrote 560 Years ago in their own Language, and other authentick Testimonies.

1. *Papist* Authors charge the *Protestants*, that they maintain the same Opinions with the *Waldenses* and *Albigenses*. As for Example, *Gualtierus* a Jesuit, in his *Chronographical Table*, Sect. 12. Chap. 15. makes the *Waldenses*, and those he calls the Disciples of *Calvin*, to be of one and the same Belief, in 27 Articles. *Claudius Rubis* in his *History of Lions*, Lib. 3. says, That the *Heresies* of our Time, [meaning *Protestantism*] are grounded on those of the *Waldenses*, and therefore he calls them the Relicks of *Waldo*. *Bellarmino*, Tom. 2. Lib. 1. Cap. 26. says, That *Wickliff* added nothing to the *Heresy* of the *Waldenses*. *Eckius* in his *Common Places*, Cap. 28. lays an Imputation upon *Luther*, That he hath done nothing but renewed the *Heresies* of the *Waldenses*, *Albigenses*, *Wickliff*, and *John Hufs*, long since condemned. And the *Sieur de Popeliniere* in his *History of France*, L. 1. says expressly, That the *Doctrine* of the modern *Protestants* differs very little from that of the *Waldenses*. So that here we have a plentiful Testimony from our Adversaries, (to which an hundred Citations more to that Purpose might be added) of this our Agreement in Doctrine with those reverend Christians.

2. This also appears, if we farther consider, that no sooner was the *Lamp of Truth* rekindled in *Germany*, but those great Instruments to advance God's Glory, and to increase *Rome's* Terror, *Luther*, *Melancthon*, *Bucer*, and the rest, gave the Right Hand of Fellowship to these *Waldensians* as Brethren. *Luther*, in the Year 1533, writes thus of them; Those Brethren are not now odious to me, as they were in the Days of my Popery. We who were at a Distance, are now throwing down that Partition-Wall of Jealousy, whereby we seemed Hereticks to each other, being reduced together into one Sheep-fold, under that one Shepherd and Bishop of our Souls, who is blessed for ever. In the same Year the learned and sweet-temper'd *Melancthon* wrote an Epistle to them, saluting them by the Name of Brethren, wherein he hath this excellent Expression: Seeing we are agreed about the chief Articles of the Christian Faith, let us embrace each other in Love, for as much

as no Difference and Variety of Rites and Ceremonies ought to disunite our Minds. And before this, viz. in the Year 1533, Oecolampadius wrote a like Letter to the Waldenses of Provence, wherein he saith, *We have with much Satisfaction understood, by your faithful Pastor George Morel, what your Faith and Religion is, and therefore we acknowledge and confess that Christ is in you, for which we love you as Brethren.* About the same time Martin Buter likewise wrote to them, beginning his Letter thus; *Blessed be the Lord God and our loving Father, who hath preserved you to this present Time in so great Knowledge of his Truth, &c.* And in his Book intituled *Scripta duo Adversaria Latomi, &c.* pag. 159. *That certainly is a very good Course which is observed by our Brethren the Waldenses, &c.* See for all this Sir Sam. Moreland's History before cited, fol. 58, 59, 60. and the History of the Albigenses (written in French by the learned John Paul Perrin of Lions, and translated by Sampson Leunard about the Year 1624.) p. 35, 36.

3. But to demonstrate this Conformity of theirs and our Doctrine in the most material Points controverted against the Romanists, I shall here present you with,

A true Copy of an antient Confession of Faith taken from certain Manuscripts bearing Date near 400 Years before Luther, viz. in the Year of our Lord 1120, and about 40 Years before Waldo himself, [whence likewise it appears, that tho' those Inhabitants were afterwards called by the said Waldo's Name, as being more noted in France, yet they held the same Tenets before ever he came amongst them, as they did afterwards.] See Sir Sam. Moreland's History, fol. 30. (where you have it in the Original Language as well as English) and History of the Waldenses, p. 57. as follows.

' ARTICLE I. We believe and firmly do hold all that is contained in the twelve Articles, called the *Apostles Creed*, accounting for *Heresy* whatsoever is disagreeing and not consonant thereunto.

' ART. II. We believe that there is one God, Father, Son, and Holy Spirit.

' ART. III. We acknowledge for the holy and canonical Scripture, the Books of the Bible; that is to say, *Genesis, Exodus, &c.* [reckoning up all the Books of the Old Testament exactly as they stand in our Protestant Bibles, and then come these Words] *The Apocryphal Books are these that follow, which are not received by the Hebrews; but we read them (as says St. Jerom in his Prologue to the Proverbs) for the Instruction of the People, not to establish the Authority of Ecclesiastical Doctrines in the Soul.* Then they count the Apocryphal Books, and after that add, --- *Here follow the Books of the New Testament, [which they recite just as we do.]*

' ART. IV. The Books above named teach thus much, That there is one Almighty God, all-wise and all-good, who hath made all Things by his Goodness; for he created Adam after his own Image, but by the Malice of the Devil, and Disobedience of Adam, Sin entred into the World, and we are made Sinners in Adam and by Adam.

' ART. V. Christ was promised to our Forefathers who received the Law, to the end that knowing their Sin by the Law, and their Unrighteousness and Insufficiency, they might desire the Coming of Christ to satisfy for their Sins, and by himself accomplish the Law.

N° XVIII.

R r r

' ART.

ART. VI. Christ was born at the Time appointed by God his Father; that is to say, at a Time when all Iniquity abounded, and not for the Cause of good Works only, for all were Sinners, but to the end he might offer his Grace and Mercy to us.

ART. VII. Christ is our Life and Truth, and Peace and Justice, and Advocate and Master, and Priest, who died for the Salvation of all those that believe, and is raised again for our Justification.

ART. VIII. We also firmly hold, that there is no other *Mediator* or *Advocate* with God the Father, but only Jesus Christ: And as for the Virgin *Mary*, that she was holy, humble, and full of Grace. And in like manner we believe of all the other Saints, viz. That being in Heaven they wait for the Resurrection of their Bodies at the Day of Judgment.

ART. IX. We likewise believe, that after this Life there are only two Places, the one for the Saved, the other for the Damned, that being called Heaven, and this Hell; utterly denying *Purgatory* as being a Dream of *Antichrist's*, and an Invention contrary to the Truth.

ART. X. We have always believed, that the Inventions of Men are an unspeakable Abomination before God, viz. such as the *Feasts* and *Vigils* of Saints, *Holy-water*, the abstaining on certain Days from *Flesh*, but especially the *Mass*.

ART. XI. We esteem for an Abomination and as antichristian, all those human Inventions which are a Trouble or Prejudice to the Liberty of the Spirit.

ART. XII. We believe that the Sacraments are outward Signs of holy Things, or visible Forms of the invisible Grace, accounting it good that the Faithful should use those Signs and visible Forms, if it may be done: However we believe and hold that the aforesaid Faithful may be saved, without receiving the Signs aforesaid, in case they have not Power or Means to use them.

ART. XIII. We acknowledge no other Sacrament but *Baptism* and the *Eucharist*.

ART. XIV. We are bound to honour the Secular Powers by Subjection, ready Obedience, and Payment of Tributes.

Here you see the Authority of the *Apocrypha* is rejected, and *Traditions* (the main Bulwark of the Church of *Rome*) overthrown; *worshipping and praying to Saints* disown'd; the *Flames of Purgatory* (which use to make the Pope's Kitchen smok) utterly extinct; and so *Prayers for the Dead* (a most gainful Invention) silent'd; five of the Church of *Rome's Sacraments* annull'd; and above all, the grand Idol the *Mass* (and consequently *Transubstantiation*) condemn'd and defy'd. From all which too we must necessarily infer, that they were far enough from imagining the Pope infallible, or to have any *universal Jurisdiction*, &c.

In another *Confession of their Faith*, to be seen in *Charles du Moulin's Book, de la Mon. des François*, p. 65. the 8th Article runs thus: ---We hold the holy Sacrament of the Table, or Supper of the Lord Jesus Christ, to be a holy Remembrance and Thanksgiving, for the Benefits which we have received by his Death and Passion, which is to be received in Faith and Charity, &c.

Thus they delivered themselves of old; and to the very same Effect, but more at large since, Anno 1508, when the *Waldenses* of *Bohemia* presented a *Confession of their Faith* to their King *Laudislaus*, which you may read in *Sir Sam. Moreland's Hist.* fol. 43.

But

But here we cannot but take notice, that as the *Pagans* of old defam'd the *Primitive Christians*, that assembling in the Night in Corners and Holes, they suddenly put out the Lights, and fell to promiscuous *Incests* and *Uncleannefs*; the very same have the *Papists* charg'd these holy Men with. And therefore that prodigious Slanderer, *Parsons* the *Jesuit*, in his shameless lying Book call'd *The three Conversions of England*, Part. 2. Cap. 10. Numb. 26. reckons up many false extravagant Opinions, suggesting them to be theirs. To refute which we shall here only add two remarkable Testimonies concerning this Matter, from two eminent Historians, both of the *Romish Communion*.

The first, the worthy *Thuanus*, who in his *Hist. ad Ann. 1550. l. 6. p. 513.* having reckon'd up several of the Opinions of the *Waldenses*, adds,---*His principis eorum Doctrinae Capitibus alia afficta de Conjugio, Resurrectione, &c. To these certain and chief Heads of their Doctrine, others were feigned and put upon them, concerning Marriage, the Resurrection, the State of Souls after Death, &c.*

The second, *Bernard de Girard*, Lord of *Haillan*, who in his *History of France, l. 10. p. 511.* speaking of these *Waldenses*, has these Words: *Though, says he, they had some ill Opinions, yet they (that is, their Errors) did not so much stir up the Hatred of the Pope and great Princes against them, as that Liberty of Speech which they used in blaming the Vices, dissolute Manners, Lives and Actions of Princes, Ecclesiastical Persons, and the Pope himself: Ce fut le principal point qui les mit en haine universelle, & qui les chargea de plus de meschantes opinions qu'ils n'en avoient. This was the chief Thing which drew upon them an universal Hatred, and caused many most horrid or wicked Opinions to be fathered upon them, which they did not at all hold, nor were guilty of.*

PACKET XXVI.

*At vos, in Populos quibus est commissa Potestas,
Et jus ab altâ sede Plebi dicitis,
Errorum tenebras depellite, discite verum.*

The first Persecutions against the *Waldenses*. They and the *Albigenses* only differ in the Name. An Account of *Friar Dominic*. The Original of the Inquisition. *Earl Raimond* whipp'd. A Million of People slain in this pretended Holy War against *Hereticks*.

“H A V I N G trac'd the *Antiquity*, and stated the *Doctrines* of those pious Christians call'd *Waldenses*; it now remains that we shew the severe Usage they met with from the *Popes* and their Creatures: For the *Dragon* will always persecute the *Woman*, and these cruel *Cains* endeavour to murder those

those innocent *Abels*, whose Sacrifices are more acceptable to Almighty God, because more agreeable to his Commands than theirs. But punctually to describe all their Troubles and Tortures, the Havock made of them, sometimes by the Hand of Violence in War, and sometimes by pretended Justice in Peace, would alone require a Volume: And therefore we shall only briefly run over some few Particulars.

But because several of the Persecutions we are to treat of, are set down in Authors as carried on against the *Albigenses*, we must desire the Reader to remember what we told him, that these *Albigenses* were in Principles *Waldenses*, but only called by that different Name from the Town *Albigium* in the Province of *Tholosa*, where *Waldo's* Tenets so much prevailed, and from thence spread so fast into the neighbouring Countries, that *Cæsarius* the Monk in his Dialogues tells us, *That in a little time they infected a thousand Cities and great Towns round about.* 'Tis true, *Parsons* in his *Three Conversions*, Part 2. cap. 10. would make the World believe that these *Albigenses* were quite another sort of People, and held other Opinions different from the *Waldenses*. But this is notoriously false; for the Popes condemned them as *Waldenses*; their Legates made War against them, as professing the Belief of the *Waldenses*; the Monks Inquisitors formed their Process and Indictments as against *Waldenses*; the People presented them as being such, and they thought themselves honoured by that Title, upon the assured Knowledge that they had of the Purity of their Doctrine, being the self-same with that of the *Waldenses*, promoted amongst them by the powerful and laborious Preaching of *Peter Bruis*, *Arnold Hott*, and others, soon after the Departure of *Waldo* from *Lions*. Nor was it entertain'd only by the common People; they had also many great Lords who took part with them, that is to say, *Earl Raimond of Tholouze*, *Raimond Earl of Foix*, the Viscount of *Beziers*, *Gaston Lord of Bearn*, the Earl of *Carmain*, &c.

The first Persecution was raised against them by Pope *Innocent III.* who yet to colour the Matter, pretended at first to reduce them by Reasons and Arguments; and to that Purpose sent the Abbot of *Cisteaux* and two Monks to preach amongst them, but with little Effect, for the *Albigenses* offered to maintain their Belief by the Word of God, provided the Conference might be well ordered, and Moderators chosen. Accordingly a Disputation was had at *Montreal*, where *Arnold Hott* defended their Cause so excellently against Father *Dominic* and two of the Pope's Legates, and several Bishops and Abbots, that with Shame and Confusion they were forced to break up the Conference. The true Design of which on the Bishops Part was not to search out the Truth, but to amuse the innocent *Albigenses*, and gain time till the Armies they had prepared to destroy them might be in Readiness. For so *Platina* in the Life of *Innocent XIII.* tells us,---*Non disceptationibus verborum tantum, verum etiam armis opus fuit, adeo inoleverat tanta Hæresis: There was need not only of Disputations, but also of Arms, to that strong Head was the Heresy grown.*

But since *Dominic* was so main a Stickler, both in these Disputes and bloody Massacres that after followed, it will be convenient to give a short Account of him. He was by Birth a Spaniard, by Profession a Monk, naturally proud, superstitious, and cruel. The *Romish Martyrology* in his Life tells us, that his Mother when she went with Child of him, did dream, that she had in her Womb a Dog, that cast out Flames of Fire out of his Throat. His Followers interpret this

to his Advantage, as if hereby we were given to understand, that he should be a Dog to guard the Flock of the Church, and vomit out Fire that should consume the Hereticks: But on the contrary, they whom he every Day delivered unto Death, might have Reason to esteem him a ravenous Cur, that worried the poor Lambs of Christ, and, *Cerberus*-like, continually belch'd out Flames of infernal Sentences against them. Yet by this Office of the Pope's *Butcher General*, he got Abundance of Money, partly by the Bounty of the Superstitious, and partly out of the Confiscations of the *Waldenses*, wherewith he built several stately Houses, and instituted an Order of begging *Monks*, to this Day called from his Name *Dominicans*; which was confirmed by Pope *Honorius*, being warn'd (*saieth the lying Legend*) to do it by a *Dream*, wherein it appeared to him, *That the Church of Rome was falling, and that Dominic supported it with his Shoulders*; in recompense of which Service his Holiness commanded that the said Order should have the first Place amongst the *Mendicants*, and also the said *Dominic* was canoniz'd a *Titular Saint*, only because he had by his Cruelties made many thousands real *Martyrs*.

But to return to the History of the Persecutions against the *Waldenses*, &c. The first Means the *Popes* used to extirpate them, before they came to open Force, was with *spiritual Thunder-bolts* and *Anathema's*, roaring *Canons*, severe *Constitutions* and *Decrees*, to render them odious to the Princes and People of the Earth, prohibiting all manner of *Society* and *Communion* with them, sentencing them as Men unworthy and incapable of the least publick Charge, Honour, Profit, or Inheritance; nay, not so much as to have a *Burial Place* amongst other Christians, confiscating their Goods, disinheriting their Children, and razing their Houses down to the Ground. Which Sentences are to this very Day to be seen, together with several *Popes* Letters, containing the strict Commands they laid upon Kings, Princes, Magistrates, Consuls, and People, to enquire after them, and root them out without Mercy, giving their Accusers a third Part, or thereabouts, of their Goods.

But notwithstanding all these Rigours, these faithful Servants of God still maintaining their true Belief, and declaiming aloud against the *Romish Errors*, affirming that the *Pope* was *Antichrist*, the *Mass* an *Abomination*, the *Host* an *Idol*, and *Purgatory* a *Fable*; the before-mentioned *Innocent*, about the Year 1198, erected the *Inquisition*, an Office peculiarly intended for the finding out and punishing such as they pleased to call *Hereticks*: In which only *Monks* were to be employed, and especially *St. Dominic*, a chief Manager of that Work.

The Authority of these *Inquisitors* was unlimited; they had Power to assemble the People when ever they pleased, and to proceed even against *Bishops* themselves, (tho' rarely it has been observed, that any *savage Beasts* would prey upon those of their own Kind) they might imprison whom they would, and release whom they list. All manner of Accusation with them was valid. A *Sorcerer* or a *Whore*, by the very Words of their Commission, was a sufficient Evidence to take away the Life of any *Waldensian* Heretick: There was no Necessity of confronting the Parties, or examining the Business; it was enough to exhibit a Bill before the *Inquisitor*, without either Witness or Law. If any Man were rich, his Wealth was a sufficient Proof, either to convict him of Heresy, or at least to be a Favourer of the same. No Advocate durst plead their Cause, nor any Notary receive any Act in their Behalf. When any was caught in this Net

of the *Inquisition*, he might justly despair of ever escaping; or if by Design he were let out, it was but in Mockery to bring him in again; (as a Cat plays with a Mouse, and at last crushes its Bones.) Nor did the Children of such as were thus proceeded against dare claim their Lands and Possessions, for fear of being condemned, as inheriting together with such their Estates their pretended Heresies. Nay, further to terrify the People, they were wont to lead in Triumph their *Waldensian* Captives, when they went in *solemn Procession*, forcing some to whip and lash themselves as they marched along the Streets, and others to wear *red Cassocks* with *yellow Crosses*, as if they had been *Benedictine* Converts, and convicted of some notorious Crimes; others they made follow them in their Shirts *bare-footed*, and *bare-headed*, with a *green Wyth* about their *Necks*, and a *Wisp of Straw* in their *Hands*; and others they enjoin'd for Penance, to take Voyages as far as the *Holy Land* at their own Charges and Expences, and that without once daring to make the least Inquiry at their Return, either what was become of their Estates, or what Familiarity these *holy Fathers* had with their Wives in their Absence, lest thereby they should incur the Censure of *relapsed Impenitents*.

But still all these Intrigues being found insufficient, the *Pope* sent forth his *Bulls* throughout all *Europe*, promising *Paradise* to all that should come and bear Arms against them for forty Days, granting the self-same *Pardons* and *Indulgences* as he did to those that went to recover the *Holy Land* out of the Possession of the Infidels." He promised them a Freedom from all Taxes, the Protection of St. *Peter* and the *Pope*, a Discharge of all Debts; in a Word, a full Pardon of all their Sins here, and a greater Degree of Glory hereafter. Upon these Encouragements the Cut-throats flocked in so fast, as to amount to the Number sometimes of above 100,000; and once to 500,000. (*Bennet's Persecution and Cruelty of the Church of Rome.*) "This the *Pope* called the *War for the Crucifix*, and encouraged those foolish zealous Troops with the Title of the *Army of the Church*. By means whereof (*like the Horse that hath no Understanding*) they rush'd on most furiously upon these poor harmless, and for the most part unarmed People, and with all kind of Cruelty, and Barbarity, destroyed innumerable Multitudes of them." We are told that the Armies employed by *Pope Innocent III.* destroyed above 200,000 of them in the Space of some Months. (*Dr. Grosvenor's Sermon against Popery.*) One remarkable Instance we have of the *Legate's Zeal*, who commanded the Army of the Church at the Storming of *Beziers*: He gave strict Orders to spare none; and when he was told there were many good *Catholicks* among them, he refused to recal his Orders, but cried out, Kill them all, the Lord knows who are his. And thus in one City were 6000 (*Vincent of Beauvais* saith 7000) murdered.

"Yet wanted not the *Pope* a Colour for this War against *Raimond Earl of Tholouze*, and his Subjects, alledging that they had kill'd the *Pope's Legate, Friar Peter de Casteauncuff*. But this was only a Pretence; for the Earl answered, he was no way culpable of that *Friar's Death*, but that he was slain at *S. Giles* by a certain Gentleman, whom the said *Peter* pursued, that presently retired to his Friends at *Beucaire*. That he had done what he could to apprehend the said *Man-slayer*; but yet, if it had been true which had been laid to his Charge, ordinary Courses of Justice might have been taken, and they ought not to revenge it on his Subjects, who were innocent, &c.

Yet

Yet they prosecuted him so, that he was forced to *confess himself guilty of the Murder*, only because it was committed within his Territories, and to do *Penance* in a strange Manner; for the Legate put a *Stole* (a *Neckerchief*, that *Popish Priests* use to wear) over his Shoulders, and having his Head, Feet, and Shoulders bare, he by the same led him nine times about the said *Friar's Grave*, *whipping* his Lordship all the while with Rods. Yet could not all this procure an *Absolution*, but he must trudge to *Rome*, where having dearly bought it, the Legate still refused to restore him, but renewed the *Excommunication* against him, not as being guilty of the *Friar's Death*, but because he *had not driven the Albigenes out of his Country*.

Whereupon the War was revived; and many powerful *Potentates* according to their several Inclinations, or Interests, openly opposing, or privately abetting one or the other Side, it continued for near *about forty Years together*, with the greatest Fury in the World. The Particulars of which we cannot here relate, but refer you to the *History of the Waldenses and Albigenes*, l. 2. By which Author, p. 142. we are assured, that a *Million of Men lost their Lives in those cruel Wars*.

Thus we see, *great is Truth and will prevail*. The Pope thunder'd, the Friars preached, the *Inquisitors* plotted, many *Princes* under most sacred Ties fought against them, *Tolli tamen non potuerunt*, saith *Paulus Æmilius*, l. 6. Yet for all this they could not be suppressed. So *John de Serres* tells us, *Tom. i. p. 505*. That as the Pope would have continued his *Persecutions*, *Lewis IX.* would not suffer it, saying, that they must persuade them by Reason, and not constrain them by Force; whereby many Families were preserved in those Provinces.

In a Word, as the chief *Persecutors* of these sincere Christians came to evil Ends, for *Montfort* General of the Pope's Army was slain, like *Abimilech*, *Judges ix.* with a Stone cast out of a Sling, or Engine, and the same supposed to be flung by a Woman; and King *Lewis* died at the Siege of *Avignon*, after Multitudes of his Army destroyed by a Plague: So on the other Side, *Sanguis martyrurum, semen Ecclesiæ*; the more they trod down the *Waldenses*, the more they spread, their *Persecutions* serving only to communicate their Doctrines to the rest of the World, where others arose to promote and ripen those Seeds of *Reformation*, tho' some Ages afterwards, as *John Wickliff* in England, (whither their Opinions were easily convey'd, by reason of the Affinity between the Kings of England and Earls of *Tholouze*, and the Neighbourhood of their Territories to *Guienne*, then in English Hands) *J. Hufs* and *Jerome* of Prague in *Bohemia*, and at last *Martin Luther* in Germany, and others of the *Reformed Churches* at this Day in *Christendom*.

P A C K E T XXVII.

Tun' dicere audes, verbero! quod nemo unquam homo vidit, nec potest fieri, Tempore uno Homo idem duobus ut Locis simul sit?

Plaut. Amphit.

The Time when Transubstantiation was first made an Article of Faith. That Question stated. How the same is enjoin'd to be believed by the Council of Trent. How it shall here be discussed. Some Arguments against it.

“**I**N our continued Catalogue of Popes, the last we gave an Account of was *Celestine the Third*, [Packet XXIII.] Next after whom succeeded *Innocent III.* who got Possession of the Triple Crown, *Anno 1198.* and made shift to hold it 18 Years. Concerning his *Bustles* to promote the *Holy War*, and unholy Inter-meddlings in the Affairs of *Germany*, and setting up an Emperor for his own Tooth, much might be said. But that which we shall insist upon, as most material for the Reader's Satisfaction, is, that in his Time *Transubstantiation* (which had long been hammering in the Brains of some busy *Schoolmen*, and was readily embraced by the *subtil Clergy*, as foreseeing how vastly the *Notion* would turn to their Honour, and render them Reverend amongst the People) was first from a speculative Conceit advanc'd to an *Article of Faith*, and imposed as absolutely necessary to be believed by all Christians, in a Council by him held in the *Lateran* at *Rome*, in the Year 1215.” The Conceit was first started by a Monk at the Beginning of the 7th Century; and was afterwards countenanced by the 2d Council of *Nice*, which first introduced the Worship of Images. It was afterwards brought into the *Latin Church* at the latter End of the 9th Century; * but was contested and opposed for above 300 Years, by many of the most learned and pious Men of those Times; and was not made an Article of Faith till the 4th *Lateran Council*, under Pope *Innocent III.* in the 12th Century, and that in a very imperious and unprecedented Manner, by the meer Authority of the Pope, without the Concurrence and Consent of the Synod, (*Mat. Paris in Ann. 1215.*) It was not properly established

* *Paschasius Rathbertus* first formed it into Shape, and brought it into the *Western Church*, but was vigorously opposed by *Rabanus Maurus* Archbishop of *Mentz*, the most considerable Man of those Times, who says, It was an Error newly broached, and which he opposed with all his Might, *Epist. ad Heribaldum, cap. 33.* And there was a famous Contest for a long time by *Berengarius*, which occasioned the meeting of two Synods, and several Hearings before the Pope; and by *Bartram* and others afterwards. See Mr. T. Goodwin of *Pinner* his *Discourse*, *Transubstantiation* a peculiar Doctrine of the Church of *Rome*.

established till the Council of Trent, in the 15th Century, (Dr. Harris's Sermon against Popery.)

“ That it was not determined before the said Council of Lateran for an essential Point of Faith, take these two or three Testimonies: The ingenious Erasmus (who, for ought I could ever hear, lived and died in the Roman Communion) tells us in his Annotations on 1 Cor. vii. *Serò definitur Ecclesia, &c.* Late it was *et* the Church defined Transubstantiation. And more expressly their learned *Tynstal de Euchar. L. 1. De modo quo id fieret, &c.* Touching the Manner of the Real Presence, how it might be, (whether by Transubstantiation or otherwise) it had perhaps been better to leave every Man that would be curious to his own Conjecture, as before the Lateran Council it was left free. Or if you will have a more grey-bearded Evidence, hear what Scotus (*Doctor Subtilis* the Papists call him for the Sharpness of his Wit, and who lived about the Year 1300.) says to the Point, on the Fourth Book of Sentences, Dist. 11. Q. 3. *Principaliter autem me videtur movere, &c.* That (saith he) which chiefly sways me, is, that we must hold touching the Sacraments as the Holy Church of Rome holdeth, (an excellent Argument, and well becoming a subtle Blockhead, and one of Rome's Novice-Fathers.) *Nunc autem ipsa tenet Panem transubstantiari, &c.* But she now holds that the Bread is transubstantiated into the Body, and the Wine into the Blood: As manifestly appears in the Creed of the Lateran Council under Innocent III, which begins with these Words: *Firmiter credimus.* And then he goes on to give a Reason for that Determination; *Et si quæras, &c.* And if you demand why would the Church make Choice of so difficult a Sense of this Article, when the Words of the Scripture, This is my Body, might be explicated in a Sense more easy, and in Appearance more true: I answer, The Scriptures are expounded by the same Spirit that made them; and so it is to be supposed, that the Catholick Church expounded them by the same Spirit whereby she delivered the Faith unto us; namely, being taught by the Spirit of Truth, and therefore she chose this Sense because it was true.

A very clever way of begging the Question, and solving one Difficulty by supposing another.

Thus we see it was not at all imposed as necessary to be believed till the Year 1215, and then too, in the Judgment of some of their own learned Men, it might better have been let alone. Let us see how much they have improved, and how fiercely enacted it since.

In the Year 1540, by a Statute made by King Henry VIII, and one of his Parliaments, establishing by the Influence of the Clergy the Six Articles, (commonly called *The Whip with six Strings*) it was amongst other things enacted, “ That
“ if any Person or Persons within the King's Dominions should after the 12th
“ Day of July then next, by Word, Writing, Imprinting, Cyphering, or any
“ otherwise, publish, preach, teach, say, affirm, declare, dispute, argue, or hold
“ any Opinion, That in the blessed Sacrament of the Altar, under Form of Bread
“ and Wine, (after the Consecration thereof) there is not present really the natu-
“ ral Body and Blood of our Saviour Jesus Christ conceived of the Virgin Mary:
“ Or that after the said Consecration there remaineth any Substance of the Bread
“ or Wine, or any other Substance than of Christ, God and Man: Or that in
“ the Flesh, under the Form of Bread, is not the very Blood of Christ: Or that
“ with the Blood of Christ, under the Form of Wine, is not the very Flesh of Christ,
“ as well apart, as though they were both together: Or shall affirm the said Sa-
“ crament

“crament to be of other Substance than is abovesaid : That then every such Person so offending, their Aiders, Comforters, Counsellors, Consenters, and Abettors therein, shall be deemed and adjudged Hereticks, and every such Offence shall be adjudged manifest Heresy : And that every such Offender and Offenders shall therefore have and suffer Judgment, Execution, Pain and Pains of Death, by way of Burning, without any Abjuration, Benefit of the Clergy, or Sanctuary to be allowed : And also to forfeit to the King, his Heirs and Successors, all his or their Honours, Lands, Tenements, Goods, Chattels, and Estates whatsoever.” See Fox’s *Acts and Monuments*, fol. 1037.

So in the pretended Council of Trent, Session 13. which was held the 11th of Octob. 1551. Chap. 4. *Sancta hæc Synodus declarat, &c.* This Holy Synod does declare, That by Consecration of the Bread and Wine, there is made a Conversion (or Change) of the whole Substance of the Bread into the Substance of the Body of Christ our Lord, and of the whole Substance of the Wine into the Substance of his Blood; which Conversion is conveniently and properly called by the Holy Catholick Church, Transubstantiation. And therefore the first Canon of that Session runs thus : *Si quis negaverit, &c.* If any one shall deny, That in the Sacrament of the most Holy Eucharist there is contained truly, really, and substantially the Body and Blood, together with the Soul and Divinity of our Lord Christ, and consequently whole Christ; but shall say, that he is in the same only as in a Sign or Figure, or virtually, let him be accursed.

Now since this Point is become so main a Bulwark in the Popish Babel, and that for the Denial thereof vast Multitudes of innocent pious Christians have at several times and in divers Countries been barbarously murdered : It will be requisite we should handle the same somewhat accurately, and as fully as our proposed Brevity will admit.

Wherein we shall endeavour,

1. To disprove this Conceit by solid Arguments.
2. To answer the Allegations of the Papists to the contrary.
3. To shew that the same was never own’d in the primitive Times, nor by any of the antient Doctors, usually called Fathers.
4. Discover the horrid Consequences of this false Doctrine, and the evil Uses made thereof to promote Idolatry, and cheat the People.

First, for Arguments against Transubstantiation, such as these offer themselves to every thinking considerate Man.

1. That which overthrows the Nature of a Sacrament, is not to be admitted in the Eucharist, (or Lord’s Supper.) But such is Transubstantiation; Ergo. I prove the Assumption thus: In a Sacrament there are two things required. 1. A Sign. 2. Things signified. But supposing Transubstantiation there remains no Sign, for Accidents cannot be a Sign; and the Substance of the Bread (as they tell us) is changed. Therefore ’tis plain, that this Notion destroys the very Nature of a Sacrament.

2. In the first Supper, or when our Lord instituted this Sacrament, there was no Transubstantiation, therefore there is none now. The Antecedent I prove thus, that the Apostles eat and drank what Christ commanded; but he commanded that they should eat Bread and drink Wine, as appears by the Text: Ergo.

3. If the Elements themselves do remain after the Consecration, and not only the Accidents, then there is no Transubstantiation. But the first is true, as appears,

1 Cor.

1 Cor. xi. 25. and several other Texts, where *after* Consecration it's expressly affirmed to be *Bread*.

4. He that is ascended into Heaven *bodily*, and does truly remain in Heaven to the End of the World, his Body cannot daily be transubstantiated in infinite Places. But the Body of Christ is so ascended and must remain, as we profess in the Creed, and are taught, *Acts* i. 11. and *Cap.* iii. 21.

5. If the Substance of the *Bread* and *Wine* doth not remain, then when *Poison* is mixed with the Sacrament after Consecration, either it is mixed with *bare Accidents*, or with the *Body, Christ*; both which are *absurd*. Therefore the Substance of the Bread and Wine must remain; for that *Poison* may be mix'd with the consecrated Signs, is evident from Experience. For Pope *Victor III.* by the Cup, and the Emperor *Henry VII.* by a consecrated Host were poisoned.

6. If there be any Transubstantiation, the same must be made either before the Words of Consecration, or after, or *together with them*. But the same is not made before, for then it would not be done by Virtue of the Words, which all *Papists* agree it is. Nor after, for then the Priest speaks falsely when he says, *This is my Body*; for he ought to say, *This will or shall be my Body*. Nor lastly, can it be together with the Words, for then it must be successively as the Words, *Hoc est enim corpus meum*, are spoken; and so if the Priest should leave off in the middle, and say only, *hoc est enim*, there should be but *half the Body made*, and not completely, till he comes to the last Syllable *um*, which is absurd; and consequently we may conclude, there is not any such Transubstantiation at all.

7. In this Transubstantiation the Bread wholly ceases as to its Substance, as *Bellarmino* tells us, *cap.* 24. But this cannot be, unless it be annihilated; for that which was, and ceases to be any Substance, must be annihilated. But that which is annihilated, is not said to be changed, or to pass into another Substance: For in every Change the Matter ought to remain, otherwise it will not be a Conversion, but a *Recession*, that is, when one thing coming, another gives place to it. Nor will it help the Matter to say as *Bellarmino* does, *that the Body of Christ* succeeds in the place of *Bread*; for since there is nothing of the Substance of the Bread in the Body of *Christ*, it can no more be called a Conversion or Transubstantiation, than the Succession of the Day and Night can be called a Conversion or Transubstantiation.

8. Christ saith, *Do this in Remembrance of me*. But we remember only things absent: Christ is in the *Eucharist* remembred, therefore he is not present. Again, he that only institutes a Memorial of himself, or his Doings or Sufferings, till he come, as Christ did this Sacrament, 1 Cor. xi. 26. cannot be said to be present by way of Transubstantiation in that Memorial. For the Ring given for a Remembrance of an absent Husband, is not called the *Husband present* by Transubstantiation, nor the Memory of a Passion past to be accounted a Passion present.

9. Our Saviour Christ saith, *John* xii. 26. *Where I am, there shall also my Servants be*; that is, they shall be with him in his *Glory*: But now *Christ* is in his *Glory*, therefore his Saints and Servants departed this Life are with him. But I suppose no *Papist* will affirm, that all the Saints departed are in the *Eucharist*: *Ergo*, neither is *Christ* present *bodily* there. They must confess, that it is either glorious to *Christ* to be *carnally* in the Sacrament, or inglorious: If it be *Glory* to him, then the Saints must be there present to see and be Partakers of his *Glory*, For they are ever with him, 1 *Thess.* iv. 17. And follow the Lamb where-ever he goeth,

est, Rev. xiv. 4. If it be inglorious, it is the greatest Sacrilege in the World to deprive Christ of his Glory.

10. Christ saith, *John vi. 63. It is the Spirit that quickeneth, the Flesh profiteth nothing*: Which Words he spake to remove the Offence they took at his Words, ver. 52. *How can this Man give us his Flesh to eat?* And therefore he tells them his Flesh would not profit them to be eaten otherwise than spiritually; for to all other Purposes the Flesh of Christ is profitable, as that it was *born, died, and rose again for us*; but as touching any *fleshly eating* it profiteth not at all: Which Words are so plain against the Papists carnal Conceit, as if our Saviour's Divine Wisdom had purposely recorded them for a *Reproof thereof*.

P A C K E T XXVIII.

Tolerabilior est error eorum qui pro Deo colunt statuam auream, aut argenteam, aut alterius materiae Imaginem, (quomodo Gentiles Deos suos venerabantur;) vel pannum rubrum in bastâ elevatum (quod narratur de Lappis) vel viva Animalia, ut quondam Egyptii, quàm eorum qui Frustum panis.

Costerus the Jesuit in Enchirid.

An Explanation, or rather Confirmation of a Passage in last Packet. Some further Arguments against Transubstantiation, Popish Pretensions, and the Texts by them vouched for it, considered.

LET not any be stumbled at what was delivered in our last Packet, when reciting the Popish Doctrine, we told you from *Scotus*, "That the Bread (by Consecration) is *transubstantiated* into the Body, and the Wine into the Blood of Christ; and yet in the very next Page, citing the Words of a Popish *Ast*, 'tis said, *If any shall believe, say, maintain, &c. That under the Form of Bread is not the very Blood, and under the Form of Wine the very Flesh of Christ*;—he should be so punished, &c.

For whose Satisfaction I say, First, what was there written is *truly recited*, and so no wrong done to Papists, nor Falshood imposed on Protestants. Secondly, it is no strange thing that Popish Doctrines should be ridiculous, absurd and contradictory; for though all Truths are agreeable to each other, yet Error as it is always opposite to Truth, so frequently is it at Variance with itself. Thirdly, Papists having (for certain frivolous Pretensions, as for fear of spilling the Wine after Consecration, or that it should hang on Men's Beards, &c. See *Rhem. Annot. John 6. Sect. 11.*) robbed the Laity of the Cup, (the worst kind of Sacrilege) invented a Trick to solve the matter by the Term of *Concomitancy*, (a meer verbal Notion, never heard

of

of till *Thomas Aquinas* hatch'd it about the Year 1300.) persuading the poor silly People not only that Bread was Flesh, but also that Flesh was Blood. Thus in the Conference between Doctor *Featly*, and *Everard* a Popish Priest, 1626, printed in the Doctor's Book, intitled *the Grand Sacrilege of the Church of Rome*, p. 251. the said Mr. *Everard* hath these Words: *I believe that wheresoever the Body of Christ is, there is also his Blood; so consequently, that the Church though it give not the Cup to the Laity, yet it giveth them the Blood of Christ, which they participate in and with his Body.* Against which Fancy all that I shall say at present is, that it thwarteth the Institution of Christ; for he calleth the Bread his Body, the Wine his Blood. Now they come and tell us the contrary; and were it granted that the Blood of Christ is in the Bread, yet how can any Man be said to *drink it in Bread*? Again, whereas Christ severally consecrated the Bread, saying, *This is my Body*; and the Cup, saying, *This is my Blood*: If both Christ's Body and Blood were received Sacramentally in one kind, Christ had *superfluously* and in vain distinguished them. Thus to uphold their own Dreams, they blasphemously cast an Imputation of *Folly* on Infinite and Eternal *Wisdom*.

This being premised, we proceed to two further Arguments against Transubstantiation.

If Christ had given his Body substantially and carnally in the Supper, then was that Body either *passible* or *impassible*. But you cannot say it is either *passible* or *impassible*.----For,

1. Christ's *passible* Body is not now given to be eaten, for Christ dieth no more, his Body is now *glorified*, and can no more suffer.
2. Neither did Christ give an *impassible* Body to be eaten, for he saith, *This is my Body which shall be given (or broken) for you*, that is, which should suffer and be crucified for them: Now if it be neither *passible* nor *impassible*, then is it not any Body at all.

Lastly, That which neither *Sense* teaches, nor *Reason* assures us, nor any *Holy Scripture* requires us to believe, that we are not bound to believe; but neither *Sense* teaches, nor *Reason* assures us, that the Bread by Consecration is transubstantiated into Flesh, but directly otherwise; nor are we required by any Scriptures to believe it, as shall be shew'd in our Answers to the Popish Allegations.---To which in the next Place we address ourselves.

1 *Object*. The Papists stiffly urge the Words of our Saviour in the Institution itself: After he had taken Bread and blessed it, he said, *This is my Body*; that is, say they, that which is contained under the Form of this Bread is my very Body. Since he plainly and positively calls it his Body, will you contradict our Saviour? *Bellarmin. de Eucharist. L. 3. cap. 11.*

Ans. 1. As *Augustine* upon *John*, *Tract. 4.* observes well, that though Christ, *Matt. xi. 14.* saith, *John is Elias*; and *John* himself, *John i. 12.* saith, *I am not Elias*; yet neither of them really contradicts the other: *Recte enim Johannes propriè, quia Dominus figurativè; because John spake properly, and our Lord figuratively*: So though Christ saith here, *This Bread is my Body* in one Sense, and we in another Sense say it is not his Body, yet we contradict not our Blessed Saviour, because he spake not properly, but figuratively, as by the Context and Nature of the Thing discoursed of is apparent. But on the other Side they were false Witnesses, mentioned *Matt. xxvi. 60.* though they alledged Christ's own Words misexpounded of the material Temple, which he meant of the mystical Temple his

Humanity: And so may others be, though they alledge Christ's own Words of the *Bread being his Body*, urging that as spoken properly that was by him figuratively intended.

2. It is a good Rule laid down by St. *Augustine*, de *Christ. Doct.* L. 3. Ca. 16. how we shall know whether a Text be figurative or not-----*Si præceptiva locutio flagitium aut facinus videtur jubere, figurata est.* If any Precept seem to enjoin any thing heinous or flagitious, you may thereby know it to be a figurative Speech: And he himself instances in this very Case in these Words-----*Unless you eat the Flesh of the Son of Man and drink his Blood, you have no Life in you.* It seemeth to enjoin an heinous and flagitious thing; it is therefore a figurative Speech, commanding us to communicate with Christ's Passion, and sweetly and profitably to lay up in our Memory, that his Flesh was crucified and wounded for us. So that by Austin's Rule and his own Application it is to be understood spiritually, and does not infer any corporal Presence.

3. It is very ordinary in Scripture to meet with things delivered and expressed by Parables, Tropes and Figures; and where may we rather expect such figurative Speeches, than to express a Sacrament, which in its Nature is a Mystery? Do not we read that *the Rock was Christ*; must we believe the Rock transubstantiated into the Flesh of our Saviour? Our Lord calls himself a Vine, a Door, &c. will any Body be so gross to understand this literally? 'Tis said, *this Cup is the New Testament*, Luke xxii. 20. And, *this Cup is my Blood*, Matt. xxvi. 28. Yet no Man is so senseless as therefore to believe that the Cup which our Saviour then held in his Hand, was turned either into the New Testament, or into Christ's Blood." The Mode of Expression is purely sacramental. Now, as in a Sacrament there is a visible sensible Sign of a spiritual Blessing and Benefit; so nothing is more common than to give the Name of the thing signified to the Sign. Thus the eating the Paschal Lamb was called the Lord's Passover; but no one ever dream'd that that Solemnity was the very thing, but only a Commemoration of the Angel's passing over the Houses of the *Israelites*, when he slew all the first-born of *Egypt*, Exod. x. Thus the *Jewish* Church always understood it. And it is observable that our Lord had been just celebrating the last Passover with his Disciples, when he instituted the Ordinance of the Supper. When the Passover was finished, he took some of the Bread which remained, and broke it, and said, *This is my Body*; and some of the Wine, and poured it forth, and said, *This Cup is the New Testament in my Blood*. In which it was impossible for the Apostles, who were all *Jews* by Birth and Religion, and well understood the Nature of their own Passover, to mistake his Meaning; which was no other than this, viz. I appoint this Supper to be a perpetual Sign and Memorial of my Suffering and Death which are now approaching; as the eating the Paschal Lamb was of the Angel's passing over the Houses of the *Israelites*. In a word, "we may as reasonably conclude that all the Saints are Bread, and but one Lump, not Flesh nor individual Persons, because 'tis said, 1 Cor. x. 17. *We being many are one Bread and one Body*; and fancy the People of *Israel* of old, to have been only a Plantation of Vines, because they are called, Isa. v. *The Vineyard of the Lord of Hosts*.

Object. 2. If you deny Transubstantiation, and Christ's corporal Presence, you make the Sacrament nothing but bare Bread.

Answer. The denial of Transubstantiation maketh not the Sacrament to be but bare Bread, any more than it maketh the Water in Baptism to be bare Water, because

because all deny any such Conversion or corporal Presence to be therein. A Piece of Wax annexed as a Seal to a Prince's Patent of Pardon, or any other Deed, is of far other Use, and far greater Efficacy and Excellency than other *ordinary Wax* is, yet still 'tis the very same in *Nature* and *Substance* with it, and with that which it was itself, before it was set apart to that Use. And so is the Bread in the Lord's Supper, being a Seal of God's Covenant, and of his last Will and Testament, of far other Use, and of far greater Efficacy and Excellency than any other ordinary Bread, though it be the same still in Substance as before it was consecrated.

That Christ is present with all his Benefits in the Sacrament we do willingly grant; neither do we affirm, that the Elements of Bread and Wine are bare and naked Signs. The Church of England, *Art. 25.* declares, *That Sacraments ordained of Christ be not only Badges or Tokens of Christian Men's Profession, but rather they be certain sure Witnesses and effectual Signs of Grace, and God's good Will towards us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.* And *Article 28,* (treating particularly of the Lord's Supper) says, *The Supper of the Lord is not only a Sign of that Love that Christians ought to have amongst themselves one to another, but rather it is a Sacrament of our Redemption by Christ's Death; insomuch that to such as rightly, worthily, and with Faith, receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ.* But---*The Body of Christ is given, taken, and eaten in the Supper only after an Heavenly and Spiritual Manner; and the Mean whereby the Body of Christ is received and eaten in the Supper, is Faith.*

Which sound Doctrine of our Church is confirmed by the concurrent Testimonies of many of the Antients, (as in our next Packet we shall shew you more at large;) at present be pleased to take two of them---*Surely* (saith Pope *Gelasius*, in *Bibliotheca Patr. Tom. 4.* in *Epist. de duabus in Christo Natur.*) *the Sacraments which we take of Christ's Body and Blood are a Divine thing, and thereby therefore are we made Partakers of the Divine Nature, and yet ceaseth there not to be there the Nature or Substance of Bread and Wine, but they abide still in the Propriety of their own Nature; and certainly an Image and Similitude of Christ's Body and Blood is celebrated in those Mysteries.* And *Theodoret, Dial. 2.* hath these Words: *The mystical Signs after their Sanctification do not forego their own Nature, but retain still their former Substance, Figure and Form.* And in *Dial. 1.* more expressly---*He that calleth that which is by Nature his Body, Wheat, (John xii. 24.) and Bread, (John vi. 51.) and again named himself a Vine, (John xv. 1.) the same hath honoured the Symbols and Signs which we see, with the Titles of his Body and Blood, not changing the Nature of them, but adding Grace to Nature.*

Thus these Doctors of old, and thus we at this Day; yet do not either they or we make the Sacraments of Christ's Body and Blood nothing but bare Bread and Wine, or (as some of their slanderous Pens have forg'd) no more than an ordinary Christian Breakfast.

P A C K E T XXIX.

Nullam in hoc judicio antiquitatem refugio, nullum concilium, nullum patrem, nullum omnino sinceræ vetustatis monumentum repudio.—
Whitaker in Respons. ad Campiani Decem Rationes, p. 49.

A Deduction of the Testimonies of the Fathers in every Century against Transubstantiation.

“THE Task of this *Packet* is to shew, that this *Popish* Fancy of *Transubstantiation* was utterly unknown to the Primitive Church, and that the antient Fathers delivered the very same Doctrine touching the Sacrament, that the Protestant Churches maintain at this Day. To perform this briefly and plainly to every Reader's Capacity, I shall cite two or three Testimonies of this Kind in every Age.

1. In the first Century, (or hundred Years from the Birth of Christ) and till the Middle of the second, we have no *authentick Christian* Writings, except the *holy Canonical Scriptures*; (and how little Countenance *Transubstantiation* receives from them, we have already shewed; the Apostle *Paul*, 1 *Cor.* xi. 26. telling us that after Consecration it is *Bread*, which is broken and eaten, and plainly calls it so no less than five times over) And the first Epistle of *Clement* to the *Corinthians*, written about the Year 70, and perhaps the second written not very long after; the *Catholic Epistle* of *Barnabas*, written after the Destruction of *Jerusalem*; and that we may throw all these Things together, the *Shepherd of Hermas*, the *genuine Epistles* of *Ignatius*, the *Epistle* of *Polycarp* to the *Philippians*, and the *Epistle* of the Church of *Smyrna* to the *Philadelphians*, which were all written before the Year 150; in all which, wherever we meet with any thing concerning the Sacrament of the Lord's Supper, we are taught, that the *Elements of Bread and Wine* are the same (as to their Substance) after Consecration that they were before, and are only in a spiritual Sense the Body and Blood of Christ, &c. *Epistles* of the Apostolical Fathers, &c. p. 126. “But because the *Papists* have obtruded a counterfeit Author, whom they call *S. Denise*, and would make us believe him to be the same mentioned by the Name of *Dionysius the Areopagite*, *Acts* xvii. 34. though the Cheat is long since detected,” and confessed by the most learned *Papists*, *Bellarmino*, *Du Pin*, &c. “and these Books in all Probability not compiled till about the fourth or fifth Century,” (the present learned Archbishop of *Canterbury* assures us, in his *genuine Epistles of the apostolical Fathers*, just now cited, p. 104. That it is certain, that these Books were not written before the middle of the fourth Century;) “yet we will (for the present) take as they offer him for a Witness of this Age: And mark, I pray, how he overthrows their
their

their Cause;---In his Book of the Ecclesiastical Hierarchy, chap. 3. he has these Words,---*By those reverend Signs and Symbols, (speaking of the Lord's Supper) Christ is signified, and the Faithful made Partakers of him.* And in the same Chapter he calls the Sacrament an *Antitype*. So that according to him, the Elements of Bread and Wine in the Sacrament are *Symbols*, that is, *Figures* and *Signs* of the Body and Blood of Christ."

In the next Age, from the Year 150 to 200, lived *Justin Martyr*, who in his second Apology, describing the *Eucharist*, saith, *After giving of Thanks, those who among us are called Deacons, distribute to every one present BREAD and WINE, &c.* And *Irenæus* of Lyons, the Disciple of *Polycarp*, "who l. 4. cap. 32. saith, *That our Lord taking Bread of that Condition which is usual amongst us, confessed it to be his Body, and the Cup likewise containing that Creature which is usual amongst us to be his Blood.* So *Clement* of Alexandria, who flourish'd about the same time; tells us in his *Pædagogus*, l. 2. c. 2. *That our Lord did bless Wine, when he said, Take, drink, τὸ μὲν ἔστιν τὸ αἶμα, αἶμα ἡ ἀμπίλῃς, This is my Blood, the Blood of the Vine.* So that according to these Fathers, it was still Bread and Wine which Christ called his Body; it was Bread in Substance, material Bread, but the Body of the Lord in Signification and Sacramental Relation. The Lord called Bread his Body, but Bread could not be his Body substantially; it must needs therefore be only his Body sacramentally, for here's not one Word of any *Transmutation* of Substance." And if what they drank, was, when they drank it, *the Blood of the Vine*, as we are sure it was from *Matth. xxvi. 29. Mark xiv. 25.* it could not be in Substance the very Blood of Christ.

"3. *Tertullian* the famous Apologist for Christianity flourish'd near the Beginning of the third Century. His Testimony is so expressly for us, that I cannot but recite his very Words, in his fourth Book against *Marcion*, cap. 40. *Acceptum panem & distributum discipulis Corpus suum illum fecit, Hoc est Corpus meum dicendo, id est, figura Corporis mei: Our Lord made the Bread which he took and distributed to his Disciples his Body, by saying, This is my Body, that is, a Figure of my Body.* The learned *Origen* was not only contemporary but consentient in Opinion herein, with *Tertullian*---For in his Comment on *Matthew*, c. xv. he has these Words---*That Food which is sanctified by God's Word and Prayer, as touching the material Part, goeth into the Belly, and is voided into the Draught; but as touching the Prayer which is added according to the Portion of Faith, it is made profitable; neither is it the Matter of Bread, but the Word spoken over it, which profits him that doth not eat thereof unworthily; and these things I speak of the Typical and Symbolical Body, &c.* So *Cyprian*, another famous Father of this Age, L. 2. Epist. 3. speaking of the Sacrament, *Vinum fuit quod sanguinem suum dixit, That was Wine which our Lord called his Blood.* And in his Book de *Unctione*, Num. 7. he gives us the Reason, *Ut significantia & significata eisdem vocabulis consecrentur: The Things signifying or Signs are consecrated by the same Names whereby the Things signified are called."* And in his 63d. Epistle, *By the Wine in the Chalice, the Blood of Christ is shewed.*

"The fourth Century was very plenteous in yielding learned Men, who treating of the Sacramental Elements, do frequently call them *Similitudes*, correspondent Types or Figures, or Symbols of the Body and Blood of Christ,---*Similitudinem pretiosi sanguinis bibis*, saith *St. Ambrose* de *Sacr.* l. 4. c. 4. *Thou drinkest the Similitude (Likeness, Resemblance, or Representation) of his precious Blood."* Eu-
sebius

Lebius calls the Bread and Wine, the SYMBOLS and the IMAGE of his proper Body, &c. *Demonst. Evang. lib. 8.* "And *Gregory Nazianzene*, in an Oration in Praise of his Sister *Gorgonia*, speaks of her laying up some Portion τῶ ἀντίπῳ τῷ πρὸς αὐτῷ, of the Antitypes (or Tokens) of Christ's precious Body or of his Blood. For it seems this devout Woman after she had communicated, superstitiously laid up some part of the Sacrament that was left, and this in both Kinds; for as she kept the consecrated Bread in a Cloth, so she might carry the Wine in a Vial. So that this Place not only confutes their Notion of *Transubstantiation*, but likewise upbraids their Sacrilege in denying the Cup to the Laity, since 'tis evident this Woman used to partake thereof. Nor can any thing be more full against them than that Testimony of a Monk, one *Macarius*, (said to be Disciple to famous *Tony* the Bell-weather of *Monkery*) in his 27th Homily thus we find it. Ἐν τῇ ἐκκλησίᾳ προσφέρεται ἄρτος καὶ οἶνος, &c. In the Church is offered Bread and Wine, the Antitypes of his Body and of his Blood; and they which are Partakers of the visible Bread, do spiritually eat the Flesh of our Lord.

5. Between the Years 400 and 500 flourish'd many celebrated Doctors, and among them *Augustine*; touching whose Sentiments (who without Doubt was the soundest and most Orthodox of all the Fathers) we gave you last Packet one Instance; take another, *Tom. 2. Epist. 23. ad Bonifac. Ex hac similitudine plerumque etiam ipsarum rerum nomina accipiunt, quarum sacramenta sunt, &c.* By reason of Similitude, Sacraments do often, or for the most part, take the Names of those Things which they signify and represent: As Baptism being a Sign of Christ's Burial, we are said to be buried with Christ in Baptism, *Rom. vi. 4. Coloss. ii. 12.* So is the Bread, signifying Christ's Body, called his Body. 'Tis *Austin's* own Comparison, *cont. Faust. l. 20. c. 21.* And in his Epistle to *Cæsarius* the Monk, Before the Blessing of the Bread, we call it Bread, but after the Consecration we call it the Body of Christ, *etsi natura Panis in ipso permaneat, altho' the Nature of Bread be yet in it.* "And remarkable is his Doctrine in several Tracts on *John*, *Tom. 9.* touching the Manner of our Feeding on Christ, that it is not corporal and sensual, but spiritual, and to be done by Faith. *Quomodo in Cælum manum mittam, ut ibi sedentem teneam? Fidem mitte & tenuisti, Tract 50.* How shall I send up my Hand into Heaven, to take hold on Christ sitting there? Send thy Faith, and thou hast hold on him. In another place, *Tract 25. Quid paras dentes & ventrem? Crede & manducasti. Why preparest thou thy Teeth and thy Belly? Believe, and thou hast eaten.* And yet again, *Tract 26. Credere in eum, hoc est manducare panem vivum; qui credit in eum manducat. This is to eat the living Bread, to believe in him; he that believeth in him eateth.*" And in his Epistle to *Adamantus*; Our Lord made no Scruple to say, THIS IS MY BODY, when he gave the SIGN of his Body. "So far was that good Father from teaching any carnal Eating, or Transubstantiation; nor can they in all his Works pick out one Sentence that looks that way.

As for *Chrysostome*, he is known to have been an Affecter of Eloquence, frequent in Rhetorical Figures and Amplifications; a Person whose Talent lay more in the Ethick part of Divinity, working upon the Affections, than in the Doctrinal, to inform the Judgment. He is full of Flourishes: Even when he speaks of the Sacraments, he tells us in one of his Homilies on *John*, That our Teeth are fixed in the Flesh of Christ; and in another, That our Tongues are dyed red with his Blood; and in another, That it is not the Minister, but God that baptizeth

baptizeth us, and holdeth our Heads, in the Performance of that Ordinance: Yet certain it is, that the same Doctor, when out of his Rhetorical Flush, and talking positively and doctrinally, is for us in this Point. In his 82d Homily on *Matthew*, When our Lord (saith he) gave the Sacrament, he gave Wine. And in another Place,---We offer the same Sacrifice, or rather the Remembrance (or Commemoration) thereof.

6. Let us proceed to the sixth Age. And now the Clouds begin to gather, so that I shall only instance *Fulgentius*, whose Words are found amongst the Works of *St. Austin*, ad *Petr. Diac. cap. 19.* *In isto sacrificio, &c. In this Sacrifice there is a Thanksgiving, and Remembrance of the Flesh which he offered, and the Blood which he shed for us.* And *Facundus*, who lived about the middle of this Age, is full to our Purpose: As we call the Sacrament of Christ's Body and Blood, which is in the consecrated Bread and Wine, HIS BODY AND BLOOD, not because the Bread is PROPERLY his Body, and the Cup his Blood, but because they contain in them THE MYSTERY of his Body and Blood, &c.

"7. In the seventh Age lived *Isidore*, Bishop of *Sevil* in *Spain*, who, in his *Treatise de Offic. Ecclesiast. l. 1. c. 18.* thus expresses himself,---*Panis quia confirmat corpus, ideo corpus Christi nuncupatur, &c. Bread, because it strengthens the Body, is therefore called Christ's Body; and Wine, because it causeth Blood in the Flesh, hath therefore Relation to the Blood of Christ; but these two being sanctified by the Holy Ghost, are changed into a Sacrament of the Body and Blood of Christ.* And *Hefychius*, an Author of the same standing, on *Leviticus, l. 1. c. 2.* has these Words,---*Comedimus autem nunc cibum sumentes ejus memoriam Passionis. We eat this Food by receiving the Memory of our Saviour's Passion.* And *l. 2. c. 8.* *Mysterium dicitur quod simul panis & caro est. 'Tis (saith he, speaking of the Sacrament) called a Mystery, because it is at once both Bread and Flesh, viz. Bread in Substance and Reality, but Christ's Body mystically and sacramentally.*" It is most probable, that those Books of the Sacraments, which now pass under the Name of *Ambrose*, were written in this Age or not long before it; wherein we have the Prayer of Consecration used in those Days, in which the Oblation, i. e. the Elements, is called the FIGURE of the Body and Blood of Christ, &c. a Proof of more Weight than the Opinions of many private Men, how learned soever.

"8. The eighth Century yields us the Suffrages, not only of *Bede*, surnamed the Venerable, who, in his Homily on *Twelfth-day*, saith, That the Creatures of Bread and Wine, by the unspeakable Sanctification of the Holy Ghost, are changed into the Sacrament of his Flesh and Blood. He saith not, that the Elements are transubstantiated into Flesh and Blood. And on *Luke xxii. Pro carne Agni, &c.* Instead of the Flesh and Blood of a Lamb, Christ substituted the Sacrament (or holy Sign) of his own Flesh and Blood: *In panis ac vini figurâ: In the Figure of Bread and Wine.* And of his Scholar *Alcuinus*, who upon *John, l. 3. c. 15.* thus delivers himself, He that remains not in Christ, and in whom Christ remains not, without Doubt doth not eat his Flesh, altho' visibly he chew the Sacrament with his Teeth, but rather eats and drinks the Sacrament of so great a thing unto his own Damnation. But we have also the Votes of a whole Council in the Case, viz. that of *Constantinople*, held *Anno 754*, where it was maintained, That Christ chose no other Form or Type under Heaven to represent his Incarnation by, (his Passion sure, by the good Fathers leave, they should have said) but the Sacrament, which he delivered to his Ministers for a Type and most effectual Commemoration thereof,

thereof, commanding the Substance of Bread to be offered ; which Bread they call a true Image of his natural Flesh. Therefore they did not apprehend it to be his very Flesh. See Gen. Conc. Tom. 3.

9. Haymo, Bishop of Halberstat, in the ninth Age, upon 1 Cor. xi. calls the Sacrament a Memorial of that Gift or Legacy which Christ devised unto us at his Death. And when the Emperor Charles the Bald, desirous to compose the Differences which then began to be started about the Sacrament, wrote to Bertram (a very learned and holy Man of that time) to deliver his Judgment in the Case, Whether the same Body of Christ, which was born of the Virgin Mary, were in the consecrated Eucharist, really and truly, or only in a Mystery? the said Bertram, in a Treatise *de corpore & sanguine Christi*, returns Answer, p. 183. *Panis ille vinumque figuratè Christi corpus & sanguis existit. The Bread and Wine are figuratively the Body and Blood of Christ.* And p. 205. affirms, ' That as for Substance of the Creatures, what they were before Consecration, the same they are afterwards.' And p. 228. he concludes, *Your Wisdom, most excellent Prince, (addressing to the Emperor) may perceive, that I have proved by the Testimonies of Holy Scriptures and Fathers, that the Bread which is called Christ's Body, and the Cup which is called his Blood, is a Figure, because it is a Mystery.*" Many more celebrated Authorities might be produced in the eighth and ninth Centuries, but that we would not be tedious.

" 10. What the general Doctrine, at least that of our Ancestors in England, was in the tenth Age, appears sufficiently by that *Homily* printed both in the Saxon Tongue, and also in the modern English, by Mr. Fox, in his *Acts and Monuments*, vol. 2. fol. 1041. translated by the Abbot Ælfrick (who lived in this Century) out of the Latin into Saxon, for common use, being appointed to be read publicly to the People on Easter-day, before they received the Sacrament. There we have this Question, *Why is the holy Housel (so of old they called the Sacrament) called Christ's Body, or his Blood, if it be not truly such?* The Answer is, *Truly the Bread and Wine, which in the Supper by the Priest is hallowed, shew one thing without to human Understanding, and another thing within to believing Minds; without they are Bread and Wine, but within Christ's Body and Blood thro' ghostly Mystery. It is naturally corruptible Bread and corruptible Wine, and is by the Might of God's Word Christ's Body, not bodily, but ghostly; and nothing is therein to be understood bodily, but all is ghostly to be understood.*

This was the Doctrine of the Church of England Seven hundred Years ago."

To conclude, Nothing can be more certain, than that this *Monster of Monsters*, TRANSUBSTANTIATION, was utterly unknown among the *Catholick* Fathers, as the *Papists* now call them, for many Ages. Many of our Adversaries are forced to acknowledge this, and among others *Peter de Marca*, Archbishop of Paris, gives us up the Suffrages of *Irenæus*, *Cyprian*, *Epiphanius*, *Chrysostome*, *Theodoret*, *Augustine*, &c. And those that are conversant with the Fathers, will every where find in them some or all of these Arguments against it: 1. Sometimes they call this Sacrament simply, in so many Words, *Bread and Wine*. 2. Sometimes they say, that Believers receive in it the Sign, Symbol, Type, Memorial, Figure, or Sacrament of Christ's Body and Blood. 3. They are often express, that Christ is not corporally present in the Eucharist. 4. That the *Bread and Wine* remain the same for Substance after the Consecration, that they were before it. 5. In this very particular, they tell us, that we ought not to doubt of the Testimony of our Senses, and

and the like. Nor did any sort of People, that ever we heard of, so much as dream of this Complication of all Absurdities, for almost Eight hundred Years after the Birth of Christ, except the Men of Capernaum, John vi. 52. *How can this Man give us his Flesh to eat?* The Marcionian Heretics, who (as Epiphanius witnesseth) pretended, that in the Cup the Wine was turned into Blood; and the Eutychians, who taught that the Bread in the Eucharist was changed into the Body of Christ, using That as an Example to persuade Christians, that in the same Manner the Flesh of Christ, or his human Nature, by virtue of its strict and close Union with THE LOGOS, was become Spiritual and Divine. To which Theodoret answers, in his second Dialogue, *The Mystical Signs, after the Consecration, do not change their Nature; for they remain in their first Substance, Figure, and Form, &c.* Except these, we say, and, as some tell us, the Valentinians, they cannot name any one in the purest Ages, who was so absurd as to plead for this Heap of Contradictions, on which the idolatrous Papists now so madly doat. These, these vile Heretics, and not the primitive Fathers, were the Broachers of TRANSUBSTANTIATION, which at once destroys Sense, Reason, Faith and Religion. And as Popery is the Compasse, the Sink of all Heresies and Abominations, we need not wonder, that Transubstantiation should run with the rest, into the same common Shahr.

PACKET XXX.

Uno Absurdo dato, sequuntur millia.

The Means how the Opinion of Transubstantiation was first broach'd in the World; and some of those many ABSURDITIES that necessarily follow from the same.

“OUR last shew'd by a continued Deduction, that for One Thousand Years after our Saviour's publishing of his Gospel, divers most eminent Doctors successively held and taught the same Doctrine, touching the Sacrament, that we do maintain at this Day: And Packet XXVII. we told you, that Transubstantiation was not imposed to be believed by the Decree of any General Council of the Romish Church till about the Year 1200.” [We may safely add, and can easily make it good, that That Doctrine, as it is now taught and received at Rome, was never fixed, determined and defined, before the ever infamous Council (Conventicle) of Trent, which not only brought forth this Monster, in the 16th Age, but imposed it as an Article of Faith, to be believed by all Christians upon Pain of Damnation: Tho', one would think, it is a thing that cannot possibly be believed; or that a reasonable Creature cannot, with all its Might, bring himself to believe it, or any thing like it, till he is under the Power of strong Delusions.] “But true it is, that some few particular Persons had for some Ages before embraced and contended for such a Fancy, and long Scuffles there had been

about it, wherein upstart Error, with Noise and Numbers, at last trod down primitive Truth, and then countenanc'd by Popes would needs boast itself for the antient Catholick and Apostolical Faith. Insomuch that poor *Berengarius*, a learned Frenchman, Archdeacon of *Angers*, about the Year 1060, was much troubled by the Pope, for writing against the *carnal Presence*, and summoned to appear before several Councils; and being actually present in three of them, viz. that at *Tours* about the Year 1062, that at *Poitiers*, Anno 1075, and that at *Rome*, Anno 1079, his Doctrine was condemn'd in each of them; and he being also threatned with Death, was over-awed, oftner than once, to recant his Opinion as *Heresy*, and to sign two or three Writings, wherein they made him say what they would; and forced him to burn with his own Hands *Scotus's* Book, from whence it was pretended he sucked his Errors. That it was not out of any Conviction of the Truth he submitted, is plain from one of *Lanfranc's* Letters to him, in which he says, *You did not sign the Writing for the Sake of Truth, but to avoid the Death you were threatned with.* Accordingly we find his Heart never consented to what his Hand had done; since, notwithstanding his repeated Recantations, which yet, in that dark Age, were extremely prejudicial to his Doctrine, he as often repented, and persisted in his old Opinions to his dying Day, leaving behind him many in these Sentiments, in *France*, *Italy*, and other Places, who were succeeded by the *Waldenses*, the *Albigenses*, and *Wickliviſts*, &c. who preserved the true Doctrine uncorrupt, even to the happy Reformation.

“ But here some may be curious to enquire by what Means, and thro' what Occasions, such a gross and almost incredible Error, so contrary to all Antiquity, so strange in itself, and attended with so many absurd Consequences, was at first started, and afterwards prevailed thro' a great Part of *Christendom*. To whom we answer,

1. Some of the antient Doctors had sometimes unwarily used zealous or rhetorical Expressions, which were afterwards wrested beyond their Intention: We gave you some Instances of this kind last Packet from the Works of *John Chrysostome*, to which we now add another from the same Father. In *Encaniis* he has these Words: *Wherefore approaching*, (he is treating of the Lord's Table) *do not think that you receive the divine Body at the Hands of a Man, but that you take a fiery Coal from a Seraphim with a pair of Tongs.* This Passage is pressed by our Adversaries to justify their Doctrine, whereas no doubt *Chrysostome* meant by this Strain of Rhetorick (as his manner is) only to persuade the People, to come to the Lord's Supper with due Reverence, which he thought more flourishingly to express, by saying it should be no less than if they were to receive a fiery Coal (as *Isaiab* did in his Vision) from one of the glorious Seraphims. He had no more Intention that the Bread was transubstantiated, than that the Priest was changed into an Angel, or his Hands into a Pair of Tongs, or the Body of Christ into a Coal of Fire. *Sixtus Senensis*, in his *Bibliotheca*, l. 6. Annot. 152. gives a good Rule for Interpretation of the Fathers Speeches, especially in this Argument: *Non sunt concionatorum verba semper eo rigore accipienda, multa enim declamatores per Hyperbolen enunciant. Hoc interdum Chrysostomo contingit.* “ The Sayings of “ Preachers are not always to be construed according to the utmost Rigour of “ the Words, for after the Manner of Orators they use to speak many times “ hyperbolically, and in excess: Which is frequently observable in *Chrysostome*.

2. *Damascene*, a mighty Stickler for Images and Image-worship, "who liv'd about the Year 730, in his Book *de Fide Orthodoxa*, c. 4. happened to have this Saying, *That Bread and Wine, by the Invocation and Operation of the Holy Spirit, are supernaturally chang'd into the Body and Blood of Christ.* By which new Manner of speaking, he gave not a little Occasion to the Error of Transubstantiation. And yet his *metempsychosis*, or *Change*, is much short of their *metempsychosis*, or *Transubstantiation*; for *Damascene* meant not an essential Conversion of the Substance of the Elements, but a mystical and rational Transmutation in regard of Use and Effect." Others tell us his Opinion was, *Not that the Elements are transubstantiated, but that they are assumed by the Logos, and so most closely constitute one Body with Christ.*

"And indeed wherever" *Justin Martyn, Irenæus*, and others who thought that after the Consecration of the Elements, there was a sort of divine Virtue in them, "press the Letter of Christ's Institution, it is not thence to derive a gross carnal Eating of Christ's Flesh, but to shew that Bread and Wine be not only Tokens, and bare Signs of Christ's Flesh and Blood, but also carry with them, and in them, the Virtue, Power, and Effect of his Death and Passion, being not only Signs *significative*, but also *exhibitive*; really exhibiting Christ with the Benefits of his Death and Passion to the faithful Communicant;" in which all true Protestants agree with them.

3. The ninth and tenth Century were Ages of lamentable Ignorance, which made room for Error and Superstition of all Sorts: Some *doating Monks* after *Paschasius* Abbot of *Corbey* in *France*, (who about the Year 818, according to *Bellarmino*, is said to be the first who seriously and professedly wrote of the Truth of the Body and Blood of our Lord; and, according to *Sirmond*, who first explained the genuine Sense of the Church in this Matter,) "now first began to start the Notion of the corporal Presence, and then vouch'd the before-recited Sayings, and others the like, from some Fathers to countenance it: And what between the blind Zeal of *Dominic* and *Francis*, who soon after became famous, and the distinguishing Niceties and learned Trifling of the Schoolmen, who, in the next Age, with a Jumble of *Aristotle*, and a very little Scripture, and the Weeds of the Fathers, and a Cart-load of *Whimsies* and unwarrantable Traditions, pretended to compose Bodies of Divinity; this new Error began to thrive amain:" Tho' it was at first vehemently opposed by all the eminent Men, as *Rabanus Maurus*, the then Archbishop of *Mentz*, *Walafridus Strabo*, *Joannes Erigena* the Scot, *Bertram* the Monk, and others of great Account; and all along (even in the darkest Ages, in which implicit Faith and blind Obedience carried a great Sway, and Burning and other hellish Cruelties were called in to silence all Gainsayers,) by some of the most considerable Men in *Europe*, almost to the Time of the glorious Reformation. However, "the crafty Clergy soon perceived what an unparallel'd Honour it would conciliate to their Coat, to be believed to be God-makers, and that as oft as they list they could create their Creator; as also they foresaw, that thereby a Thousand other Perquisites would accrue to their Coffers; and therefore, from that Day to this, engage Tooth and Nail for this monstrous Opinion." And if we consider, how numerous and powerful the Clergy then were, how careful to conciliate Honour to themselves, and to foment the Credulity and Superstition of those Ages, by Visions and strange Stories confidently vouched, and the like, whereby they could easily infuse any thing into the Minds of the ignorant

eat and eat, it will not seem so strange, that the Multitude at last gave into, and FANCIED they believed this impossible Figure, "the Falseness of which we have already demonstrated; but to shew likewise that Train of palpable Absurdities which attend it, is our present Task. As,

I. If Christ be substantially in the Sacrament, then it would follow, that one and the same numerical Body may (*simul & semel*), at one Place and Time, be both *Visible* and *Invisible*, *Glorious* and not *Glorious*, *Living* and *Dead*, which is contradictory and absurd.

II. If the Bread and Wine by Consecration are Transubstantiated into the Body of Christ, then Christ did "hold his own Body in his own Hands, and did "eat and drink himself, his whole self corporally, and yet at the same time was whole before his Disciples in his own proper Body, &c. And yet every one of his Disciples did at the same time swallow his *Intire* Body," even when they saw it leaning whole, and entire at the Table before them, &c. All which is likewise monstrously absurd and impossible.

III. According to the Popish Doctrine of Transubstantiation, the whole Body of Christ must be in the whole Host, and also whole in every Part thereof, as the Soul is, according to some Philosophers, in the Body: But then these Absurdities will follow;

1. That the Body of Christ hath no Parts (for the Reason why the Soul is thought to be whole in every Part of the Body is, because itself is void of Parts) nor Length, nor Breadth, &c. but is an invisible Spirit.

2. The Body of Christ (as they acknowledge) is in the Sacrament with its Length; therefore if the whole of it be in every Part of the Host, then the two Extremities thereof in length will also be both together, and likewise in their own Middle, and so they will not be Extremities, nor is there any Length; which is Contradiction and Nonsense. Therefore well says Austin in his 5th Epistle to Dardanus, *The human Nature of Christ is destroyed, if you do not allow to it a certain Space, wherein, after the Manner of other corporeal Things, it may be contained.*

IV. To believe the real carnal Body of Christ to be in the Sacrament, implies these gross Errors: That the Body of Christ "was dead before his Death, and innumerable Times since his Resurrection; "yea, is a dead Substance, which is against divers Texts, as Luke xx. 25. Rom. vi. 9. *That Christ hath Ten thousand real Bodies at one time*, and consequently that there are so many Lord-Christ's and Christ-Mediators; that the holy Body of Christ may mould and putrify, and turn to Corruption, and be eaten, not only by *sinful Men* and *Reprobates*, but also by *Vermin*, as *Mice*, *Rats*, &c. All which are both absurd and shocking, and scandalously blasphemous.

V. If the consecrated Bread be such real Body of Christ, then was Christ his own Executioner, laying violent Hands on his own precious Body, before either Judas betrayed, or the Jews killed him; which is an Horror to any that owns the Name of Christian to imagine.

VI. 'Tis a known Axiom, *Quicquid fit, quando fit, non fuit ante; whatsoever is made, was not, before it was made:* "Quod creatur, ante actu non erat; what is created, had no actual Existence before its Creation. "But Papists say, Christ's Body is made, yea created by the Priest's pronouncing the Words of Consecration, (that is, when he has an Intent so to do, for otherwise (of which the People can never judge) nothing is done, and all the Congregation in worshipping the

the Host committeth the grossest *Tablatury*,) but if Christ's Body be made of Bread, (as it must be, if the whole Substance of Bread be turned into the Body) so as that Christ comes to be entirely contained in the *Eucharist* after the Consecration, then Christ's Body was *not before*," or then his true living Body is multiplied into many dead Bodies, or many new dead Bodies of Christ are created at once by the Priest; "which destroys the whole Foundation of the Christian Faith.

VII. It implies a gross Contradiction to maintain, that the Accidents of Bread and Wine have Being without a Subject; it being absurd to say there is in the Sacrament *Whiteness*, and yet nothing *white*; *Roundness*, yet nothing *round*;" that the *Figure*, *Colour*, *Weight*, *Taste* and *Smell* of Bread should be where there is *no Bread*; "or in a Word to defend *accidens*, yet *nulli accidens*.

VIII. It is a flat Contradiction to say that a *singular or individual Body*, remaining so, should not be so. But the Doctrine of *Transubstantiation* putteth the self-same *numerical individual Body* of Christ to be at *Rome*, *Paris*, *Madrid*, *Vienna*, *Mexico*, *Japan*, and a Million of Places more, wherever *Masses* are celebrated at the same time. Now whatsoever Body is distant from another in its *numerical* and *individual* Substance, is separated from that other; but the Body of Christ at *Rome* is distant from the Body of Christ at *Madrid*; and consequently cannot be the self-same *numerical* Body: And nothing is more obvious than that it implies a flat Contradiction, that the self-same *numerical Body* should be divided from itself; for if one and the same Body may be in divers Places at once, it may be moved from itself in one Place, to itself in another; if it may be and is moved from itself, it must then be distant from itself; if distant from itself, then divided from itself; if divided from itself, then no *Individuum*. This *Individuum* by the Doctrine of *Transubstantiation* is made *Dividuum*; that is, *one and the self-same thing* is at the same time *not one and the same thing*, &c. Which is *Bull all over*, fit only for *Rogues* to teach, and *natural Fools*," or *Persons given up to believe Lies*, "to learn.

IX. How strangely unreasonable is it to fancy, That our Blessed Saviour should just before his Suffering exhibit his Body to his Disciples (and *Thomas* among the rest) in such a *Form*, as they could not by any of their *Senses* perceive it to be his Body: And yet immediately after his Resurrection to convince the same *Thomas's* Doubts, bids him *touch and handle* him for his Satisfaction? Were the *Papish* Tenet true, *Thomas* might readily have replied, I lately received the *very Body* of my Lord in my Hand, and in my Mouth and Stomach, yet could not perceive therein either *Flesh* or *Bone*; how then shall thy now offering me to *handle thee* be any Conviction to me, that thou art really my Lord, arisen from the Dead? Which brings me to the last ill Consequence of this *hellish Opinion*, which I shall mention at this time, viz.

X. That as the same is utterly not only *above*, but against all *Sense* and *Reason*, so likewise it undermines and destroys the very *Basis* of the *Christian Religion*; for one main Argument which the Apostles used to convince the World of the Truth of Christianity, was this--That our Blessed Saviour (the Author of this Doctrine) wrought such and such *Miracles*, and particularly that he *rose from the Dead*. And this they proved because they were *Eye-witnesses*, and seal'd this their Testimony with further *Miracles* which the People daily beheld." In all Cases, when our Lord and his Disciples wrought *Miracles*, the *Senses* of Men were *appealed* to, but here they are *appealed from*. "Suppose then (as *Papists* do) *Transubstantiation* to have been one principal Part of the Christian Doctrine which the Apostles

Apostles preached: If this Doctrine be true, then all Men's Senses are deceived in as plain a sensible Matter as any in the World; for, What more different than a bit of Wafer and the whole Body of a Man? So that persuading Men to believe this Doctrine, persuaded them not to believe their Senses; and yet the Argument they used was built on a directly contrary Principle; for if their Senses were not to be trusted, how should they be assured of these Miracles? If therefore the Testimony of Sense be to be relied upon, then Transubstantiation is false; if it be not, then how is any Man sure that Christianity is true? or how are the Papists certain that there are any such Words in their vulgar Bible, as *Hoc est Corpus meum*, or that there is any Bible at all in the World? &c.

P A C K E T XXXI.

Serpens genuit Serpentem, ut fieret Draco.

The Sacrilege of the Pope's Church in denying the Cup in the Sacrament to the Laity, when and on what Occasions first brought in, and that Heresy confuted.

HA V I N G in several of our late Packets discoursed (we hope sufficiently) of that monstrous Doctrine of Transubstantiation, we should have now proceeded on with the History. But since their Half-Communion derives its Pedigree from hence, though not imposed till some Centuries afterwards, we shall chuse to consider the same in the next Place; the rather for that we hope we need not use many Words in this Matter. The Complaint is no less true than antient, That in the primitive Times there were in the Church wooden Chalicees, but golden Priests; but since we have golden Chalicees, but wooden Priests: A just Complaint against the ignorant Clergy of Rome; and yet their Ignorance was not more blameable than their Sacrilege. For, These wooden Priests not only took away from the People's Use those golden Chalicees, but robbed them of that which is far more precious, even the Heavenly Liquor contained in them, which is Sacramentally (as we say, but as they believe substantially) the Blood of our Saviour, the invaluable Price of Man's Redemption. Their impious Fraud herein, puts me in mind of what I have read in Plautus; for they use their devout Laity worse than Strobilus there does his Goddess Fides---Si reperio, &c. If I find my Treasure, saith he, I will offer unto thee a whole Gallon of the best Wine; trust me, O Faith! I will offer it to thee, but I will drink it up every Drop myself. So the Mass Priests, upon a thousand Altars, offer many Flagons of Wine, as they pretend, to the People as well as themselves; but they themselves drink all: And yet I know not whether more impiously, or ridiculously and stupidly in their private Masses, as well as public Communion, they rehearse the Words, *Bibite ex hoc omnes; Drink ye all of this; that is, in their Sense and Practice, Drink ye none of this, but we only that*

are

are Priests. And certainly, of all the wicked and numberless Abuses of the Mass, which is nothing else but an huge Heap and Mass (indeed) of idolatrous, and superstitious, and ludicrous Rites, there is none more gross in the Doctrine, or impious in the Practice, or absurd in the Defence, than this *their with-holding the Cup from the People*. For it is an open Violence offered to our Lord's last Will and Testament, a Violation of the Words of the Institution, a Mutilation of the blessed Sacrament, a sacrilegious Detention of an holy Legacy from the Sons of God. In other Points of Difference, our Adversaries lay claim (though falsely and impudently) to the primitive Church; but in this they yield it us, and cannot so much as, with all their Assurance, pretend to it. Against others of their Errors, we have frequent Testimonies in the former and purer Ages, and for five or 600 Years, or more, after Christ, but not so many in the later; but against this insufferable Enormity," this Heaven-daring SACRILEGE, "we abound in Passages of good Writers in all Ages.

Let the learned *Cassander*, who lived and died in their Communion, be heard; his Words in his Consultation, Art. 22. are these, *Satis compertum est, 'Tis evident enough (saith he) that the universal Church of Christ to this very Day, and the Western or Roman Church for one thousand Years and upwards, after the Institution of the Sacrament, did in their solemn and ordinary Dispensation thereof, exhibit the Species both of Bread and Wine, to all the Members of the Church, as is manifest by innumerable Testimonies of antient Writers, as well Greek as Latin; and were induced so to do, as well by the Institution and Example of Christ, as also because in the Sacrament of the Blood represented by the Wine, they thought there was some peculiar Grace, and for divers other Reasons which he there enumerates, whereof this Custom continued even in the Latin Church above 1000 Years. And to prevent any Danger of spilling the consecrated Wine, in many Places, there were Silver Pipes inserted into their Chalice, through which the People received. And yet further to avoid Inconveniences of this Kind, the Bread was wont to be dipt in the Wine, and so given to the People, which is the Fashion to this Day amongst the Greek and Armenian Churches. Afterwards they proceeded in some Places to the Omission of one of the Species, yet so, that Communion in both Kinds was not quite abolish'd, but continued in divers Parts, especially in Monasteries, till the Year 1300. And then the Custom of communicating only in one invaded almost the whole Latin Church, which some condemning as wicked and sacrilegious, the same was approved of first by the Council of Constance, Anno. 1415. Which was so presumptuous as expressly to over-rule the Word of God, and Practice of the primitive Church," with a Non-obstante, i. e. in open Defiance of Christ's Command, and in a direct Contradiction to his Authority, and the constant Usage of the Church of God in all Ages and Countries; "for thus runs their Canon, Sess. 13. THOUGH CHRIST did institute in both Kinds, and the primitive Church did so administer, YET WE appoint the contrary to be observed." Which their accursed Canon they confirmed by the Martyrdom of the famous *John Hus*, who came to Constance, upon the Faith of the Emperor *Sigismund's* Safe-Conduct, and whom they ordered, with another Non-obstante, to be burnt alive; as they did also *Jerome of Prague*, his Disciple, the next Year, after a tedious Imprisonment much more miserable than Death. This Decree was also renewed and ratified "in the Council of Basil, (held in the Year 1431) Sess. 30. In pursuance whereof, the Resolves of the Conventicle of Trent, (held under Pope *Pius IV*, on the 16th of July 1562, much to the same Tune, being*

somewhat more than ordinary remarkable, we shall here give you them in their own Words impartially translated, *Seff. 21. Canones 1, 2, & 3.*

CANON I.

If any one shall maintain, that by the Command of God, or necessarily to Salvation, all and every the faithful Disciples of Christ ought to receive both Species of the Holy Sacrament of the Eucharist, let him be accursed.

CANON II.

If any one shall say, that the Holy Catholick Church was not induced by good Causes and Reasons, to ordain that Laymen, and also Clerks not conficent, (that is, not actually saying Mass at the same time) should communicate but under one Species, or that the said Church hath erred therein, let him be accursed.

CANON III.

If any one shall deny that the whole and intire Christ, the Fountain and Author of all Graces, is not received under the one Species of Bread, because, as some falsely assert, it is not received according to Christ's Institution, let him be accursed.

Now dare I appeal to any rational unbiass'd Christian, yea to any honest and indifferent Man any where, "whether it be not the Height of impious and Antichristian Insolence, when they own Christ to have instituted the Sacrament to be administered in both Kinds to all the Faithful, and that actually he did distribute it so to his Disciples, (who then little dreamed of that haughty Title of Clergy, (as 'tis since appropriated) or at least were then no Priests conficent, as these silly *Canons Phrase* is) and yet, at the same time, in despite of Christ, his Ordinance and Example, to pronounce all those to be accursed Hereticks who piously obey and imitate him.

But since they have rendered it thus capital, to deny that their Church had good Reasons thus to thwart our Saviour's Institution, I should be obliged to that *Romish Priest*, that could tell me what those Reasons are, which she pretends for the same. The best, and indeed all I have been able to meet with in their Authors, are such *paltry* ones as these, summed up by *Harding, Art. 2. Divis. 8. viz.*

The Irreverence that might happen by the ignorant careless Laity, in spilling the consecrated Wine, or *stabbering* it on their Beards; the Antipathy that some People have against all Wine; the Difficulties of getting Wine in Northern Countries; and the Impossibility of keeping it long.

To which we answer, These are all irrational Reasons. For 1. Imaginary Inconveniencies in Religious Duties, which cannot be avoided without Violation of God's Law and Christ's Ordinance, must not turn the Balance.

2. Christ, his Apostles, and the whole Christian World, for twelve hundred Years and upwards, foresaw all these Inconveniencies which our Adversaries now pretend, yet thought not fit, in regard to them, to restrain the Cup from the People, yea and the Clergy too, excepting only him that officiates for the time.

3. The supposed Inconveniency of spilling the Wine might be remedied by those Pipes which *Cassander* but now told us of.

4. If

4. If any, through wilful *Carelessness* or *Contempt*, spill a *Drop* of the consecrated Wine, or *Crumb* of the Bread, let him be debarred from receiving till he amend: But if any such thing happen by Casualty or Infirmary, it is no Irreverence at all.

5. As to the Difficulty of getting Wine, the same is certainly more easily procurable in all Countries than *Balsamum*, which the *Romish* Church useth in *Confirmation*; for Vines grow in many Countries, and that in great Abundance; whereas but one yields true *Balsamum*: Yet the Church of *Rome*, for all this Difficulty, will by no means suffer that their *forged Sacrament* to be administred without it; and yet their *Chrism* (in spight of *Bellarmino*, and their modern Friend *Thompson* of *Bristol*) is but a meer human *foolish Invention*; but Wine in the *Lord's Supper* is *Christ's own Ordinance*. Besides, who ever in *England*, *Scotland*, *Denmark*, *Norway*, or any other Region of the Reformed Churches, where the Sacrament is administred in *both Kinds*, heard any Complaint of the Impossibility of providing Wine for the Communion? But, if Wine cannot be got by any means, we doubt not to say, that, while this *Necessity* continues, Christians might *very lawfully* use the *best Liquor* the Country affords instead of it, and be accepted in so doing. However, "if it may be had for the Priest, no doubt it may be got for the People also;" so that this is a vain Pretence of the Papists. "And because one Person in twenty thousand cannot *brook Wine*, must all be deprived of it, and *Christ's Institution* contradicted by a Law?" If any pious Christian, through some *natural* or *other* Infirmary, cannot *taste Wine at all*, we cannot but think, that in *this Case* it will be Matter of Sorrow to him; and therefore as it is the Minister's Duty to offer him the Cup, we believe it is his Duty to take it as he can, in Faith, in Wish and Desire, and to *communicate* of it as far as he can; and that it would be his Sin not to *desire it*, and *use it* to the utmost of his Power; yea, that he could not be said to have *received the Sacrament*, if he did not: But what preposterous Madness was it, for the sake of a few, to contradict our Lord's *express Command*, and at the same time *sacrilegiously* to rob the whole Christian Church of *so great a Privilege*? "In a word, we know the beforementioned Council of *Basil* yielded the *Use of the Cup* to the *Bohemians*, and that of *Trent* reserved it to the Pope to indulge it to the *Germans*; whence 'tis plain, 'tis none of these Inconveniencies they stand upon; but the *true Cause*, why they at this Day withhold the Cup, is either *Obstinacy*, lest they should seem in any thing to yield to the *Reformed Churches*, and acknowledge their former Error, (which would shake their Corner-Stone of *Infallibility*) or else *Pride*, to maintain a *Prerogative* of their Priests above their People;" or downright *Wickedness*, to confirm them in their *Fancy of Transubstantiation*, which being supposed, they can more easily persuade them, that in the *Wafer* they receive his Blood together with his *Flesh*; and continue them in the Opinion, that the Pope has indeed a Right to *disannul the Laws of Christ*, and *institute Ordinances diametrically opposite to his*; which some of their most learned *Dons* have not blush'd to say.

"We may easily track these *Felons* of the *Holy Chalice*; the Error of *Transubstantiation* begot the Error of *Concomitancy*, and from both these at length issued their *Heretical Sacrilege*, or *Sacrilegious Heresy*, in defending the Practice of their *Half-Communion*. 1. Under colour of preventing spilling of the Cup, they took it away, at first, from the meaner Sort of People, not daring to offer that Indignity to *Lay Persons* of Quality. 2. Afterwards under pretext that the Blood was

in the Body, they nimmed the Cup from the lesser Churches, as *Linwood* tells us. 3. Going clear with their Sacrilege in lesser Churches, they adventure upon the greater, and establish it by a Law in the thirteenth Age. *Urspergensis*, *Matthew Paris*, and *Vincentius*, who flourished in the Beginning, and continued until the Middle of this Age, gave a full Testimony unto the Truth; they who lived after spake partly in the Language of *Canaan*, and partly that of *Ashdod*. *Halenfis* saith, that the Lay People for the most part communicated in both Kinds; *Linwood*, that in greater Churches they did so; *Aquinas* that in some Churches they did, and in some they did not, &c.

For Arguments against this Practice, (having already proved it to be contrary to that of Christ and his Apostles) I hope I need not use many more: What can be more expresse than our Saviour's Command, *Matt. xxvi. 27. Drink ye all of this*, and the Apostles Practice, *Mark xiv. 23. They all drank of it*? Certainly our Saviour pronounced, and the Holy Spirit recorded this Note of Universality, viz. in delivering the Cup to say, *Drink ye all of this*, and not so in giving the Bread, to check that Abuse which the *Romish* Church hath of late brought in by taking away the Cup." And tho' many in the first Ages might be at a Loss to know the Reason of *this so expresse a Command* in one Case rather than the other; the Apostacy of the *Romish* Synagogue hath abundantly convinced the *Reformed Churches*, of the Omniscience of Christ in this Matter, and of his Wisdom and Goodness in thus positively and expressly declaring this Duty, and establishing the Privileges of his Church against the Tyranny of THE ANTICHRIST. "In every Supper, Feast, or Banquet, the Cup is to be given to the Guests, that they may drink as well as eat. But the Sacrament is a Supper, Feast, or Banquet; therefore in the Sacrament the Cup is to be given to the Guests, that they may drink as well as eat." The Apostle calls the Cup of Blessing the Communion of the Blood of Christ, and speaks of it as being not only the Right of all, but as distinct, wholly so, from the Bread we break, *1 Cor. x. 16*. And elsewhere, *As often as ye eat this Bread, and DRINK THIS CUP, ye shew forth the Lord's Death till he come, 1 Cor. xi. 26*. Whence it is plain, that those who DRINK NOT OF THE CUP, shew not forth the Lord's Death. And when Christ bid his People *Do this in Remembrance of him*, it plainly refers to all had been said or done: Those therefore who do not what he commanded, and the Disciples did, do not do this in Remembrance of him, do not administer or receive the Sacrament. Shall we add, that if our Lord's Discourse, *John vi.* concerning the eating his Flesh and drinking his Blood, is to be understood of the Sacrament, as most of the *Romanists* affirm, tho', in our Opinion, with little Reason, then the drinking of Christ's Blood is as necessary to eternal Life as the eating his Flesh; and therefore it is as necessary to receive the Cup as the Wafer. By what Name shall we then call that Cruelty and Wickedness of theirs in denying the Cup to the People, when our Lord has so solemnly declared, *Except ye eat the Flesh of the SON OF MAN, and DRINK HIS BLOOD, ye have no Life in you*? "Divers other Arguments might readily be urged, but these we conceive are enough to arm any good Man with Detestation against the Sacrilege of the Popish Church herein," and convince all unprejudiced People of tolerable Capacity, who understand this and some few preceding Numbers, that the POPISH MASS cannot with Propriety or Truth be called THE ORDINANCE OF THE LORD'S SUPPER.

P A C K E T XXXII.

*Quid gloriaris impie?**Innoxiiis Clementia**Divina semper excubat.*

That Popery in many Points is more absurd and abominable than Turcism; wherein (by the way) is given an Account of Mahomet and his Doctrine. That it is better for a true Christian to live under Turkish than Papal Tyranny.

HAVING shewn the gross Errors of the Church of Rome, in its Belief touching the Sacrament; it may, I think, not be unseasonable nor impertinent to satisfy the vulgar Reader, that the said apostatiz'd Church is so far, as well in that as divers other Points, degenerated from Christianity, that even the Turks themselves, though ignorant of the Gospel, and profess'd Enemies to the blessed Jesus, are yet more modest in their Tenets, more just and honest in their Practices, than these pretended Catholics.

As for the pretended Religion of the Turks, who at this Day possess so great a Part of the World, and amongst the rest the Land of Canaan, (commonly called the Holy Land) it derives its Original from one Mahomet an Arabian, who retired to his Cave to forge his Imposture at Mecca, in the Year of our Lord 606, the very Year that Phocas granted the Title of Universal Bishop to Boniface, the Bishop of Rome; and he began to propagate his Imposture at Mecca two Years after, A. D. 608, (Prideaux's Life of Mahomet, p. 9.) He was born, say some, "of a base Stock, and becoming Fatherless, one Abdemonaples, a Man of the Race of Ishmael, (truly named Hagarens, as being descended from Hagar, Abraham's Bondwoman, but out of a lying Pride calling themselves Saracens, to make the World believe they were the Issue of Sarah his free lawful Wife) bought him for his Slave, and had a particular Kindness towards him for his handsome Face and ready Wit: Who dying, the said Mahomet married his Widow, with whom he had a considerable Estate; which, together with some Pretensions to Magick, made him famous amongst those rude and savage People." But Dr. Prideaux tells us, p. 4, &c. Mahomet was not of such mean and vile Parentage. For being a Corathite, he was of the noblest Tribe of all Arabia, and the Family he was born of was the most considerable of that Tribe, as being that which, for several Descents together, had born the chief Rule over it. However, in the beginning of his Life he was in a very poor and despicable Condition. For his Father, Abdollah, dying before he was two Years old, and his Mother, Amena, in the 8th Year of his Age, he was taken home to his Grandfather Abdol Motallah, who at his Death, which happened the next Year after, committed him to the Care of his Uncle, Abu Taleb,

to be educated by him out of Charity; who carrying on a Trade of Merchandise, bred him up in this Employment. In this he continued under his Uncle till the 25th Year of his Age; but then one of the chief Men of the City dying, and his Widow, whose Name was *Cadigba*, (to whom he left all his Stock, which was of considerable Value) wanting a Factor to manage it for her, she invited *Mahomet* into her Service, who undertook it, and traded for her three Years at *Damascus* and other Places, till at length, about the 28th Year of his Age, she gave herself to him in Marriage. Being thus advanced to be the Master both of her Person and Estate, he became equal in Wealth to the best Men of the City, where for several Descents his Ancestors had been *Chiefs of the Tribe*. These Considerations meeting with an ambitious aspiring Mind, soon put him upon Designs of raising himself to the *supreme Government* of his Country; and being a very subtil crafty Man, after having maturely weigh'd all Ways and Means whereby to bring this to pass, concluded none so likely to effect it, as the framing that Imposture, which he afterwards vented with so much Mischief to the World. "To increase his Esteem, he confederated with a certain Jew, *Abdia Ben Salon*, and one *Sergius a Monk*, who was likewise call'd *Bahira*; and having given it out that he was a great Prophet, by their Assistance compos'd a certain Law for his Followers, called the *Alcoran*, (a Word which those skill'd in the *Oriental Languages* interpret either a *Lecture*, because it was to be continually read; or a *Correction*, because thereby he pretended to correct and amend both the *Old and New Testament*) in which he blended *Judaism* and *Christianity*; so as might best suit with his politick Interest, and render his Disciples Masters of the World, and intermingled some part of most of the *Heresies* that had been started before his Time. As for example; with the *Sabellians* he denied the *Trinity*. He renounced the Equality of the Father and the Son, with *Eunomius*; and said with *Macedonius*, that the Holy Ghost was a Creature; and he approved and allowed Plurality of Wives, with the *Nicolaitans*; from the *Jews* he borrowed *Circumcision*, and from the *Gentiles* abundance of *Superstition*: He declared *Moses* and *Christ* to be two great *Prophets*, but magnified himself above them both; and to difference his Sect both from *Jews* and *Christians*, appointed *Friday* to be the *Sabbath*, &c. The better to draw in the silly People to a Belief and Reverence of his Whimsies, being naturally afflicted with the *Falling Sickness*, he persuaded them that those Fits were supernatural *Trances*; and, as some think, having taught a *Pigeon* to fly to his Ear, and peck Food from thence, he blasphemously made them believe it was the *Holy Ghost*, which came to inspire him with *Revelations*; but others suppose this last to be fabulous. See *Prideaux's Life of Mahomet*, p. 28. "Yet so mighty an Influence had his ridiculous Cheats, that Millions of People embraced them for Divine Oracles; and to this Day a great part of the World tenaciously adheres thereunto: Nor is it any wonder that the *Spirit of Delusion* should so far prevail in the *East*, when it has got in another Disguise no less ground in the *West*. And it is observable, that very near the same time that the *Prelates of Rome* usurp'd the Title of *Universal Bishop*, this grand Impostor first broach'd his Impieties.

Thus *Gog* and *Magog* arose together, and with like Cruelty, though under seeming contrary Pretensions, both persecute the *true Church of Christ*.

But though in some Respects *Popery* be but the younger Brother to *Mahometism*, yet in *Absurdities* and *Villainy* it has outdone it, as may partly appear by the following Parallel.

1. *Postellus*

1. *Postellus* in his *History of the Turks* sheweth how they teach, *That Perfection is contained in the Gospel*: And *Gifford* in his Book, intituled *Calvino-Turcismus*, Lib. 3. Cap. 9. confesseth, that they believe all Religion to be therein contained: But *Papists* place Perfection not in the Holy Scriptures, but in the doating, fanatical and superstitious Rules of *Monks* and *Friars*, and commonly deny the Scriptures to be a perfect Rule of Life and Doctrine.

2. The Doctors of the *Turkish* Religion were never so extravagant, as to equalize their own Traditions with the *Alcoran* of *Mahomet*. But the Mass-Priests of *Trent* on Pain of *Damnation* will have their unwritten Traditions and the Holy Scriptures to be received with equal Affection.

3. No *Turk* ever allowed the Eating of Man's Flesh, or believed it possible for a Man to swallow down a whole and perfect Man without Hurt or Diminution, or bruising of his Body: But *Papists* make the greatest Act of their Religion to consist therein, and scandalize the *Turks* and others by such ridiculous Conceits. For which Reason *Averroes* a learned *Arabian* affirms, That of all Religions in the World, *Popery* was the most absurd: For (says he) they worship a Piece of Cake for their God, and presently devour and swallow him down into their Bellies.

4. The *Turks* (as the said *Postell* assures us) do teach, That after this Life some are placed in *Paradise*, others damned to *Hell*; a third Place they know not: Nor are they so sottish as to think, that their *Mufti* or *Caliph*, or any inferior Priest, for Money, is able to deliver Souls departed from Punishment by his *Indulgences*. But all this is an essential Part of the *Papists* Faith and Practice.

5. Though the *Turks* do grossly imagine the *Deity* to have a Body, yet do they not suffer any Image or Similitude of God to be made: But *Papists* albeit they profess God to be a Spirit, do yet most absurdly, as well as impiously, make divers corporeal Images of God. And therefore whereas God's Law, prohibiting the Making and Worshipping of any such Images, is diligently observed by the *Turks*; for *Georgevitz*, in his Book *De Moribus Turcarum*, saith, He never saw any Images in the *Mosques* (or *Temples*) of the *Turks*: With whom also agrees *Zigabenus* in *Elencho Ismaelit*, and sheweth, That such as worship Images, are by the *Turks* called *Idolaters*: Yet *Papists* fill all the Corners of their Churches full of Images, and idolatrously worship them: Nay so sensible they are that such their Practices are contrary to the Law of God, and yet so impudent, that in their common *Catechisms* they purposely leave out the Commandment against Images.

6. *Mahomet* never arrived to that Height of *Impiety*, as to call himself God, but only the Prophet of God: Neither did his Followers ever give him *Divine Titles* or *Honours*. But 'tis not infrequent with the flattering *Canonists* to call the Pope, *Dominus Deus Noster*, Our Lord God the Pope: And some of the *Popes* have assumed that Stile to themselves.--- See *Baldus* in *Cap. ult. Cod. Sent. Rescind.* And the Canon Law, *C. Satis*, *Dist. 96.*

7. The *Turks* are not so absurd as to believe, that their *Mufti* or *High-Priest* cannot err, because he succeeds *Mahomet*, and sitteth in his Chair: But the simple *Papists* think that their *Pope*, though never so ignorant, foolish, and vicious, is infallible whilst in the *Papal Cathedra*.

8. All Travellers tell us, that the *Turks* are very just and observant of their Words and Promises: But the *Papists* have in a Council declared, *That Faith is not to be kept with Hereticks*; and by their *Dispensations* for *Perjury*, *Equivocations*,

tions, *Mental Reservations*, &c. have taken away all Trust and Confidence from human Society.

9. *Mahomet*, as *Zigabenus* in *Saracenicis* tells us, wrote only 113 *Fables*; but *Papists* in their *Legends* and *Breviaries*, *Cæsar Baronius*, and of late their effronted Father *Cressy*, have broached more than Ten thousand ridiculous *Fables* and *Fooleries*, which they impose for undoubted *Truths* on their credulous Followers.

10. *Septemcastrensis de Rel. Turc. cap. 14.* testifies, That the *Turks* in their *Fasts* abstain from all *Meat and Drink*; doth it not then appear that they fast better than *Papists*, who drink *Wine*, and eat all Sorts of dainty *Fish*, with provocative *Sauces*, and *Banquets* of *Sweet-meats* on their *Fast-days*?

11. The *Turks*, though by the unhappy Constitution of their Government they are *Slaves*, yet never kiss the Feet of their *Musti* or *Caliph*, nor mount him on *Mens Shoulders* to be adored by the People: Are not then the *Papists* more miserably servile than the *Mahometans*?

Lastly, *Mahomet* never taught his Followers to kill *Kings* that have incurred their Chief Priest's Displeasure; or to rebel against, or to murder their *Sultan* as oft as he should command them, or that the said Priest could dispense with the *Laws of God*, or absolve them from the Obedience of the *Grand Signior*: But the *Pope's* spurious Brood, the *Bastardly Jesuites*, both spread and practise such *Doctrines*.

On the other Side, as *Papists Opinions* are in many *Points worse* than those of the *Turks*; so are true *Christians* less oppressed, and live more comfortably under *Mahometan Governors*, than in Places where the *savage bloody Popelings* bare sway.

The *Turk* forces none to embrace his Religion, nor punisheth any with Death merely for professing themselves of another: But this the *Papists* do, as may be testified by the Blood of many Hundred thousand *Innocents*, cruelly butcher'd on that Account. *Turks* have no Office of *Inquisition* for such as hold the *Christian Religion*, but suffer them (under a very moderate *Tribute*) to live quietly: Whereas the *Popes* by their *Inquistors* (quick-scented as *Blood-hounds*) search out poor *Christians* to bring them to exquisite *Tortures*. Nor do the *Turks* use to massacre *Christians* that live peaceably amongst them without Sentence of Law: But this has been done by the *Papists* in *France, Ireland, and Piedmont, &c.* The *Turks* deal not so perfidiously with *Christians*, as do the *Papists*; they do not use to fire *Cities*, poison *Men* privately, suborn *perjured Villains* to out-face true and lawful Evidence, deny apparent notorious *Truths*, die invoking Heaven to attest horrid *Lies*, killing and murdering all that oppose them, without either lawful *War*, or any Form or Colour of Justice. Nor do they prohibit *Burial* to *Christians*, or dig their *Bones* out of their *Graves*. And what *Christian* then, that is not past all *Grace* and natural Remorse, will not abhor such *Inhumanity*, and more than *Turkish Cruelty* of *Papists*, that can never endure true *Christians* either alive or dead? In a Word, I dare appeal to the poor *Protestants* of *Hungary*, whether those of them that inhabit under the Jurisdiction of the *Turks*, do not live more easily and comfortably, than those that dwell under the *Be-Jesuited Officers* of the *Emperor*.

P A C K E T XXXIII.

Puto quodd ipse Diabolus, si autoritate judicis, quem ipse elegerat, toties vinceretur, non esset tam impudens ut in ea causa persisteret.
Aug. Epist. 167.

The Papal Story re-assumed. An Account of Pope Innocent III. his Encroachments, turbulent Spirit, ridiculous Divinity, &c.

“**T**HOUGH we have made a large (we hope not altogether unuseful) Digression for several Packets; first, touching the *Waldenses*, and since concerning the Popish Figment of Transubstantiation, &c. yet we forget not that our Business is principally *Historical*; and though 'tis not always absolutely necessary to be over nice and critical in keeping Pace with the Chronologers, yet to attempt *such a Work* without a convenient Regard to the *Series of Time*, would be as absurd and phrensical as to put forth to Sea without either Compass or Rudder.

We left off with Pope *Cælestine III.* who died about the Year 1191, and as to Ecclesiastical Transactions in *England* (to which all along we must have a particular Eye) concluded with the Reign of King *Richard I.* who expired April 6, 1199.

Next after *Cælestine*, *Innocent III.* succeeded in the Popedom, quickly after the Emperor *Henry's* Decease, who leaving only one Son by his Wife *Constance*, and he but a Year old, the People of those Times so little valued the *right Line of Succession*, that two others, to wit, *Otho* Duke of *Saxony*, and *Philip* Duke of *Sweden*, severally took upon them the *Imperial Dignity*; the King of *England* favouring the Pretensions of the first, and the King of *France* the latter: Which Dissension gave a fit Opportunity to the Pope (who was ready enough to take it, for these *Fishermen* always found it most advantageous angling in troubled Waters) to act what he pleased to the Prejudice of the Empire; and therefore he took part with *Otho*, the worse of the two, but most probable to carry the Game, if we may believe the Abbot of *Ursperge*, (an Historian of those Times) who says that this *Otho* was a *Man proud and foolish, but accounted the most valiant*. And how arrogantly *Innocent* behaved himself in this Contest, we need for Satisfaction turn no further than to the same Author, whose Words on this Occasion are these: *I have heard in those times (saith he) things incredible to be related, and hard to be believed, that the same Pope should say, that he would either take away the Regal Diadem from Philip, or that Philip should take from him the Apostolical Ensigns. Now albeit it were not to be believed, that he would prefer his own Will before the Will of God, nevertheless it appears, that he was at all times*
his

his bitter Enemy. But the divine Providence permitted not, that thro' all Germany God's Service and the Ecclesiastical Dignity should perish; which continued there more permanent than in other Countries, altho' much depraved and corrupted thro' the Instigation of Sin, and chiefly of carnal Pleasures. And especially he notes, That Innocent opposed the Authority of the Apostolick See against Philip, —*Ut Regium Genus deperiret*, To ruin the Royal Race. But *Aventine*, lib. 7. speaks more positively; That he raised cognatas acies, Brother to fight against Brother, and Son against the Father, causing the one to pollute himself with the other's Blood. And who (saith he) can give any other Reason of the Discord at that time amongst Christians, but the Practices of the Roman Bishop? —*quasi paria componentis*— as it were making Matches, and taking Delight to see them like Fencers murder one another. He himself in the mean time reap'd particular Profit by this publick Confusion, which *Urspergensis* describes to have been so horrible in the Empire, as one shall hardly meet with greater in any Age. A Man (saith he) could not safely pass from one Parish to another, for there was scarce any Ecclesiastical Dignity or Parish Church that was not become litigious; by which means all Processes were brought to Rome, but not with empty Hands. Rejoice, O our Mother Rome! for the Flood-gates of the Earth's Treasuries are open, to the end that golden Rivers may flow unto thee, and thou mayst heap up Money in great Abundance; make thyself merry upon the Iniquity of the Children of Men. The Prize is given to thee as the Recompence of so many Evils; take Comfort in Discord, thy best Friend, because it hath broken loose from the bottomless Pit of Hell, that the Heap of thy Treasure may be raised to the top. Thou now enjoyest what thou hast long thirsted after; sing a Song of Triumph; for thro' the Envy of Men, and not by thy Religion, thou hast overcome the World. It is not for Devotion or pure Conscience that Men flock so fast unto thee, but thro' the Multiplicity of Evils, and the Deciding of Controversies, and all for Money.

Thus that Author, who was himself an Abbot, and a living Eye-witness of what he wrote. And in another Place, speaking of the War kindled by the Pope's Instigation between Philip and Otho, he has these Words: Innocent endeavoured by all Means to hinder Philip from attaining the Imperial Throne, upbraiding him with certain Cruelties which his Brother and Kindred had been guilty of, which nevertheless they did by the pernicious Advice of others; and (under the Correction of the Apostolick See) His Holiness herein seemed to have judged not according to Equity, since the Lord saith by his Prophet, that the Sins of the Fathers ought not to be imputed to the Children; how much less then the Crimes of Brothers and other Kindred! Ezechias and Josias, most religious Kings, had very wicked Fathers; and in the Genealogy even of our Blessed Saviour some wicked ones are recited. There is yet extant an Epistle written by the said Pope Innocent, and directed to Bartholdus Duke of Zaringia, wherein are written many absurd Things against Philip, and some of them false, which yet he caused to be inserted amongst the Decretals, &c.

But we cannot take a better Character of this Noent Pope Innocent, than from his own Writings. Observe one of his infallible Sermons in *Festo Sylvestri*: The Bishop of Rome (saith he) useth the Globe in Token of Empire, (that being Part of the Imperial Insignia or Badges of State) and also the Mitre in Sign of his Popedom. But the Mitre he useth always and every where; the other not so, because the Papal Authority is both the first and the most worthy, and further spread than

than that of the Emperor. For amongst the People of God (saith he) the Priesthood went before the Kingdom, as Aaron the first Priest preceded Saul the first King. Noah also was before Nimrod; for the Scripture saith, That Babylon was the Beginning of Nimrod, but Noah built an Altar to the Lord, and offered Sacrifice upon it. But speaking together of Priests and Kings, he calleth the Priests, Gods; but the Kings only Princes. From the Gods he saith thou shalt not detract, but of the Prince of the People only, thou shalt not curse him. [Yet nothing is more familiar with modern Popes, than both to curse and also depose, and cause to be assassinated crowned Heads.] When the Apostle treateth of the King, he barely saith, All human Creatures be ye subject even for God's Sake, [that is, as far only as it has Reference to the Advantage of the Holy Church] but the Lord saith to Jeremy, chief of the Priests of Anathoth, I have appointed thee over Nations and Kingdoms, that thou may'st pull down and destroy, build up and plant, &c. And to Peter especially he said, Thou shalt be called Cephas, that is to say, the Head, wherein the Fulness of the Senses consists.

Who ever read or heard of such wretched Divinity, such ridiculous Logick, and palpable Abuse of the Holy Scriptures, unless it were from the Mouth or Pen of a Pope? Yet he proceeds to greater Absurdities in his second Sermon *de Fests Sancti Petri*, interpreting those Words of our adorable Saviour to Peter, *Ene in altum*, Launch out (or cast) into the Deep: *This deep Sea* (saith he) is Rome, which obtained and holdeth the Priority and Principality above all the World; as if he had said, Go to Rome, transport thyself with all thine to that City, and there cast thy Nets if thou wouldest attain Salvation. And in another Place, The Church of Rome oweth not any Reverence to any such Person but the Pope, who hath no Superior but God.

And yet again, he proceeds in his Extravagants, *de Major. & Obed. cap. 6.* to evince the Pre-eminence of the Ecclesiastical Authority above the Civil, (that is to say, that of the Pope above that of any Emperor or King in his own Dominions) by this shrewd Comparison, *God made two great Lights, &c.* The greater Light (says he) is the Spiritual, the lesser the Temporal Magistrate; and look how much the Sun exceeds the Moon in Magnitude and Lustre, so much does the Power and Excellency of the former that of the latter. Whence consequently the Gloss or Sum draws these two doughty Inferences or Conclusions:

First, *That Lay Empire is not above the Priesthood, but under it, and bound to obey it.*

Secondly, *That Bishops ought not to be under Princes, but above them; and this Saying* (quoth he) *is very worthy to be alledged.*

Which puts us in mind of that acute Distinction or Comment of *Jacobus de Teraneo*, Then when our Lord gave Charge to Render unto Cæsar the Things that are Cæsar's, he meant a Continuance of that Precept only for the present until the time of his Crucifixion; telling them that when he should be lifted up, he would draw all things to him.

That is, says this Popish Commentator, *He would take away all the Kingdoms of the Earth from temporal Princes, and bestow them upon his holy Vicar the Pope; by Vertue whereof he can mould and frame Kings and their Affairs according to his own Pleasure.*

How grateful this Doctrine may be to some ambitious Ecclesiasticks, and how great a Bait to prevail with young raw Heads to promote or truckle to Popery, I determine not.

But sure I am, the same is no rational Motive to any judicious Prince to embrace that detestable Religion, or to think himself either *absolute*, or so much as *safe* in reference to his Life or Government, if he shall once come to depend on Persons of that Persuasion, who (according to their own Principles) as oft as the Pope pleases to extend his Commands, have only this wretched Choice left them, *viz.* either to be *Traitors* and *Rebels*, or else to be eternally *damn'd*." And yet *Platina* closes his Account of Pope *Innocent III.* with this Encomium, 'Tis certain he shew'd himself in all the Parts of his Life an excellent Man, and one worthy to be reckoned among the best of Popes.



P A C K E T XXXIV.

Ut intentum suum horrendum ad finem possint perducere, defendentes veritatem prosequuntur, interimunt, innoxium sanguinem fundunt.
—Occham.

Ecclesiastical Brawls in England during the Reign of King John. How the Clergy advanced him to the Crown without Title. The Ground of the Quarrel between him and the Pope. England interdicted.

“**Y**OU have heard how Pope *Innocent III.* behav'd himself abroad; let us now enquire into his Actions, in reference to our own Country of *England*; and take a brief View of *Church-Occurences* during the Reign of King *John*, who next after his Brother *Richard I.* stept into the Throne; not so much by Right of Succession, (for there was then living *Arthur* the Son of his eldest Brother *Geoffrey*) as by the Favour of the Clergy, hoping thereby to engage him as a Tool to serve their Turn, and advance their Interest. The Speech made at his Coronation by *Hubert* then Archbishop of *Canterbury*, is somewhat strange, and shews that the Clergy in those Times could bustle and swagger either for or against Succession as it seem'd most to make for, or oppose their Humour and present Advantages: For thus *Matthew Paris* tells the Story, That *John* being arriv'd at *London*, and all the Archbishops, Nobles, and others, that ought to be present at his Coronation, being assembled on *Ascension-day* 1199, the Archbishop standing in the midst of them, said,——*Audite universi, Noverit discretio vestra, quod nullus previâ ratione, &c.* Hear me, O all ye that are present: Your Discretion knows, that none hath, (or is) to succeed another in the Crown by any previous Reason, unless he be unanimously by the general Body of the Realm, invoking the Grace of the Holy Ghost, chosen, and according to Excellency of his Manners,

Manners, pre-elected after the Example and Likeness of Saul, the first anointed King, whom, though he were never a King's Son, nor descended of any royal Race, God was pleased to set over his People; as likewise he afterwards did David, the one because he was stout and brave, fit for such a Dignity, and the other because he was holy and humble, that so he that surpassed all others in the Land for Valour, might also be above them all in Power and Rule. But if any one of the Stock of a deceased King do excel the rest, we are more freely and readily to consent to elect him. These things we have said in reference to the said Count John, who is here present, the Brother of our most Illustrious King Richard, now deceased without Issue of his Body: Which Count John is provident and valiant, and manifestly Noble, and whom we, having implored the Grace of the Holy Spirit, and in respect as well of his Merits as of his Royal Blood, have all unanimously elected for our King.

Now (saith *Matthew Paris*) this Archbishop was a Man of profound *Reach*, and a singular Pillar of the Realm's Stability, and for *Wisdom* incomparable: Nor did any others dare to doubt of these things, after he had thus delivered himself, for they knew he had reason; and therefore all presently flung up their Caps, and cried, *God save the King.*

I confess I do not admire the Archbishop's *Divinity* or *Policy*, any more than I do his *Logick* in this *Harangue*: This I am sure of, that he was mistaken in his Measures, for King *John*, though he thus made use of the Clergy's Hands to mount into the Royal Saddle, did not care when he was there, to be ridden too much himself, and curbed at every turn by an *Ecclesiastick Snaffle*: By means hereof Quarrels arose, and from hence ensued Ruin to him, and great Destruction and Calamities to all the People of the Realm.

The Ground of the Mischief was thus: The beforementioned *Hubert*, Archbishop of *Canterbury*, dying *Anno 1205*, some of the young Monks of that Convent, privately in the Night, chose one *Reginald* their under Prior, to be Archbishop; and taking an Oath of him, that he should not discover what they had done, nor shew the Letters testifying his Election to any, till he had got the same ratified by the Pope, dispatch'd him away for *Rome* on that Errand. The reason of which cautious Secresy was, because they concluded that, it being done without the King's Leave, his Majesty, if he should come to know it, would endeavour to hinder the Business. But *Reginald* was so puffed up with the Conceit of his new *Graceship*, that no sooner was he got cross the Channel, but he began to proclaim his good Fortune to all the World, which much disobliged his Friends the Monks, as their clandestine Attempt to elect an Archbishop had heated the elder Monks. Hereupon they wrote to the King, desiring his Licence to chuse them a fit Pastor, which he readily granted, with earnest Recommendations of *John* Bishop of *Norwich* to them, as the fittest Man for the Place, who was accordingly elected by this other Party of the Monks, and put into Possession by the King.

And now *Reginald* is soliciting at *Rome* to get himself confirmed, and Ambassadors are sent from the King to be as importunate with the Pope on the Behalf of *John* of *Norwich*. Besides, the Bishop-Suffragans of *Canterbury* sent their Delegates, complaining of the Usurpation of the Monks, in offering to exclude them from the Election; which the Monks justified, alledging that they had a Privilege from antient Popes to be the sole Electors. This caused a tedious Suit in the *Roman* Court, and much arguing there was on either Side; but at last the Pope pronounced

ced Sentence in favour of the Monks, and ordered that the Bishops should no more intermeddle in that Affair. But then a new Difficulty arose; the Monks were not agreed amongst themselves; one Faction of them had presented *Reginald*, another *Norwich*; and a long Contest there was, and many Hearings between them, till the Pope was pleased to make void both their Elections, and of his own head preferred one *Stephen* of *Langton*, (descended of *English* Parents, but then living abroad, and before promoted to be a Cardinal) and commanded the Monks that were there present as Messengers about the former Controversy, to elect and receive the said *Langton*; which they going about to excuse themselves from, alledging they would not do it without the King's Consent, the haughty Pope caught the Word out of their Mouths, and fiercely replied, *Sciatis nos plenariam habere in Ecclesia Cantuariensi potestatem, nec, &c.* Matth. Paris, Fol. 213. *We will have you to know, that we have full Power over the Church of Canterbury, neither are we wont to wait the Consent of Princes; and therefore we command you on Pain of our great Curse, that ye chuse him only whom we have appointed.* The Monks, terrified with the Noise of Excommunication, were glad to consent, though they murmured not a little in their Hearts; and so sung the *Te Deum* for *Langton* to be their Archbishop, who forthwith was consecrated by the Pope in the high Church of *Viterbium*. Only Dr. *Helias Brantfield* withdrew himself from that Election, whom the King had sent for the Admission of the Bishop of *Norwich*. Fox's Acts and Monuments, p. 325.

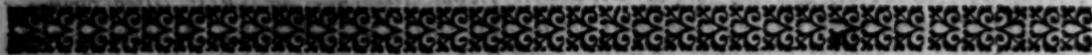
“But when King *John* heard of these Proceedings, he was much incensed, that not only his Friend the Bishop of *Norwich* was refused, but *Langton* a Stranger, and one always brought up amongst his Enemies, preferred, and that those very Monks whom he sent out of *England* on purpose to solicit for *Norwich*, and who were maintained during all their Journey at his Majesty's extraordinary Charge, should be aiding and consenting thereunto; in Revenge of which the King banish'd the said Monks to the Number of threescore and three out of the Land, and seized upon their Possessions. He likewise wrote a sharp expostulatory Letter to the Pope about the matter; who answered him again in an insolent Stile, much becoming that Man of Sin, whose Mouth is commonly fill'd with presumptuous Words, Cursings, and Blasphemies: His Letter is too long to recite, (only to give the Reader a Taste) it concludes with these Words, as we find them translated by the Reverend Mr. Fox, in the first Volume of his Acts and Monuments, Fol. 228.

Wherefore seeing the Matter so standeth, we see no Reason why we should require or tarry for the King's Favour or Consent any more therein, but intend so to proceed in this Affair, as the Canonical Ordinances of the Holy Fathers shall direct us, that is (all Impediments set aside) so to provide that the Church of Canterbury be not any longer destitute of her Pastor. Wherefore be it known to your Kingly Prudence, that forasmuch as this Election of Stephen Langton hath orderly and concordly thus proceeded without Fraud or Deceit, upon a Person meet for the same; Therefore we will not for any Man's Pleasure, neither may we without Danger of Fame, and of Conscience, defer or protract any longer the Consummation of the said Election. Wherefore, my well beloved Son, Seeing we have had Respect to your Honour above what our Right and Duty required, study to honour us again as much as your Duty requires, so that you may the more plentifully deserve Favour both at God's Hand and ours, lest otherwise you bring yourself into such a Labyrinth of Troubles from whence you cannot easily extricate yourself. For this know for certain,

tain, that in the End it must so fall out, that he must have the better, unto whom every Knee (of heavenly, earthly, and infernal Creatures) doth bow, whose Place I bear on Earth, though unworthy. Therefore submit yourself to our Pleasure, which undoubtedly shall turn to your Praise, Glory and Honour; for it will not be much for your Safety in this Cause to resist God and the Church, in whose Quarrel that blessed Martyr and glorious Bishop Thomas hath of late shed his Blood, especially seeing your Father and your Brother of famous Memory, then Kings of England, did give over those three wicked Customs into the Hands of the Legates of the See Apostolick. But if you yield yourself humbly into our Hands, we will look that you and yours shall be sufficiently provided for, that no Prejudice may from hence befall you. Given at Lateran the tenth Year of our Popedom.

You see here how Kings are treated by the Pope, and that if they do not in all things humbly submit to his arrogant and avaritious Pleasure, they must presently be represented as *Fighters against God* and the Church.---But it seems King John did not much regard this Rhodomontado *Epistle*, for the next News we hear is, that the Pope causes the whole Kingdom to be interdicted, that is, prohibits the Administration of the Sacraments, all publick Prayers, Burials, Christenings, &c. So all the Church Doors were lock'd, and the Clergy durst not, nor would administer any Offices of their Function to any but such as for large Sums of Money had got special Privileges from Rome for that Purpose; and thus Matters continued for about six Years, as if the Land had been all *Heathens* and *Pagans*; and all this Hazard and Loss (according to their Opinions) of so many Thousands of Souls, for no other Reason but because the King would not suffer the Pope to make one that hated him (as having been always bred up under his Enemy the French King) an Archbishop within his Dominions.

If this be the Part of Christ's Vicar, if this be to be *sovereign Pastor* of Souls, if this be to take care of *Christianity*, what is *Antichristianism*? what is it to be a *Wolf*, what is it to be an *Enemy*, a Reproach to the Gospel? Upon this some Authors relate that King John being thus vex'd and embarrassed by the Pope and Clergy, sent Thomas Herdington, and Ralf Fitz Nichols, Knights, and Robert of London, Clerk, (as bad as the Errand was he could find a Court Clergyman to go on it) to Miramumelim, King of Morocco, to pray his Assistance, and offered that if he prevailed, he himself would turn *Mahometan*. If this Story be true (which is much questioned, because told by *Monks*, and you see what Kindness they had for this Prince) there were no small Provocations to it; and, as they practised Christianity, the other might very easily seem to him the most innocent, as well as most quiet Choice. However (to conclude this Tale by the by) *Matth. Paris*, fol. 233. tells us that the African King returned this Answer.---I lately read a Book in Greek written by a wise Man and a Christian, one Paul, whose Sayings do much please me; only one thing I do not like in him, that he did not continue under the Law and Religion wherein he was born and bred, but took up another, which argues Levity and Inconstancy. The like I say of your King that would leave the Christian Faith, and is listening after another, and therefore I will have nothing to do with him.



P A C K E T XXXV.

Haud equidem credo quenquam justum esse bonumque, cui Papa non sordet manifestus ut Antichristus.

The Pope curses King John, deprives him of his Kingdom, stirs up the French King to invade England; forces King John to surrender his Crown to his Legate; and his insolent Behaviour thereupon: The Invalidity of this Surrender, and the Tribute then granted to the Pope.

“**W**E have before stated the Original of the Quarrel between King John and the Pope, and part of its Progress, even to the Pope's interdicting the Kingdom; that is, forbidding all Bishops, Priests, &c. to exercise any publick Offices of Religion therein. But this was not all; the Papal Fury extended yet further; for the Pope sent over two Legates, Pandulphus and Durant, to threaten the King into Obedience, who came to him at Northampton; and the Humility and Meekness of these Servants of him that calls himself, *The Servant of the Servants of God*, is not a little remarkable in the Dialogue that they had there with the King, which was as follows, [See Fox's Acts and Monuments, Vol. I. Fol. 229.]—*First (said they to him) We admonish you from the Pope that ye make full Restitution of all Lands and Goods that ye have ravish'd from Holy Church: And secondly, That ye receive Stephen the Archbishop of Canterbury into his Dignity, and the Prior and his Monks, and yield up to the said Archbishop all his Lands and Rents: And moreover, Sir, That ye make such further Restitution as the Church shall think fit.*

To this the King answered, As touching the Prior and Monks, they shall be restored, and all other Things perform'd as you shall ordain, saving only touching the Archbishop; yet let him resign it, and if then the Pope shall solicit for him, I shall, peradventure, consent to let him have some other Bishoprick in England.

Pandulph.—Sir, Holy Church is never wont to degrade an Archbishop without Cause reasonable, but she hath ever used to CORRECT PRINCES THAT WERE DISOBEDIENT TO HER.

What! said the King, Do you threaten?

Pandulph. Nay,—but because you have told us openly the Terms you insist on, we will now tell you what is the Pope's Will, and thus it stands: He has wholly interdicted and curs'd you for the Wrongs you have done to Holy Church, and to the Clergy. And forasmuch as you will still persist in your Malice, and will come to no Amendment; Know you, that from this time forwards, the Sentences given against you have their full Force: And all those that have conversed with you before this time, whether Earls, Barons, Knights, or any others, we assail them safely

safely from their Sins to this Day. But for the future, if any of them shall presume to converse with you, of what Condition soever they be, we curse them openly. And also we do assoil [that is, release or acquit] all Earls, Barons, Knights, and other Subjects, of their Homages, Fealties and Services, they should do to you. Moreover, Sir King! All the Kings, Princes, and great Dukes of Christendom, have desired of the Pope License to take up the Cross and to war against you, and to set up for King whomsoever his Holiness shall please. And we do here now ASSOIL ALL THOSE OF THEIR SINS, THAT WILL RISE AGAINST YOU HERE IN YOUR OWN LAND. And say to you in Verbo Dei, in the Word of God (by which he must mean the Pope) that neither you, nor any HEIR that you have, shall after this Day be Crowned. *

By the way we may here note, That a King excommunicated, as all Kings that profess themselves Protestants are, can have no Heir (according to the Pope's Canon Law) and consequently the Pope has already cut off the Intail of Succession in the Right Line, without any Act of Parliament; and therefore 'tis but Roguery and Cheat, when *Papists* swagger so much for it. For if ever a Popish Prince comes to the Crown, he must hold it not by *Descent*, but by his Holy Father the Pope; and will not *England* be then in a sweet Condition, when its King shall be a *Feudatory* to the Pope, and a *Slave* to every *paultry Priest* within his own Dominions? But to return to our Story. After this, the Legates being gone back, the Pope summoned all the Bishops, Abbots, &c. of *England*, to a Council at *Rome*, held the First of *October*, 1211. Where it was decreed by the Pope and them, not only that King *John* should be cursed, but also that the *French King* should be required, upon Remission of all his own Sins, and theirs that should serve in that Expedition, to invade the Realm of *England*, with all the Forces he could procure. And to further him thereto, by a Sentence definitive the Pope deposed King *John*, and gave his Kingdom to *Philip* the *French King*, promising the same to him and his Heirs, if he could either kill or expel him.

Hereupon *Philip* made mighty Preparations for an Invasion, which King *John* understanding, and seeing the daily rebellious Practices of the Clergy at home against him, he was forced to seek for a Reconciliation, being indeed invited thereto by some of the Pope's Creatures, who had rather have *England* become a *Fee held of the Church*, than fall into the *Frenchman's Hands by Conquest*. Hereupon *Pandulphus* is desired to come over again, whom the King met at *Dover*; but no Reconcilement could be obtained, till he absolutely submitted himself to the Pope's Pleasure; surrendring his Crown and two Kingdoms of *England* and *Ireland*, to the said *Pandulphus* the Pope's Legate and Substitute, laying his Crown with his Sceptre, Robe, Sword, and Ring, the usual Ensigns of Royalty, at his proud Feet, (See *Jo. Serres Hist.* in *Phil. August.* and *Mat. Paris* in *Anno* 1213.) who kept the same five Days as a Token of his having *Livery Seizin* and *Possession* of the said Kingdoms, and then restored them to *John*, on Condition that he should pay for the same to the Court of *Rome* 1000 Marks of Silver. The Charter of this Resignation recited in *Mat. Paris* is as follows.

‘ *Johannes Dei gratiâ Rex Angliæ, &c.* *John* by the Grace of God, King of
 ‘ *England, &c.* To all the Faithful of Christ that shall inspect this Charter, Greet-
 ‘ ing

Z z z z

* See a more full Account of this Conversation in *Tyrrell's History*, Vol. 2. p. 745, 746, and 747, from the Annals of *Burton* and *Waverly*.

ing in our Lord. We would have it known to you all, by this Charter sealed with our Seal, that whereas we have in many Things offended God and our Mother Holy Church, and for the same do very much stand in need of the Divine Mercy, and not knowing what we could worthily offer to make such Satisfaction to God and his Church, unless we humble ourselves and our Kingdoms; and being willing to humble ourselves for his Sake, who humbled himself for us, even unto Death, the Grace of the Holy Ghost inspiring us, not by Force of the Interdict, nor compell'd with Fear, but of our own good free Will, and by the common Counsel of our Barons, [Note, all this was utterly false, and put in only to make it look more firm by the Pope's Creatures who drew it, and whom the King durst not in any thing oppose] have conferred and do freely grant to God and his Holy Apostles *Peter* and *Paul*, and to the Holy Roman Church our Mother, and to our Lord Pope *Innocent*, and his Catholick Successors, the whole Kingdom of *England*, and the whole Kingdom of *Ireland*, with all their Rights and Appurtenances, for the Forgiveness of all our Sins, and of the Sins of all our Race, as well living as dead; henceforwards receiving and holding the same as a Substitute from him the said Pope, and the said Church, in the Presence of the venerable *Pandulph*, Sub-deacon, and one of the Familiars of the said Pope. And thereupon we have made and sworn Liege Homage to our aforesaid Lord Pope *Innocent* and the Church in the Presence of *Pandulph*, ready to do the same personally to the Pope if we could, and obliging our Successors and the Heirs of our Wife, for ever, to do the same to the Pope, for the time being, without Contradiction. And for a Token of this our perpetual Grant and Obligation, we will, and establish, that of the proper and special Revenues of the said Kingdoms, for all Custom and due Service, (excepting still *Peter's-pence*) the Church of *Rome* shall yearly receive One Thousand Marks Sterling, at *Michaelmas* 500, and at *Easter* 500, saving to us and our Successors our Rights, Liberties, and Royalties; all which being willing to have firm and ratified, we bind us and our Successors not to contradict the same; and if any of our Successors shall presume to act contrary thereto, whoever he be, if he do not repent, being duly admonished, let him fall from the Right of the Kingdom. Dated 15th of *May*, in the 14th Year of our Reign.

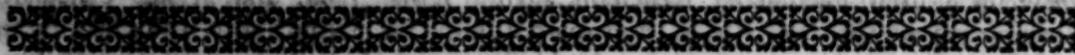
And for a Triumph at this Victory, when the King then humbly offer'd the first 1000 Marks to *Pandulph*, the insolent Legate trampled it under his Feet, before all the People, yet had the Wit to pocket up afterwards that and much more; for *Matthew Paris* says, he carried away with him 8000 Pounds Sterling.

And now upon these wretched dishonourable Terms the King got an *Absolution*, and Archbishop *Langton* Possession of his Bishoprick, and all the rest of the Clergy pill and poll the Laity at their Pleasure, on Pretence of making Restitution to Holy Church, before they would absolve them. But the *French* King was enraged to be thus made a Cully by the Pope, who had caused him to be out above Sixty thousand Pounds Sterling, in Preparations for invading *England*, which the Pope had promised to give him, (besides Forgiveness of all his Sins) and yet now having got it in his own Clutches, and made an Ass of King *John*, he in the next Place makes a Mouth too of *Philip*, and charges him on his Curse not to meddle with *England*, for now it was become Part of St. *Peter's* Patrimony. The *French* King very much resented these Sham-tricks, but was glad at present to

to dissemble his Choler. However, shortly after he so juggled with his old Friend *Stephen*, the said Archbishop, and some discontented Barons, that they blew up a most formidable Rebellion against King *John*, and at last called in *Lewis*, Son of the said *Philip*, and own'd him for King. But the Pope, who had been so eager to promote the Archbishop, was then as incensed against him for these Practices, and in the Council of *Lateran*, Anno 1215. caused him to be excommunicated, with all those Bishops, Priests, Barons, and Commons that were of Counsel with him in the former Rebellion; and when he begged hard for Absolution, made him this Answer with Indignation, *My Brother, I swear by St. Peter, thou shalt not so soon get Absolution at my Hands, for thou hast not only done harm to the King of England, but also hast in many Things injured the Church of Rome here, and therefore thou shalt tarry my Leisure.*

But as for the before-recited Charter of King *John*, as it was obtained by Force, so had it been made as freely as it pretends, it had yet been absolutely void, and so was adjudged by a Parliament held Anno 40 *Edw. 3.* where the Chancellor, who was then Bishop of *Ely*, declaring to the Lords and Commons, that the King understood the Pope meant to cite him by Process to *Rome*, for the *Homage* and *Tribute* granted by King *John*, touching which the King required their Advice; the Bishops for themselves desired respite to answer till the next Day, as also did the Peers and Commons; at which time the whole Estate came together, and by common Consent enacted and declared, that forasmuch as neither King *John* nor any other King had Power to bring this Realm into such Thralldom and Subjection, his Charter was void, being done without common Assent of Parliament, and because what he did therein was against his Oath at his Coronation, and for divers other Reasons: If therefore the Pope should attempt any thing against the King by Process, or other Matters of Violence, that the King and all his Subjects should with all their Force and Power resist him.

Nor was the said Tribute ever paid, except some very few times by some weak Princes in the Exigency of their Affairs, or by others when they had a mind to oblige a Pope to do them a greater good Turn. As for Example, Pope *Honorius* having gratified King *Henry III.* with a threatening Bull, to *Geoffry de Lysimaco*, earnestly demanded by *Otho* his Legate all the Arrears of this annual Rent, granted by King *John*, due from the Beginning of his Papacy and the King's Reign; and the King thinking it not politick at that time to dispute the Point with him, paid the same, amounting to 10000 Marks, for which he desired the Pope's Acquittance, as appears by his Letter on that Occasion still extant in the close Rolls of 10 *Hen. 3. Num. 21. Dorso*; and in other Records we meet with such like Demands made, but rarely, if at all afterwards, any Payments thereof. Whence it may reasonably be gathered, that the Popes being sensible of the Weakness of their Title to this Rent durst not always insist upon it, but sometimes when they met with an easy King, &c. But with wise and resolute Princes, they had the Discretion to let it alone.


 PACKET XXXVI.

Per fas aut nefas.

The Barons opposing King John are excommunicated. The Londoners slight the Pope's Curse. A remarkable Story of a French Lord. King John poison'd by a Monk.

“**K**ING John having so dishonourably truckled to the Pope, the great Men of the Realm did not a little resent those Proceedings, and especially the Violation of their antient Liberties; whose Discontents were at last blown into a Flame of open Hostility, by Archbishop Langton, (leaning wholly to the French) and others of the Clergy, who thought they could never be enough reveng'd of that King for the former Affronts he had done them. In pursuance whereof, these Malecontents renounced all Allegiance to him, and betook themselves to Arms; but now the Pope undertook to protect him, because he was become his Creature and Vassal; and he was so enraged, that Mr. Fox in his *Acts and Monuments*, Vol. I. Fol. 231. tells us, That with great Indignation, and Countenance most terrible, he rent and destroyed the great Charter of the Liberties of England, by Sentence definitive condemning it for ever, [whence we may note *en passant*, that if ever Popery get up again in England, here is a fair Pretence to out us of all our Civil Liberties; for *Magna Charta* is damn'd by antient Canon.] He also did in a special Manner excommunicate the said Barons and their Adherents; the Tenor of which Curse is thus recorded by *Matthew Paris*, fol. 266.

Innocentius Episcopus-----*Innocent Bishop of Rome, &c. To the Abbot of Albedune, and Mr. Robert, Official of the Church of Norwich, Greeting. It is our Pleasure you should know, that we lately in General Council have excommunicated and accursed on the Behalf of the Omnipotent God, Father, Son, and Holy Ghost, and also by the Authority of the blessed Apostles Peter and Paul, and by our own Authority likewise, the Barons of England, with all their Assistants and Partakers, who persecute John the Illustrious King of England, who is signed with the Cross, and a Vassal to the Romish Church, striving to take from him his Kingdom, which is well known to belong to the Apostolick See. Furthermore, we do excommunicate and anathematize all those that shall offer to invade or seize his Kingdom, or shall hinder any going to his Aid. And the Lands of the said Barons we subject to Ecclesiastic Interdict. And we will yet more heavily and smartly stretch forth our Hands against them, if they do not desist, since in this behalf they are worse than Saracens: Ordaining, that if any Clerk however dignified or distinguished, shall presume to violate these Sentences of Excommunication and Interdict, he shall immediately be smote with the Sword of our greatest Curse; and if he do not forthwith repent, deposed ab*
omni

omni Officio & Beneficio. Therefore by these our Apostolical Writings we command you, that you cause the Premisses to be published throughout all England, and cause the same to be inviolably observed by our Authority, without any Condition or Appeal, &c. Given at the Lateran, &c. in the 18th Year of our Popedom.

Nor did the Pope thus bestir himself, because they were disloyal or Rebels to their King; for but a little before, he had commanded all the Subjects of England to rise and fight against, and destroy him; but meerly because he was now become his Vassal, and they were going to set up Lewis the French King's Son; who the Pope foresaw would never agree to that Slavery which King John had promis'd: For when he wrote to King Philip of France, forbidding him to send away Forces against England, because it was now become part of St. Peter's Patrimony, the said Philip roundly answered, The Realm of England was never yet any Part of St. Peter's Patrimony, nor is it now, nor ever shall be; nor can (said he) any Prince or Potentate pledge or give away his Kingdom without the lawful Consent of his People, who are bound to defend the same; and if the Pope shall introduce or set up such a Precedent in Christendom, he will at his Pleasure bring all Christian Kings and their Kingdoms to nothing.

The Magistrates and Citizens of London also contemn'd and slighted the Pope's Curse, keeping company both at Table and at Church with those that were excommunicated, and openly contemned all the Papal Threats. Their ordinary Discourse on this Occasion being thus related by Matt. Paris, *Quid ad nos se extendit Romanorum insatiata cupiditas? Quid Apostolicis & Militiæ nostræ, &c.* 'For what does the never satisfied Avarice of the Romans extend itself to us? 'What have the Apostolical Bishops to do with our Warfare? Behold ye Successors, not of Peter, but of Constantine. As they no way resemble Peter in 'Merits or Works, so neither is his Power to be attributed to them. *Proh pudor!* 'Marcidi Ribaldi, &c. Out upon them for Shame! A Parcel of old stinking, 'musty Letchers and Ribalds, who know nothing of Arms, Generosity or Liberality, would now domineer over all the World by their Excommunications; a 'Company of base ignoble Scoundrels, usurious and Simoniackal Rascals, &c.

However, in the mean time, the Land was in a miserable Condition; King John was obstinate, and would not grant to his People, or rather would not keep and observe their antient Liberties, nor hearken to wholesome Counsel; whereupon at last the Barons invited over (as we hinted before) Lewis the Dauphin, to be their King, and swore Allegiance to him; who had a great part of the Land at his Devotion, and abundance of the People adhered to him; and a signal Providence it was, that this unadvised Act of calling in a Foreigner, had not utterly ruined the Nation: For the Viscount Melun, (a Nobleman of France, that came over with Prince Lewis) on his Death Bed confessed to several of the English Barons, (whom he sent for on purpose to discharge his Conscience) the cruel Design that was resolved upon against them. 'My Lords, (said he) I pity your deplorable Case, and 'cannot but bewail that Destruction that is approaching you and your Country: 'The Snares which are prepared for your utter Confusion are hidden from you, 'you do not behold them; yet beware in time: For Prince Lewis hath sworn, and 'sixteen of his chief Nobles are of Counsel with him, and have join'd in the Oath, 'That if he obtain the Crown of England, he will banish and deprive of Lands 'and Goods as many as now he finds to take his part against their natural Sovereign, and will weaken and destroy the English, and give their Honours and 'Estates to Frenchmen: And to assure you of the Truth hereof, I do as a dying 'Man

Man declare, that I was one of the Sixteen that were sworn to the same,' &c. and so gave up the Ghost.

Whence we may observe the fatal Danger that always depends upon foreign Succours, in any great Multitudes, or where they may in time become too strong for the Natives. Those that call them in, as well as those that they were first to fight against, will taste their Fury. Nor will Conformity of Religion secure against such Miseries: The Duke D'Alva was wont to say, *His Sword knew no difference between a Catholick and an Heretick, when the Interest and Glory of his Master was concern'd.* If the Popish Party either in England or Ireland bring over the French to assist them, and should (which God forbid) succeed, yet at the long run, even the English Papists as well as the Protestants would share in the Oppression.--- But to return to the Story.

This Discovery put the Barons upon taking new Measures, and much alienated their Hearts from Prince Lewis, which soon after grew up to an Opposition by the sudden Death of King John, poison'd, as some say, by a Monk of Swineshead Abbey, near Lincoln, which Caxton thus relates: That the said Monk, named Simon, being much offended with the King, for some talk that he heard him have at Table, (probably relating to pulling down the Pride or the Paunches of the cloister'd Crew) contrived and imagined how he might most speedily destroy him: But first of all he advised with his Abbot touching the Enterprize, and alledged for himself that Saying of Caiaphas, *It is better that one Man die, than all the People perish: And I (said he) am well contented to lose my Life and become a Martyr, if I may but destroy this Tyrant.* The Abbot being as very a Villain as himself, much applauded his Zeal and Resolution, and gave him Absolution beforehand for this Murder; which being done, and the King then lodging upon his March in their Abbey, this murderous Monk (that had already Venom enough in his own Heart) went secretly into a Garden on the Backside, and getting the largest Toad he could find, he so prick'd it with a Pen-Knife, that he made it vomit up all the Poison that was within it, which he convey'd into a Cup of Wine, and then with a smiling flattering Countenance address'd himself to the King, saying, *May it please your Princely Majesty, here is such a Cup of Wine as you never drank a better in all your Lifetime, a Wassail fit to make all England glad;* and thereupon drank a large Draught of it himself; which the King seeing, and therefore not suspecting any Poison, freely pledged him. The wicked Monk well satisfied with this dreadful Exploit, retired presently into the Infirmary, (or Room appointed for the Accommodation of the Sick) and there died in a very short Space, and had thenceforth three Monks continually to sink Mass for his Soul, appointed and confirmed by their Chapter. The King quickly finding a strange Alteration in his Body, and too late mistrusting some Treachery, ask'd for this Father Simon; and being told he was dead, replied, *Then Lord have mercy upon me: When he said his Wassail would make all England glad, I perceive now he meant only of his own Tribe by my Death.* Then presently he commanded his Horse-Litter to be prepared, for he was not able to ride otherwise, and so was carried to Newark upon Trent, where within less than three Days he died. Several of our Historians that were Monks, I know, tell us he died of a Fever, occasioned by Grief, and eating of Peaches. But since so ancient an Author as Caxton, and others, affirm this Relation of his being poison'd, with all the Circumstances, I see no Reason we have to doubt of it, especially if we consider,

1. That

1. That the Monks and Clergy in general hated him mortally, as well for the old Quarrel as for new Provocations; for he had but just before destroyed the Abbies of Peterborough and Crowland, and was noted by them to be a Derider of their Popperies: As one time cutting up a very fat Stag, *See*, said he, *how this Deer hath ibriven, and yet I dare say he never heard Mass in his Life.* And another time of himself he said, *That nothing ever prospered with him since he was reconciled to the Pope.* For which they accuse him of *Atheism*, &c.

2. That the Monks under his Son and Successor, did not much care to have it known that he was so made away by one of their Brethren, and therefore in their Histories cast it upon *Grief, Peaches, &c.* to colour the Infamy, and prevent Scandal.

What deadly Enemies that sort of People were to King *John*, you may guess from this *lewd Epitaph* which one of them bestowed on him:

*Anglia sicut adhuc sordet fœtore Johannis,
Sordida fœdatur fœdante Johanne Gehenna.*

*England does still smell strong of stinking John,
And Hell much worse, whither he's stinking gone."*

These Reasons of our Author we leave to the Reader's Judgment.

King *John*, as he pass'd the Washes in *Lincolnshire*, lost his heavy Baggage and Treasure, they being carried off by the Tide, which overtook him. This the elder Historians say threw him into such a Fret, that he fell into a Fever, which whilst he lodged at *Swinshead* Abbey he increased, by eating too many Peaches, and drinking new Ale; and falling into a Flux, as well he might, by such Misconduct, he died in a little time. It cannot be certainly affirm'd, that he was poison'd by a Monk; for it is improbable that one of that sort of Men would poison himself; and besides, the Story is the more unlikely to be true, because the King was then under the Pope's Protection. No Writers, for sixty Years after, mention a word of his being poison'd. *Wykes*, in his Chronicle, speaks of it as a Report, but gives no Account of the Manner of it; *Walter Hemingsford* first related it at large, from whom *Ranulph Higden* and *Henry de Knighton* had it, and from them *Caxton* gave it in *English*. The best Historians, as *Tyrrel* and *Rapin*, &c. now give no Credit to the Story. See *Tyrrel's History*, Vol. II. p. 803, 804.

P A C K E T XXXVII.

Pontificii Auriculari Confessione conscientias miserè stringunt, imò strangulant; mera Carnificina est, materia desperationis, & officina proditionis, quam in hunc finem commenti sunt, quo magis populum sibi habeant obnoxium, & quidvis etiam expiscentur in suum commodum.

Heidfeldius in Spbing. P. 577.

The Original of Auricular Confession. Christian Confession, and its several Kinds explained. Popish Confession disproved.

“ **O**F Confession there are several kinds, for the Word is variously used in the Holy Scriptures; as,

1. There is a Confession of Sins which is only to God; and this is either publick, when openly with our Voice we confess our Iniquities to the Lord, (as *Lev. xvi. 21. Neh. ix. 2. and Dan. ix. 5.*) or private, when the same is done secretly and in the Heart, (as *Psal. xxxii. 5.*)

2. There is a Brotherly Confession to our Neighbour, and this is either for our own sake, when we discover our Sins or Temptations or Infirmities to another, that we may be helped by their Counsel and Prayers, *James v. 16. Confess your Faults one to another, and pray one for another:* Or for our Neighbour's sake, when having injured him, we acknowledge the Offence, that he may be reconciled to us, *Matt. v. 23.*

3. There is a general Confession of the People to their Pastors, of those Sins which especially burthen their Consciences, as *2 Sam. xii. 13. Matt. iii. 6. Acts xix. 18.*

4. There is a general Confession of both Pastors and People in their publick Assemblies and Worship of God, and this either ordinary, daily done in their Prayers and Exercises of Religion, or extraordinary, upon some particular Occasion or grievous Sin, wherein both Minister and People are involved, as *Neh. i. 6, and 7.*

Lastly, There is the publick Confession of those who have been guilty of notorious Crimes, and thereby have scandalized the Church: These in the primitive Times were not received into Communion till they had by an open Acknowledgment given Grounds to hope, that they had sincerely repented of and for the same. And from this useful Practice, when Matters began to degenerate, started up in the room thereof this Cheat of Popish *Auricular Confession*, and also the Custom of *doing Penance*, (as they call it) by standing in a *White Sheet*, which as it is used in too many Places, seems rather a *May-game* or *Pastime* than any serious Act of Sorrow for Sin, being not accompanied with any due Apprehensions of the Parties having offended a most holy and dreadful God by their Wickedness. And yet

yet even this Ceremony may be bought off for a small Matter, and an Absolution gained for so much Money; whereby the most notorious Sinner shall not only have a Right to, but be forced and cudgell'd by a Penal Statute into Communion, and to participate (how unworthy soever) at the Table of the Lord.

As for the several Species of Confession before enumerated, we freely embrace them, because warranted by God's Word: But that which the Papists would obtrude upon us is another thing, quite different from all those, and of which there are no Footsteps in the Sacred Scriptures. For this is that which they assert, That the Confession of all Sins to a Priest, is a necessary Medium for the obtaining Reconciliation with God. Thus in the Lateran Council it was decreed, — *Omnis utriusque sexus Fidelis postquam ad Annos Discretionis pervenerit, omnia peccata sua, semel in Anno, fideliter confiteatur proprio Sacerdoti*: Every Christian of either Sex, after he or she comes to the Age of Discretion, shall once every Year faithfully confess all his or her Sins to their proper Priest.

And how this Confession must be made, the Rhymists in their Annotations on John xx. Sect. 5. tell us in these Words: None can rightly seek for Absolution at the Priest's Hands, unless they confess particularly at least all their mortal Sins, whether they be committed in Mind, Heart, Will, and Thought only, or in Word and Work; with all the necessary Circumstances and Differences of the same.

And the Conventicle at Trent, Sess. 14. Canon 6. decrees, *Si quis negaverit, Sec. If any shall deny Sacramental Confession to be instituted Jure Divino, or to be necessary to Salvation, or shall say that the Manner of confessing secretly to the Priest alone, is not of the Institution and Command of Christ, but an human Invention, let him be accursed.*

But the Curse causeless shall not come: We will not only say, but prove also, that this Trick of particular Confession of Sins, and of all Sins, how secret soever, and to a Priest only, how unfit soever he be, and all this upon Pain of Damnation, is a meer human, or rather diabolical Invention, a Cheat of the Romish Clergy, and an Antichristian Yoke, not to be submitted to, because it was never imposed nor required by the Law of God, nor practised in the primitive Times. And against it thus we argue:

1. There is not in all Scriptures any Command for, or Example of any such kind of Confession; therefore it is not *Jure Divino*, but an human Invention.

2. Such a particular Enumeration and Confession of all Sins is impossible: Who can (saith David) understand all his Errors? Psalm xix. 12. therefore it is not necessary to Salvation. For the blessed Jesus (whose Yoke is easy, and whose Burden is light) does not require of his People impossible things.

3. Our Saviour spoke thus: *As my Father sent me, even so I send you*, John xxi. 21. His Apostles and Ministers were to act according to the Pattern he had set them. But our Lord himself gave Absolution without requiring any such particular Enumeration of Sins, but was content with a general hearty Confession. Nay, often without any oral Confession at all, as Matt. ix. 2. When the Man sick of the Palsy was brought, we do not read he said any thing: But Jesus seeing their Faith, (that was what he regarded) said to him, *Son of Man, thy Sins are forgiven thee*. And he taught his Disciples to pray, saying, *Forgive us our Trespases*, but no where required them to make a particular Rehearsal of them.

4. If Confession of all a Man's Sins to a Priest is necessary to Salvation, then the same is enjoined either by the Divine Law, or the Law of Nature. But by

whether of these it is enjoined: Not by any Divine Law, because there is not extant any such Command; nor were those under the Law obliged thereto: Nor by the Law of Nature? for then it should proceed from the Dictates of natural Reason, and be observed in the same manner by all Mankind, which the grossest Papist will not be so absurd as to maintain."

As for the several Species of Confession before God's Word: But that which the Papists would obtrude upon us is another thing, quite different from all those, and of which there is no mention in the Word of God. For this is that which they call the Sacrament of Confession, and which they say is necessary to the Salvation of the Soul. But this is a mere human Invention, and has no foundation in the Word of God.

P A C K E T XXXVIII

An Epitaph for a Papiſt Suſſeſſor

Maledictus furor impius Apostata quia pertinax, & Indignatio quia dura, Velanus Furia, Animofus furor; Oblitus Fidelitatis, Immemor Religionis, Contemptor Divinitatis, Crudelis in se, Homicida in vicinos, Tyrannus in subiectos, Reus in omnes; Memoria ejus in omni ore amareſcat, & Nomen ejus in eternum putrefcat.

Papiſt Allegations for their Confession answered: The Fathers Testimonies against its Design, and the Miſchiefs attending it laid open.

WHEN I have told you when first *Auricular Confession* was obtruded by a pretended Council, and have repeated divers Arguments to prove the same a meer human Invention. But now it will (according to the Method we have hitherto taken in this Work) be requisite to propose the *Pallacies* brought by the *Papists* to maintain it to be of Divine Institution, and fairly to answer them. As

Object 1. As the Priests under the Law only had Authority to discern the Leprosy of the People, and therefore Christ sendeth the Lepers to the Priest, Luke xviii. 14. So now under the Gospel, Men must reveal the Spiritual Leprosy of Sin to the Priest.

Answer. Allegories and Allusions (as this is) may illustrate, but they cannot prove anything. The legal Priest received not the Knowledge of all Diseases, but only of the Leprosy, which was contagious: Nor would the Inference hold from the Priests of the Law to the Ministers of the Gospel, for the Priesthood of the Law is transfused wholly unto Christ, who hath all Knowledge to discern, and Power to heal our Spiritual Diseases. Our Saviour bids the Lepers, when he had healed them, *show themselves to the Priest*, to remove that Scandal which might otherwise have been rais'd, as if he went about to break the Law; and that the Priests might testify that they were thoroughly healed, and so against their Wills be Witnesses of the Miracle; as also to offer upon their Healing, the Sacrifice appointed

pointed under the Law. Remitted they were to the Priest for Trial and Examination, not for any Acknowledgment; not to confess they were *Lepers*, but to make it apparent to the Priest first, and by him to the People, that they were no longer *Lepers*, but freed from the Danger of infecting others, it being the Priest's Office to try such Men, and they to undergo the Censure. How impertinent then is it to infer a Divine Institution from a politick Ordinance? And to make a Law of State become a typical Ceremony? Especially where the Manner and End are so different; for in *Auricular Confession* the Sin is acknowledged, here the Benefit; the Act there is private, here publick; there Penitents resort to receive a Benefit, and here the *Lepers* to be thankful for a Benefit received, &c.

2. *Object*. It is said, *Acts xix. 18. Many that believed came and confessed and shewed their Works*. This Text is used by Bellarmine, *Lib. 3. de penitentia, cap. 4.* to justify *Auricular Confession*.

Ans. This Place serves nothing for any such Purpose, for all that believed did not come to confess, but only such as were pricked in Conscience with the Remembrance of some special Sins. As those that had used *curious Arts*, *v. 19.* As they had deluded People thereby before, so now they openly confessed the Vanity and Wickedness thereof, and burned their Books; nor is it said they made any particular Enumeration of all their Sins; nor was their Confession made privately in the Ear, but publickly before all the Multitude. In all which it is quite contrary to Popish Confession; and besides, these Believers came but once that we read of, and that was of their own accord, whereas the Popish Priests exact a Yearly Confession of their People, and enforce them to it.

3. *Object*. It is commanded, *James v. 16. Confess your Sins one to another, and pray one for another*: That is, saith Bellarmine, the People must confess to the Priest, and then the Priest must pray for those that he absolves.

Ans. This Text is so far from serving that Turn, that it makes much against it; for if *confess* to one another be understood of the People and the Priest, then must the Priest confess to the People, as well as the People to him: For so the Original expresses it, *ἑξωλλογείσθαι ἀλλήλους*. Which latter Word properly signifies *per invicem, vel mutuo*, by turns, mutually, and reciprocally. As in the very Words following, *ἑξωλλέτε ἀλλήλους*, which our Translation renders, *Pray one for another*. And *1 Thes. iv. 18. ὁργαλιτε ἀλλήλους*, *Comfort ye one another*: Will any from hence infer, that only the Priest can pray for and comfort us? And besides, that this Place is indefinitely to be understood as an Exhortation to all Christians to mutual Charity, Advice, Counsel and Consolation, is evident from what the Apostle adds, — *For the Prayer of a righteous Man availeth much*. He saith not of a Priest, but of any righteous Man. And certainly the Prayer here described (*ἵκεσις ἐνργημάτων*, the inwrought Prayer of a righteous Man,) even tho' he were never in Orders, is as much regarded at the Throne of Grace, and is as effectual for the Forgiveness of an Offence committed against himself, and confessed to him, as if he were possessed of the highest Honours the Church of Rome is able to confer. Burroughs on the Popish Doctrine of *Aur. Confes.*

4. *Object*. 'Tis said, *1 John i. 9. If we acknowledge our Sins, he is faithful and just to forgive us, and to cleanse us from all Unrighteousness*. Therefore we must go to Confession with a Priest.

Ans.

Answer. This Place is chiefly to be understood of confessing unto God; for the Apostle speaketh generally of all, not excluding himself. But to whom shall the Apostles confess but unto God? Here is not a Word of confessing to the Priest. Not The Confession is to be made to him, who is said to be faithful and just, not only to forgive, but to cleanse us from all Unrighteousness, which no Man, no Priest can do, but God only. *Object.* Our Saviour, John xx. 22, 23. saith to his Apostles, Receive ye Holy Ghost, whose Sins ye remit, they are remitted, and whose Sins ye retain, they are retained. Here (say the Popish) Christ instituted his Apostles, and consequently the Priests as their Successors, Judges, with such Power, as without their Sentence, no Sinner after his Baptism can be reconciled. But no Judge can pass a Sentence upon unknown Sins, and secret Sins cannot be known but by the Confession of the Party; therefore you must come to Confession.

Answer. This is indeed their celebrated Argument in this Matter, and as common with Rome's Profelytes as Water in Tyber, yet is there nothing more trifling and absurd. That our Lord did confer a certain Power on his Apostles is not denied; but that *Mass-Priests* are their Successors can never be prov'd; that it is fit the Priest should have Notice of the Penitents Sins before he can proceed to censure is true, but a general Knowledge may suffice without exacting at all times all particular *Items*. That the Priest may in some Cases be a fit Person to consult with is true; but then he is fallible and often erring in Judgment. That the Priest has a Commission to declare Remission of Sins to all that believe and are truly Penitent is true, but God alone properly remits them, and remits more than he, and many more without him; and whatever Power the Priest may pretend, yet Liberty is left to Christians to resort to him or not, to submit or not submit to his Censure, there being no Command of God compelling them thereunto, further than Charity and Christian Prudence may oblige. It is a sign, saith Archbishop Tillotson, that they were at a great Loss for a Text to prove it, (the Necessity of confessing to a Priest) when they are glad to bring one that hath not a Word in it concerning Confession, nor the least Intimation of the Necessity of it. And to shew how they are puzzled in this Matter, Vasquez by a strange Device concludes the Necessity of Confession from the Power of retaining Sins; for (says he) if the Priest have a Power of retaining Sins, that is, of denying Pardon and Absolution to the Penitent, then he may impose Confession as a Condition of Forgiveness, and not absolve the Penitent upon other Terms. But supposing the Priest to have this unreasonable Power, this makes Confession no otherwise necessary by divine Institution, than going to Jerusalem or China is, in order to the Forgiveness of our Sins, or submitting to any other foolish Condition, that the Priest thinks fit to require; for according to this Way of reasoning, this Power of retaining Sins makes every foolish thing that the Priest shall impose upon the Penitent to be necessary by divine Command and Institution. Til. Serm. Fol. 3. p. 10.

And as this Popish Practice receives no Warrant from Scripture, so was it a Stranger to the primitive Church, John Chrysostome, in his second Homily on the 50th Psalm, hath these Words; Declare thy Sins that they may be blotted out: if thou art asham'd to tell them to any Body, yet however recollect them in thy mind. I say not that it is of necessity thou shouldest confess them to thy Fellow-Creature, that may upbraid thee with them, but to thy God that can cure them. So St. Augustine in the 10th Book of his Confessions, Ca. 3. Quid mihi est cum hominibus ut audiant Confessiones

sessiones meas? What have I to do with Men to hear my Confessions; can they hear my Griefs? And Ambrose on Luke, Ca. 96. Petrus deluit & fleuit, quia, ut homo erravit; non invenio quid dixerit, &c. Peter mourn'd and wept; I find not what he said, but I find that he wept; I read of his Tears, I read not of his Satisfaction. — And afterwards in the same Place the same Father saith, — Lavant Lachryma delictum, quod voce pudor est confiteri. Tears wash away the Crime, which to confess with the Voice one is ashamed. And the Master of the Sentences, L. 4. Dist. 17. tells us, Ore tacente, interdum veniam consequimur: Sometimes we obtain Pardon, the Mouth being silent.” The truth of the whole Matter is this: Publick Confession and Penance for open and scandalous Crimes was in Use, and with great Strictness observed in the first Ages of Christianity; which being by Degrees disused, private Confession to a Priest, particularly appointed to this Office, and called the Penitentiary, came in the place of it; but upon occasion of a Scandal that happened, this also was abrogated by Nestarius Bishop of Constantinople. And so for several Ages the Matter rested, till the Degeneracy of the Church of Rome growing towards its Height, about the 9th and 10th Centuries, some began to contend for the Necessity of secret Confession; and this in the Year 1215, in the 4th Council of Lateran, under Pope Innocent III, was decreed and established. This is the first publick Law that was made in the Christian Church concerning this Matter, notwithstanding all the Boasts of the Council of Trent about the Antiquity of this Institution and Practice; for Gratian, who lived about 50 Years before this Council, tells us, that in his time several wise and religious Men were of the contrary Opinion, and did not hold Confession necessary by Virtue of any divine Law. Til. Serm. Fol. 3. p. 11.

“But how then came this Auricular Confession into the Church, and to what End was it advanc’d? Meerly, like most of their other Superstitions and Rogueries, to enslave the poor People, and increase the Wealth and Power of the Priest. By this politick Picklock they open the Breasts of Princes, and sift out every Man’s Inclination and Interest, and learn how to suit themselves to his Humour for their best Advantage. ’Tis a Bridle whereby they manage the dull Asses at their Pleasure; for who dares disoblige a Person he has made privy to so many Acts of Wick- edness? ’Tis a Key that opens the Husband’s Purse and the Wife’s Placket, (as a late most ingenious Author expresses it) and yet at the same time conceals Treasons. How many ignorant modest People have been betray’d, by the over-nice Questions of a lecherous Confessor, into brutish Sins, which otherwise they had perhaps never been acquainted with. And what Opportunities have those lustful Satyrs, under Pretence of this religious Privacy, to sollicit the Chastity of their pretended Penitents, of which we have an Instance in Conc. Later. parte 50. Cap. 21. Significasti nobis, &c. You have signified unto us, that a certain Priest of a devilish Motion did often lie with another Man’s Wife in the Church. Here you see Adultery was one Fruit of Confession; and how many other Villanies and Cheats are carried on under the same? Indeed the whole Business of Confession and Absolution, as it is now managed by the Romish Priests, is nothing but a damnable Engine to subvert all Christianity, by giving People Occasion to believe Sin but a Trifle, which can so easily be aton’d for, and exchanging all true Remorse and Repentance, for this silly Mock-show of Sorrow and Penance. Robert Smith an English Martyr, murdered by the bloody Papists, tells us a Story of his own Knowledge, how a Gentleman that was his Master, being at Confession with a Priest, was upon some frivolous Pretences

Profences bound by the Priest on pain of Damnation to forgive a great Sum of Money justly due to him from one Mr. *Grisham*, (whereof the Priest by Confe-deracy had a good Share) and so robb'd his Wife and Children; and how after-wards a great Part of that Debt, to the Value of two or three hundred Pounds, was by the Gentleman's Brother recovered: *Fox, fol. 1692.* And therefore it was not perhaps spoken amiss by one *Richard Bostock*, though he were persecuted for it, That Auricular Confession had killed more Souls than all the Bills, Clubs and Halters in King *Henry's* Reign. *Idem, Fol. 1205.*

As for the Seal of Confession, the ancient Schoolmen were content only to pre-scribe Sectesy, and punish Priests that discovered Men's Crimes to the Prejudice of their Reputation, but they never prescribed this Silence to Sins that were to be af-terwards committed. But the later Tribe have extended it to them.----- *In nullo Casu licet, (saith Biel, L. 4. D. 21. Qu. 1. Concl. 3.) It is not lawful for a Priest in any Case, come what will, to reveal Confession, whether the Party be penitent or not, whether he confess Sins already committed, or which he hath a Mind and Reso-lution to commit.* And *Endemon* a Jesuit saith, That in no Case, and for no End, you though it were to protect the State from never so great a Mischief, be it temporal or spiritual, the said Seal may be violated. So that if *John-a-Nokes* confess to a Priest, that he is resolved to murder *John-a-Stiles*, or even the King himself, the Priest is bound rather to suffer the Murder to go on, than ruffle the Seal of Confes-sion. Thus *Garnet* the Jesuits Provincial, when it was prov'd that he was ac-quainted with the damnable Powder-Plot, justified his concealing it, because it was told him in Confession. But more pleasant was that Plea of Father *Aubigny*, a French Jesuit, who when *Ravaillac*, that stabb'd *Henry* the Fourth, had acknow-ledged that he had in Confession acquainted him with that intended Murder, and shew'd him the Knife, being taken into Examination, denied that he knew any thing of it, or could, if he had been never so willing, have discovered it, if it were communicated to him in Confession: For (says he) *God hath given me that pecu-liar Grace, that as soon as any thing is revealed to me in Confession, immediately I forget it.* But why do we expect they should reveal Murders or Treasons, when we see their Practice has been to make their Votaries scour their Kettles by Confession, on purpose to blacken them more foully, and sweep and garnish the House for seven Devils more to enter, using this pretended Sacrament as a Prepara-tive for horrid Villanies, and turning the Eucharist itself, which should be a Seal of Grace, into a Seal to keep secret damnable Conspiracies and Assassinations?"

PACKET

P A C K E T XXXIX.

Non erubescamus fateri Domino peccata nostra: Pudor est ut unusquisque Crimina sua prodatur, sed ille Pudor Agrum suum arat, spinas tollit, perpetuas sentes amputat.—Ambrose.

A further Discourse touching CONFESSION. The strange Manner of Confession of Sins used by some Pagans. Popish Legends to maintain Auricular Confession.

“WE thought to have dismiss’d this Subject, as having said enough thereof in our two last Packets: But meeting with some other Particulars relating thereunto, which may probably be of some use to the Reader, ’tis thought fit to add them here.

Amongst other Allegations offered by Popish Authors for the Necessity of their Confession, there is one drawn from the Nature thereof, that it is an *huge Burthen*, and very ungrateful to the carnal Part of Man,---*Quid molestius, quid onerosius, &c. What more troublesome, what more grievous, (saith Bellarmine, L. 3. de pœnit. Cap. 12.) to Princes, Prelates, and all Sorts of Men, than to be constrained to rip up their Sins, many times full of Shame, of Lewdness, and of Horror, and to stand and submit to the Censure and Mercy of a mean Priest, in undergoing whatever Mulct he shall inflict? (q. d.) Some great Necessity sure there is, else this Duty would be out of Practice; it must undoubtedly be of God, or Men would never thus submit to it. So Bishop Fisher Contr. Luther, p. 132. Neque facile crediderim patres ipsos hanc usque adeo duram provinciam, &c. I cannot easily believe the Fathers would have imposed so very hard a Task upon us, if they had not been persuaded, that ’twas an Apostolical Institution, or else to have been clearly delivered in the Holy Scriptures, as a Thing necessary for all Sinners. I answer, This is all but Supposal; we find that there is not the least ground for it in Scripture: We agree it to be indeed *Dura provincia*, even an *Egyptian Bondage*. But will it thence follow, that it is of Divine Institution? Have not the most ridiculous Idolatries consisted of the most rigorous Superstitions? How austere were *Baal’s Priests*, launcing and slashing their Bodies to procure Audience of their Prayers? What cruel and unnatural Sacrifices were those, where Parents offered their dearest Children in the Flames to *Moloch*, and used to drown their Cries in the Airs of Musick? God requires People to be his *Servants*, but the Devil delights to make his *Servants Slaves*. The *Scribes and Pharisees* laid heavy Burdens, and grievous to be born, *Matth. xxiii. 3.* Yet none of all these were of God, but the People were possessed with *strong Delusions to believe Lies*, and so became *Slaves to the Roman Yoke*, as well in this as other Matters, being besotted with a superstitious Fear.*

Acoſta in his History of the Indies, l. 5. c. 25. relates a ſtrange Mode of Confeſſion obſerved by the Pagans in Japon.—There are (*ſaith he*) in *Ocaca* very high and ſteep Rocks which have Spikes in them above 200 Fathom high, one of which ſurmounting the reſt for Height, and to the *Xambuses* (a Kind of *Pilgrims*, or pretended religious Men of that Country) terrible to behold; upon the Top thereof there is a great Rod of Iron three Fathom long, placed there artiſcially, at the End of which is tied a Balance, the Scales whereof are ſo big that a Man may fit in one of them; and the *Coquis* (Devils in human Shape whom they worſhip) will often command one of the ſaid *Xambuses* to enter into one of them, and there ſit: Forthwith by an Engine the Rod ſprings forth and is pendent in the Air, and the empty Scale mounts up, and the *Pilgrim* ſinks proportionably in the other; then the *Coquis* telleth him, That he muſt confeſs all the Sins that he can remember he ever committed, with an audible Voice: At the Recital of which ſome of the Heathens (who aſſemble in great Numbers to the Ceremony) laugh, and others ſigh. At every Sin mentioned, the other empty Scale falls a little, till having told all, it remains equal with the other, wherein the ſorrowful Penitent ſits; then the *Coquis* turns the Wheel and draws the Rod and Ballance to him, and the *Pilgrim* empty from all his Sins, and clear as the Child unborn, comes forth: But if any Sin be concealed, the empty Scale yields not to an *Æquilibrium*; and then if the *Pilgrim* grow obſtinate, and will hide any Crime, the *Coquis* caſts him down from the Top, where inſtantly he is broken in a thouſand Pieces; but the Terror of the Place is ſuch, that few will conceal any thing, and therefore is called *Sange notocoro*, that is, *The Place of Confeſſion*.—Thus far that Author.

Is not here an exact *Confeſſion* upon a terrible Engine full of Horror and Dread to the Party that maketh Trial thereof, and yet much and voluntarily frequented? And ſhall we therefore ſay, that the Ballance of *Ocaca* is *Jure Divino*, becauſe very dangerous, and yet ſubmitted unto by bigotted Idolaters?

Juſtly therefore might *Luther*, who knew well the Practice of Popiſh Confeſſion, call it, *Carnificina Cruentiſſima*, wherewith Romiſh Shavelings torture Peoples Conſciences, by the Diſcuſſions and Confeſſions of all and ſingular Offences, impoſing inſufferable Burdens on them by their Tyranny, without one Iota, or Particle of Holy Scripture. And a reverend Prelate of our own (*Episcop. Dunelm. in Cauſ. Regiæ, Cap. 7. Sect. 2.*) ſticks not to affirm, That *Auricular Confeſſion*, for its pretended Neceſſity, and the Perplexity of Circumſtances, is the Rack of the Conſcience: For the Forms of the *Interrogatories* therein uſed, the Bait and Bawd of Voluptuouſneſs; and for ſilencing of future Sins, the Den and Seal of prodigious Treafons. As likewiſe the ever famous *Uſher* in his *Answer to the Jeſuits Challenge*, p. 124. ſtiles it,—That Engine whereby the Priests of Rome have liſted up themſelves into that Height of Domineering and Tyrannizing over Mens Conſciences, wherewith we ſee they now detain the poor People in moſt miſerable Awe and Slavery.” The renowned Archbiſhop *Tillotſon* having ſhewn that *Auricular Confeſſion* is neither neceſſary by divine Precept, nor by any Conſtitution and Practice of the ancient Chriſtian Church, complains of the Miſchiefs, and the impious and dangerous Uſe that hath been made of this Practice, not ſo much to direct, as to torture the Conſciences of Men, by entangling them in endleſs Doubts and Scruples; to dive into their Secrets; for the concealing and carrying on of the moſt wicked and barbarous Deſigns; and the debauching of the Penitents, by drawing

drawing them into the Commission of the same and greater Sins, than those which they confessed, which the more devout Persons of the Church of *Rome* have frequently complained of. And how great a Scandal (saith he) it is to the Christian Profession, in the lewd Management of it by the Priests, is evident from the two *Bulls* of Pope *Pius IV.* and *Gregory XV.* which mention Things too shameful to be declared. *Fol. 3. p. 12, 18.*

“ However, if the *Papists* cannot maintain *Auricular Confession* by Scripture, nor Antiquity, nor Fathers, nor Reason; yet they have lying Legends, and foolish Fables, and ridiculous Tales in abundance, to recommend it to the Reverence of the silly Vulgar. In their Book called *Speculum Exemplorum, Dist. 2. Sect. 107.* we have this Story: There was a Gentleman belonging to *Etheldred*, whom that King had a great Kindness for, tho’ his Life were lewd and dissolute, and often dealt with him to go to Confession, especially once on a time when he fell sick; but he delay’d and deferr’d to do it till he was just a dying, and then he cried out, it was too late, and so the Devils carried him away; and all this forsooth for want of Confession in time.

The End of the FIRST VOLUME.



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